VOL. 24, NO. 1-50

JAN. 7 - DEC. 30, 1909

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX. BERNE, INDIANA, JANUARY 7, 1909 No. 1.

Prayer.

The twilight falls, the night is near,
I fold my work away,
And kneel to one who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeams bright,
The hourly thorn and cross.

Thou knowest all—I can lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows!

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding on his breast
Who knows and pities all!

—The Shadow of the Rock.

Items of News and Comment.

In the New Year there will be also new opportunities and new responsibilities.

"Jesus Christ, the same yesterday, and to-day, and forever." Will you, do you trust Him?

A great Interdenominational Convention of the Laymen's Missionary Movement recently held a ten days' session in Boston and suberbs.

The Russian Baptist Theological Seminary, for which Baron Uxkuel visited this country two years ago to collect funds, is now in successful operation.

Bro. J. Quiring, from the Chicago Moody Bible Institute, came to Bluffton, Ohio, to assist in a series of meetings to be held during the week of prayer.

Ursinus Theological Seminary, Collegeville, Pa., and Heidelberg Seminary, Tiffin, Ohio, of the Reformed church in the United States, have combined as "Central Seminary," located at Dayton, Ohio.

These four things: the theater, the lodge, dancing and card playing, may properly be called a "worldly quartet" whose enticing music is, to say the least, not conducive to the Christian Home, the Church, and the State.

The Laymen's Evangelistic Council of Chicago, under the presidency of Mr. Henry P. Crowell, is entering upon its second year of work and is anticipating a winter of great activity.

Taking advantage of the degree of liberty gained by the new Constitution in Turkey, 34 Turkish students have enrolled themselves in Robert College, Constantinople, the famous Christian institution established by Dr. Cyrus Hamlin and other American missionaries.

The Western Electric Company, of Chicago, has forbidden its workmen from drinking beer on the company grounds. Careful investigations demonstrated that a large number of accidents occurred uniformly after lunch and in almost every case the victim had taken beer with his lunch.

The Secret Service of the United States after lengthy negotiation with the clearing house and banking associations throughout the country, has obtained almost unanimous action regarding the marking of counterfeit money handed to the receiving tellers. Nearly all these institutions have adopted rules requiring the tellers hereafter to stamp "counterfeit" on all specimens of bad money they receive.

Some 233 delegates, and many more missionaries and friends assembled at the forty-first annual meeting of the Congregational Woman's Board of Missions in Hartford, Conn., November 11 and 12. Reports of the twenty-four branches of the work were listened to with great interest, and plans made for the coming year. Miss E. Harriet Stanwood, home secretary, gave a review of the various phases of the home field, reporting the sending out, during the past year, of five new missionaries and nine young women as temporary assistants. The foreign secretary, Miss Kate G. Lamson, contrasted the progress of recent years with the beginning of the work, forty years ago.

Fifteen thousand postmasters of the fourth class were placed under civil service by an executive order issued in the first days of the month. Those states in which the change is made lie north of the Ohio and east of the Mississippi, but there is little doubt that this order will be followed at no long time by another extending its provisions to the other states. The traffic in fourth class postoffices is thus abolished in a large part of the country, and the postmasters become real servants of the public instead of merely henchmen of the local congressman. President Roosevelt has brightened the concluding days of his administration by this act; it must have the commendation of all with the exception of a few congressmen whose patronage it demolishes.—Inglenook.

The American Bible Society.

The Board of Bishops of the Methodist Episcopal Church, at their recent meeting in Indianapolis, took notice of Mrs. Russel Sage's offer to give a half million dollars to the American Bible Society, on the condition that an equal amount be raised by other friends of the society. They urge the people of their church to help raise the amount and say, among other things:

The assistance given the Missionary Societies and the missionaries over the world by the Bible Societies in America and Europe can not be overestimated. No benevolent organization of the of the churches, therefore, appeals more certainly and more widely to the Christian world for help. The Bible Society is the custodian of our faith, and never before have there been such demands upon its resources for the distribution of the Scriptures. The whole world is begging for the Book at its very doors. More consideration has been given the Bible within the last twenty-five years than during all the rest of its history. And more copies of both the Old and the New Testaments in many languages and dialects than of all the other books in all other times, have been scattered broadcast. We earnestly appeal to all our people to join all the denominations in providing promptly the necessary amount of money to secure the great gift made to the society by Mrs. Sage.

Three Years in a Man-Trap

In one of the cells of the Philadelphia county prison was confined a young man who had been committed for intoxication. To while away the tedious hours of his confinement he drew on the wall and ceiling of his cell a number of admirable sketches, each and all of them conveying a sad, terrible temperance lesson. They are entitled, "Three Years in a Man Trap," and conclude with "The Drunkard's Wife." They are thus described by the *Ledger*:

The first scene represents a young man, apparently in the full flush and vigor of perfect health and manhood, standing in a bar-room and about to drink his first glass of strong liquor. The second scene shows him in a state of drunkenness, outside the bar-room, leaning against a lamp post, and clutching a bottle of liquor in his right hand. In the third scene he has fallen on the pavement, the bottle lies broken by his side, and his face is cut and bleeding. In the fourth scence he has apparently sunk to the lowest level of degradation and misery; his coat is out at the elbows, he is evidently shirtless, and the remainder of his ragged apparel seems more calculated to expose his utter wretchedness and poverty then to cover him. He is leading his little daughter by the hand, and her infantile countenance is pinched and shrunken by cold and starvation, and the light of childhood has seemingly departed forever from her eyes. They are both "going a-begging." The fifth scene opens up the last acts in the drama of the poor drunkard's life. There he lies on the door of a room that is squalid in extreme filth. He struggling in all the horrors of *mania a potu*, and around and about him are grouped the serpents and imps that his excited imagination has conjured up, and that he believes are subjecting him to torments the most horrible. The sixth scene ends all, disclosing to view the Potter's Field and a lowly mound of earth, beneath which lies all that remains of the drunkard.

At the side of the cell door are

sketches of two dogs. One a Newfoundland, sleek and fat, has depending from his mouth a banner bearing the words, "How do you like the confinement over there? Temperate." The other is a mastiff, lean and woe-begone looking. From his neck depends the link of a broken chain, and the banner which he holds in his mouth gives the response, "I don't like it. Thirty days; no more for me. Intemperate." Over the cell door is sketched a skull and cross bones, and above them in clear, bold lettering, "Touch, Taste, nor Handle." Underneath them is a bottle half full of liquor; on the bottle is inscribed "Old Rye," and around it is twined a serpent, typical of the deadly sting which the bottle contains. On the opposite wall is the little girl, whom the drunkard has dragged to a fate worse than death by his appetite. In this scene she is comely and well appareled. Over her shoulders hang her abundant curls, and she smiles the smile of whom innocence and purity are but the shadows of a forgotten dream.

Strange to say, that the young man who painted so truthfully and glowingly the downward and downward steps of the drunkard, is again and again remanded to prison for his old offense—drunkenness. A sad illustration of the power of evil habit over those who say they "can drink or let it alone," but who find themselves at last helpless in the serpent's deadly toils.

Three Chains.

There are three chains which bind men in captivity—custom, habit, and appetite. Multitudes of people cannot do as they wish to, or as it is reasonable and right that they should do, because it is not the custom. They must conform to the customs of the age, and consult the tastes and wishes of others. To an extent this is right and proper, for we cannot live alone in this world; but when custom requires of us that which is unwise, unreasonable, or unhealthful, it is better to defy custom and do right.

Whole generations have been made drunkards simply because of the drinking customs of the community. They have eaten when they were not hungry, and drank when they were not thirsty, and gone contrary to all the dictates of conscience and common sense, simply because this was the custom of the times.

Custom sometimes takes the form of fashion, and then it is said that "a man might as well be out of the world as to be out of the fashion." Fashion in China bandages girls' feet; in America it compresses girls' waists; in the South Sea Islands it punches holes in their noses and ears, and decks them with huge pendants and baubles. Fashion makes needless, and often unpaid work for tailors and dressmakers, and it frequently causes poverty and wretchedness at the end.

When fashion has done its share of the ruinous work, then habit comes in. Persons who do a thing because it is fashionable, finally do it because it is habitual. They have been accustomed to travel in certain paths, and to perform certain acts, and they have become so habituated to these things that they are not contented to omit them or swerve from them. So, no matter how bad a custom is, habit renders it first tolerable, and then indispensable.

Doubtless the Chinese lady would experience much discomfort if her bandaged feet were set at liberty; and there are hundreds of women who, if their waists were released from the pressure of unnatural ties and bandages, are perfectly sure that they should "fall to pieces." There are children who have gnawed their finger-nails until they do not know how to let them alone; there are persons who have drank tea to keep them awake, until it has driven sleep so far away that they cannot get it back again. Thus habit comes in on the heels of custom, and when persons have reached an age where they would naturally be somewhat indifferent to custom, they are bound with the chains of habit and cannot see how to escape.

Worst of all is the bondage of appetite. An evil *habit* is a light thing compared with a perverted *appetite*. Man's appetite for food masters his judgment, and many persons, recovering from sickness, yielding to the sway of appetite, have eaten and have died. An appetite for opium, or tobacco, or alcohol, often becomes entirely uncontrollable. A habit can be controlled by watchfulness, but an *appetite* takes the reins in its teeth, defies control, and rushes headlong to ruin.

These different forces play into each others' hands. First, custom comes with its insinuations and solicitations; then follows habit with its bands and fetters; and finally comes *appetite* with its fiery energies, sweeping the soul as with a cyclone, and hurrying a man to irretrievable ruin.

The time to snap these chains is at the beginning. A three-fold cord is not easily broken. A man who dares to be a Daniel, and defy the custom of the age; who considers what he is doing and why he does it, and refuses to blindly follow in the steps of others, will not be likely to come under the dominion of habit. He rebels against the dictation of custom, and chooses to be his own judge concerning his own course. He spurns the bondage which other people contentedly accept, and stand forth free in the strength of his own manhood. The man who yields to the dominion of *custom*, soon finds himself in the ruts of *habit*. He cannot turn around without turning over. He sees no way of escape; and finally *appetite* grasps him and drags him to his doom. The wiser course is to steer clear of all these chains and fetters; to know what you do and why you do it; to stand fast in the liberty of Christ, and refuse to be ruled, commanded, or controlled except by conscience and by God.

Let men who prize liberty remember that it is only through eternal vigilance that the treasure is retained. Let those who hate bondage remember that tyranny in its beginning is insidious and unsuspected, and that those who fail to resist the beginnings of evil, will find themselves powerless to war against it when it is completely developed and fully grown.—Safeguard.

Pittsburg Brewers Discouraged.

Word comes that the brewing interests in Pittsburg, Pa., are blue over the reports of the beer consumption in that city during the past year and if reports are correct, there is some reason for melancholy. Reports for the year indicate that in the City of Pittsburg alone the actual decrease in the amount of beer consumed for the past year was over 350,000 barrels. If such a decrease as this occurred in beer-soaked Pittsburg alone, what will the record for all the cities of the United States show for the year.

In light of such evidence it is comparatively easy to understand why the brewing interests of the country are determined not to spare any amount of money which may be necessary to establish fake "press bureaus" and various liquor organs under the guise of "country" and "farm" papers, together with such institutions as C. R. Mabee, of Detroit, seems to be conducting, in order to discredit, if possible, the Anti-Saloon League in its winning fight against the liquor forces. The efforts, however, of the liquor forces, and all the money of the brewers, will not suffice to do this thing. They might better spare their pains. The handwriting is on the wall. A decrease in consumption of 350,000 barrels of beer in a city like Pittsburg is only an indication of the present trend of temperance reform toward an ultimate complete victory against the saloon.

Helping Out on the Singing.

The best help in singing is the presence and power of the Holy Ghost, that Spirit which "helpeth our infirmities," in song and prayer and testimony. And if we have had the new song put in our mouths, and can sing with grace in our hearts unto the Lord, the help of the Holy Spirit will not be withheld in the service of song.

But to have the aid of the Holy Spirit we must "sing with the spirit and the understanding also;" and must "sing unto the Lord." If our singing is to exhibit our voices, display our skill in music, and secure the applause of men; if it is to fill up the time, or amuse the people; if it is to build up unscriptural institutions and divide the flock of God; if it is to earn money, or sell hymn books; then we have little reason to expect that the Lord will be a party to the transaction, or that the Holy Ghost will sanction the procedure. If people sing words with little sense and less devotion; if the words are jangled and tangled till no one can understand what is being sung; if people sing things that in their lips are positively false; if assemblies sing to get up an excitement, and tire themselves out and banish the spirit of devotion and worship in the clatter and rattling of jigs and the roar of rushing choruses; or if trained singers utter their costly and artistic notes with cool and mechanical precision, but without understanding, piety, or devotion,—how can we expect the presepce or sanction of the Holy Spirit in connection with such sham and emptiness and mockery? Said Dr. A. J. Gordon:

"How is the singing of God's church to be carried on? By those who feel the Spirit speaking to them. They should praise God in psalms and hymns and spiritual songs, singing and making melody in their hearts. The only condition is that they be filled with the Spirit. What have we been doing in our churches these last years? Haven't we been making an apothecary's compound to imitate all sorts of singing for the music of God's house. We have gone to the theatre for the myrrh and to the opera for the aloes and to the concert hall for the cinnamon, and I know not what else, and they have all been mixed up, and on Sunday morning we have a mixture that fills the room with its fragrance; but those who are spiritual do not enjoy the fragrance. Those who have the best voices are selected for the singers, no matter if they are unconverted! Suppose some Sunday morning, I should come into the the pulpit where I minister, and I should find another man occupying my place, I should be astonished and I might ask, 'What does this mean?' And suppose they should reply, 'Well, we have concluded that he has a better *voice* than you have. He has a more eloquent and rhetorical style than you have. We don't wish to turn you out, but we have just put him in to help you out.' I should say, 'I do not care to be helped out in that way. If you want this man to preach for you I will go;" and I believe that, in many churches, those who have been trying to help out the Holy Ghost by their artificial apothecary's singing, have driven out the Holy Spirit and he has ceased to dwell there."—The Armory.

School Fraternities.

By Geilest.

There has been not a little trouble in the public schools of our country the past few years growing out of the spread of secret societies among high school boys and girls. So strong has been the contention that in some places the matter has been taken to the civil courts in the hope that certain actions of school boards and principals might be overthrown, and the boys and girls be permitted to go on in the secret society business. For many years there have been "Greek letter" fraternities in the colleges and universities. These fraternities have greatly affected college life, in some instances doing good in certain ways, in others doing great harm. While the question of college fraternities is yet debatable, it seems to be a settled matter concerning the fraternites or sororities in our public schools; the settled conviction of teachers and principals and school boards is that they are evil, and in every respect evil only.

The difficulty is a serious one when we consider the facts just as they are. There are many local fraternities among the boys and girls which have relationships beyond the local line. These orders have headquarters in certain places, with publications that may be called "organs," with mature men and women at the head of them—these men and women having been members of the fraternities in their youth; they are now urging the formation of such fraternities everywhere, and seem to have a strong organization back of them; in not a few instances the parents of the children are fighting for what they call their children's rights. The publications, together with songs and song books, make a strong "combine," presenting a troublesome front to the authorities that are seeking to destroy them. The contention has gone from local courts to the supreme courts, and from the courts to the legislature; these have gone on and framed new laws covering the matter. Rigid laws now exist in a number of states, Ohio having just passed a stringent law declaring against them; after September 1, 1908, there will be no secret societies connected with the public schools of Ohio. In a recent trial in Minnesota, the court declared that the local school board had a right to exclude a child from the schools who persisted in membership in a prohibited society.

The strange thing about it is that some parents are fighting the position of the educators; it is said that in some places where a lower court granted certain concessions in a preliminary hearing, the boys and girls became so arrogant in the schoolrooms that it was with difficulty they were controlled at all—certainly an unfortunate condition.—Young People.

Praying for the Church.

One of the mighty forces which moves forward God's church in the world is prayer. Personal service, money, Christian literature, and other material means are necessary, but prayer adds to the efficiency of all these. No more important duty rests upon all believers to-day than that of fervent praying that "the gospel may have free course and be glorified" wherever it is preached. Some one has expressed the thought that the church advances most rapidly when her members are upon their knees. Missionaries in foreign lands crave the earnest petitions of Christians in the home land. Dear reader, ask yourself this question: "Do I pray as I should for the growth of Christ's kingdom in the world?"—Friend for Boys & Girls.

There is never a moment's truce between virtue and vice.

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Berne, Ind.

Home Circle.

Finding Fault.

The winds refused to blow.
"No use," said they, "to try,
From north or south or east or west
These folks to satisfy.
The north wind 'is too cold!'
The west wind, 'bold and rough.'
The east wind is 'chilly,' they complain;
The south 'not cool enough!' "
And so the windmills stopped,
The ships lay idly by,
The sun beat down from morn till night,
Because no clouds could fly.
The people sighed for wind;
"Blow hot or cold," said they,
"From north or south or east or west;
'Twill be the wisest way!"
—Selected.

On Time.

An astronomer sat with his assistant in his laboratory. He said: "At exactly half-past five o'clock a certain star will cross a point in the heavens. I will look through my telescope, and you watch the chronometer, and the instant the second hand marks 5:30 you tap with the hammer on the table, and when the star crosses the line I will say 'Here'!"

They waited in breathless silence. The astronomer looked through his glass; the assistant watched the chronometer. Second by second the hand came round till it rested at exactly half past five, and as the assistant's hammer tapped the table, the astronomer looking through his glass cried out 'Here'!

The star that God had made, careering through millions of miles of space, was on time. Shall not the souls that God hath made and redeemed be on time? My hope and prayer for Christians is that we may ever be on time to the will of God and to the needs of men. This is very important at the threshhold of another year.

Lack of Politeness in Children.

I have recently met with so many elderly people who are deploring the lack of good breeding in the children of to-day that it made me think a word on this subject might not come amiss. Where are the sweet, modest, well-mannered children we formerly took such delight in? Where do these rude, loud, impudent, children come from? They come from the homes where the mothers are incompetent to train their children, and this lack of gentility is a direct reflection upon the mothers of the present generation. They, and all those who have the care of children, are to blame for the disagreeable nuisances that we encounter on every hand. I have always been a great lover of children, and still have many friends and playfellows among the wee ones, but as the years roll by the lovable ones are more and more scarce, says a writer in the *California Voice*.

A dear, noble gentleman with a great big warm heart told me, a week or two ago, of a circumstance that had occurred just previously. As he was passing a large school at the hour for dismissal he stopped to watch the apparently well disciplined children as they came marching from the schoolroom, keeping perfect step and order until the gate was reached, when a great transformation occurred. The line broke, yells and cat calls rent the air, the gentleman in question who had stood in loving admiration, became the object of their derision and a target for their marksmanship. I write this indignantly and with the cry of shame not so much upon these children as upon their mothers, for my friend is one whose appearance and address commands deference everywhere, and any child or adult may well feel proud of his notice.

Prof. E. S. Morse, who lived for a number of years in Japan, says that Japanese children of whatever rank or station are uniformly polite, and that a man can make his home in any part of a great city with the assurance that his children will not be corrupted by the bad manners of their associates; that his fruit and flowers would not be stolen, his dogs would not be stoned, or his fences be defaced.

The late Lafcadio Hearn, a well-known writer of magazine articles, recently living in Japan announced his intention of making that country his future home. He had the misfortune of being deformed, and when in America was so insulted by the children of our land that living here held no pleasures for him. He went to Japan and was so kindly and politely treated by the youth of that land that he decided to stay. The mothers of Japan have given a lesson to the mothers of America. May they learn the lesson and learn it well.—Christian Safeguard.

The work of Jesus.—An Indian, when asked what the Lord had done for him, gathered some dry leaves into a circle, and placing a worm in the center, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and placing it safely on a rock, looked up and said: "This is what Jesus did for me."

He is a wise hero who combats and overcomes his debasing appetites. The Apostle Paul said: "I keep my body under."

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Notice.

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The Church and Business.

A certain preacher of whom we happen to have some information makes it a point to send a bill for services rendered to all such families into which he has been called to officiate at funerals, but who have neglected to give him the customary fee for his trouble. We know of a church session that determines how much each member ought to give and if the full amount of the estimate is not forthcoming a bill is sent to him for it. If no contributions are made within a specified time he is dropped from the rolls. The papers are frequently so full of it that it is not an unusual thing to hear of a church suing or being sued in a court of law on account of some kind of worldly business. Neither is it rare for a formally written contract to exist between the church and its pastor, he, it being specified, to give so many hours of his time to religious instruction and a certain percentage of it to parochial visits, while the congregation on its part makes itself legally responsible for a salary of so many hundred dollars for so much work done. Examples such as these make people wonder where the line between the world and the church is drawn.

We do not decry a business-like way of doing the Lord's business, but after all, Christians ought to have so high a regard for the cause of Christ that they could not, under any circumstances, permit it to be dragged down to the level of mere business. The pastor, if he is a true one, is no hireling. He is the shepherd who rules by the power of love and because he is loved his temporal needs are cared for. The minister whose regard for his office leads him to suppose that for so much service he is entitled to so much money may have a splendid commercial appreciation of himself but he had better give up preaching and go into a profession that buys talents as one would buy a spoon, or a loaf of bread, or a pound of nails; for the work of the ministry is to give and not to get.

True, the work of the church and the pastor's living require hard cash, but in emphasizing the money end of a congregation's work, the wise, and it seems to us, the most Christian method would be to create a sentiment that would bring gifts because love prompts them. Surely true love never asks how much but gives because it must. A society organized for other purposes than to save the world may justly demand the specific support of its patrons, but a church, if things are as they should be, only should need to make it known that opportunities are offered for the grateful giver to bring his gift to the altar and and find for himself the realization of the assurance that it is more blessed to give than to receive. G.

Correspondence.

DONNELLSON, Iowa, Dec. 28.—The blessed Christmas days are past but not forgotten. We were blessed with the finest weather and splendid roads so that all could attend the different services on Friday morning. The communion of the Lord's Supper was held as usual on that day. In the evening the children gladdened our hearts with their declamations and beautiful songs. A large and nicely decorated tree helped to proclaim the glad tidings of the birth of our Lord Jesus Christ. Presents were distributed to all present.

On Saturday morning Brother Hilty gave us one of his good and appropriate sermons. Sunday morning again found the church well filled for Sunday-school and another good sermon. In the evening the Christian Endeavorers held their regular meeting.

The painters expect to give tomorrow the last finishing touches to our new church in Donnellson. Then comes the cleaning up and fastening the pews. The day for dedication is not yet set, but we expect to be able to announce the date soon. We have a good furnace, good lights, and—we believe—a nice, plain, up-to-date church. Full seating capacity is about 300. The building is 36x50 feet, with belfry on corner and cement basement under the whole building. Cor.

BERNE, Ind. Jan. 6.—The Union meetings begun on Sunday, Dec. 27, under the auspices of the different churches of this place are still in progress and are bearing abundant fruits. Scores have made a decision to lead a Christian life. Many hard sinners have been shaken up to a realization of their condition. Rev, Dr. Kriete, of Louisville, Kentucky, labored a week with us, conducting the German services, and Rev. and Mrs. Milton S. Rees, of Rochester, New York, who have done splendid work for us, left for their home yesterday. But the meetings are being continued by the local pastors.

The Christmas festivities were celebrated with the Sunday-school, this time in the day time without a tree.

PHILADELPHIA, Pa., January 3, 1909.—The Sunday-school of the Third church has just passed through the Christmas and New Year's season and an enjoyable season it was to us. We held our Christmas exercises on Christmas day, afternoon and evening, the Primary Department in the afternoon and the Intermediate, Adult and Home Departments in the evening. Interesting programs had been prepared and were well rendered on both occasions, the singing in the evening deserved especial commendation. Our Christmas committee had conceived an entirely new feature, for us it was new, and made it a part of the program. The committee had requested each member of the school to bring something in the line of groceries or provisions as an offering to needy and deserving families or charities. This request had been made several weeks before Christmas. At a given time the Christmas committee was given charge of the evening program and the school was informed just how these gifts were to be brought forward. The committee had provided a large table inside the altar railing on which the gifts were to be placed. The committee first called on our pastor for an address on the thought of making our Christmas a time of giving to those who need help, to those who are less fortunate, and a good address it was, emphasizing God's great gift and our privilege of giving. Following the address and while a selected hidden chorus sang "Holy Night" and "Hark the Herald Angels Sing," each one who had brought a gift went forward in a quiet, orderly procession and placed his or her gift on the table. When all had come forward we had the table piled high with packages and baskets of groceries, vegetables, fruits, bags of flour, in fact the table could not hold all, some was put on the pulpit platform. The Primary school brought a whole sheep, altogether we had about sixty dollars' worth of provisions besides $16.30 in money placed on a plate by those who preferred bringing money. We feel that this was the most blessed part of our whole program. The gifts were distributed the following morning and most thankfully received.

To-day was our regular mission Sunday and we made a special effort to emphasize missions. Our mission secretary had arranged to have an address on the "Why and How of Missions," by Miss Housekeeper, of Temple Presbyterian church. She gave us a splendid talk on this subject, giving good reasons for supporting missions. We propose emphasizing this subject more than ever during 1909.

A series of special meetings will be held each evening this week to be concluded with the communion service next Sunday morning and evening.

WISNER, Nebr., December 29.—A happy new year to the dear editor and all the readers of the MENNONITE. It was surely a great privilege for me to spend my Xmas vacation at home this year with parents and friends.

Our Christmas program was given on Thursday evening in our church. It was great pleasure for all who were present to watch the little folks, when they were reciting their pieces or singing their songs to praise Him who came down in this world as a child to save all men. While thus sitting and listening the words of our Savior came to all persons' mind, "Verily I say unto you, whosoever shall not receive the kingdom of God as a child, he shall in no wise enter therein." The program on a whole was good; it showed that the superintendent as well as the teacher had worked hard to make it interesting and helpful to all.

The old year that is almost gone and the new year, whose threshhold we shall reach in a days, if God is willing, leads us to think back about the past year. While thus meditating the great importance of the little song comes to our minds, "I need Thee every hour," etc.; for we found it to be true wherever we performed duties without His assistance is proved to be a failure. This should lead us closer to Jesus, cast our burdens upon Him and grow stronger by doing something for Him in this new year.

We are having splendid weather at present, which we appreciate very much. J. B. BOEHR.

Diamonds in the Rough.

A little while ago I stood in a wonderful mine in Kimberley—a diamond mine. I was taken down 2,520 feet, and they gave me a pick, and I brought down some of that blue mold carrying the diamonds to my feet. Some of it crumbled, and I searched with the electric light, but I could see no diamond. Yet in that ground there are diamonds of countless value, and God put them there. Somebody was riding through your streets one day with Ruskin and said, "What disgusting stuff this London mud is!" Ruskin said: "In that mud there are the sand and soot and water and lime out of which God makes opals and sapphires and diamonds." And if God can make opals and sapphires and diamonds out of London mud, he can make something out of the poor cripple who lives next door to you, if you will only help God to save him, and that is your business and mine now. Fasten your eyes on somebody. If they are crippled, you know not what is there. Give it a chance. Smile on it, love it, help it; it will surprise you. There may be a lump of humanity, all dwarfed, twisted, crooked, never had a chance yet, remember; cursed in its birth, made drunk in it's mother's milk, born with the blood of the harlot, the drunkard and the thief in its veins. In God's name have pity on such! Christ died for the worst. If you believe it, live as though you did, and help them back to God.—*Gipsy Smith.*

A Warning.

Belshazzar was giving his great feast, and the wine flowed like water. "Inasmuch as I'm the whole works," he said, "I don't think a proclamation by a chief of police or anybody else is going to stop this affair at 1 o'clock a. m.; or any other hour!" No sooner had he uttered this boast than the handwriting appeared on the wall.—Wholesalers' and Retailers' Review.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 17. —PILGRIM'S PROGRESS SERIES. I. LEAVING THE CITY OF DESTRUCTION. Acts. 16, 25—36.

QUESTIONS.

1. What is Pilgrim's Progress?
2. Who wrote Pilgrim's Progress?
3. What do you know of John Bunyan's life?
4. What is represented by the city of destruction?
5. Why did Christian leave the city of destruction?
6. What did his wife, children and neighbors do?
7. What did his neighbors Obstinate and Pliable do?
8. What did befall Christian on the way, and how was he relieved.
9. What did Worldly-Wiseman do?
10. How was Christian brought back to the right way, and reach the wicketgate?

MEDITATIONS.

Pilgrim's Progress is a book, which next to the Bible is translated into most languages, and has had most editions. It is an allegory, representing the progress of the Christian life in men.

This remarkable book was written by a Baptist minister, John Bunyan, of Bedford, England.

John Bunyan was the son of a tinker, he was born in 1628 in Elstow, England, and learned his father's trade. Afterwards he served as a soldier, most probably in the army of the Parliament. He was converted and married a pious woman in 1648 or 1649. He became a Baptist and in 1657 a minister. Since at that time preaching by any one but the Church of England was prohibited John Bunyan was thrown into the Bedford prison, and because he would not desist from preaching, he was kept in prison for twelve years. In his imprisonment he wrote the book which made him one of the most renowned writers of all ages; writing the most biblical book, as it has been called. He died August 31, 1688 in London.

The city of destruction represents the original, sinful condition, when man lives in sin and is doomed to destruction and death.

Christian by reading the word of God becomes aware of his sinful condition and his sin becomes an unbearable burden to him. He can not find peace, his conscience being awakened and he sighing for relief.

Evangelist finds him outside of the city of destruction and tells him to flee to a small wicketgate, to which he gives him the direction.

In spite of the exertions of his wife, children and neighbors who try by all means to detain him, he flees. Two of his neighbors follow him; Obstinate and Pliable. They try to persuade him to return; Obstinate having exhausted his reasons and revilings in vain returns; but Pliable joins Christian, until being careless they fall into the slough of Despond, where Pliable loses all his good resolutions and returns, only to be mocked and reviled; while Christian is helped by Helper, who explains why this slough of despond is on the way to the wicketgate, telling what God has done to make the road better and easier by instruction, showing the safe steps even through this slough of despond.

On the other side Christian meets Mr. Worldly-Wiseman, who tries and succeeds in turning Christian from the right path to the wicketgate on another one leading to the town of Morality, to a man by the name of Legality. On the way he comes to the mount Sinai, and is afraid to pass it; when Evangelist appears and shows him his folly; but when he repents, shows him the way to the wicketgate and promises him, that he will find entrance, when he knocks. So Christian reaches the gate, knocks and is admitted.

QUOTATIONS.

Look outward, and behold a curse in the creature,—vanity, emptiness, vexations, disappointments, every creature armed with a sting to revenge it's Master's quarrel. Look inward, and behold a curse in the conscience,—accusing, witnessing, condemning, haling to the tribunal of vengeance; first defiling with the allowance, and after terrifying with the remembrance of sin. Look upward, and behold a curse in the heavens,—the wrath of God revealed from thence upon all unrighteousness. Look downward, and behold a curse in the earth,—death ready to put a period to all the pleasures of sin, and like a trapdoor to let down into hell, where nothing of sin will remain but the worm and the fire. Look into the Scripture, and see the curse there described, —an everlasting banishment from the glory of God's presence, an everlasting destruction by the glory of his power.

BP. REYNOLDS.

Every sin provokes its punishment. A. B. ALCOTT.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Jan. 17.

SUBJECT: The beginnings of the Christian Church. Acts 2:22-47.

GOLDEN TEXT: They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. Acts 2,42.

When the Holy Spirit came upon those disciples assembled in that upper room and took possession of them, they were not only individually endued with the power from above, but they were bound together into a body: the church of Christ was begun in this nucleus of one hundred and twenty souls. In the one Spirit they were baptized into one body (1 Cor. 12:13), not yet Jews and Greeks as Paul saw it when he wrote to the Corinthians, but men and women, though all Jews, yet of widely different temperaments and natural abilities as well as circumstances. Nor did the coming of the Spirit efface these differences, but rather correlated them so as to work together, as Paul says to the Ephesians (4:11-13) for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.

They had been told to tarry in Jerusalem waiting for this pouring out of the Spirit upon them, not for their own satisfaction simply, but that they might be Christ's witnesses in the world. This witnessing was to begin in Jerusalem and then spread out through Judea and Samaria, into the surrounding countries, on and on to the uttermost parts of the earth. No sooner, therefore, had the Spirit come upon them than they began to speak the mighty works of God (Acts 2:4, 11). Turning to the curious multitude that were drawn to the spot, Peter first explained their wonderful experience by referring to the prophet's prediction of what was now being in part fulfilled, and then at once began the inspired witness-bearing for the crucified, risen and ascended Saviour. Our lesson verses contain this message and an account of the effect produced.

The story of Jesus as set forth in this address covers His earthly ministry (v. 22), His death (v. 23), His resurrection (vs. 24-32), and His exaltation (vs. 33-35) The conclusion (v. 36) states the facts thus established, viz., that Jesus is both Lord and Christ.

The earthly ministry was that of a man, Jesus of Nazareth; but a man whose mighty works and wonders and signs proved that He was from God, even as Nicodemus had early confessed himself and others convinced (John 3:2). Peter, on this point, could appeal to the personal knowledge of those to whom he here spoke. Accounts concerning this prophet, mighty in deed and word before God and all the people (Luke 24: 19), had been in every mouth and ear in Jerusalem and all Jewry, so that even those who were there from different outlying regions were not unacquainted with

this Galilean peasant-prophet's ministry of teaching and miracle working.

It was also a matter of common knowledge that this man had come to an ignominious end as one condemned to death on the cross. But on the question of desert there was a division of opinion. There were those no doubt, who thought he was a deceiver and deserved to die. These, and others with less conviction but swayed by prejudice and the influence of their rulers, had joined in the cry, "Away with him,—crucify him", and were thus guilty of the charge here made by Peter when he said; Ye did crucify and slay Him. Some, of course, had no positive part in the tragedy, and many there were who looked upon Him as a martyr prophet; but no one of all the people understood the real meaning of His death or realized the Divine plan into which it fitted–the counsel of God that turned the prejudice and hatred of man to account in the working out of His redemption purpose. Even the disciples understood this not until now that the Spirit opened their eyes to this mystery. Peter now sees and testifies that it was by the determinate counsel and foreknowledge of God that His well-beloved Son was stricken and smitten, wounded for our transgressions, bruised for our iniquities, the chastisement of our peace being laid upon Him (Isa. 53:4, 5).

The great pivotal fact of the gospel message, however, is that of the resurrection. Peter tells them that this Jesus whom they had put to death did not remain in the grave. Death could not hold Him in whom dwelt the fullness of the Godhead (Col. 2,9). He suffered Himself to be put to death to make propitiation and to bring to nought him who had the power of death, the devil (Heb. 2:14, 17). Thus He died and came forth conqueror. Thus He fulfilled the words of David, spoken in the Spirit, not of himself, for his tomb was still with them unbroken, Peter said, but of the Holy One that should come. Peter by this argument claims to prove that Jesus was the Christ, the Messiah, of whom David had written this resurrection prophecy. That Jesus really had risen from the dead was established by the witness of not less than one hundred and fifty persons, the great majority of whom were there present, and adding their testimony to Peter's.

The further testimony was that this risen Jesus had ascended to heaven, being exalted to the right hand of God, and had sent, according to promise, the other Comforter, who was now filling these disciples with joy and speaking through them, as all present could see and hear. David also had spoken of this exaltation of the Messiah in the 110th Psalm. Compare Jesus' own reference to this passage in Matt. 22:24. The Messianic prophecies were fulfilled in this crucified one, who is, therefore, assuredly both Lord and Christ.

This Spirit-taught testimony of the Spirit-filled disciples went straight to the hearts of the hearers. They were convicted of sin and forced to the anxious inquiry, "What shall we do?" Further instruction led about three thousand of them to repentance and faith in Jesus the Christ for the remission ot their sins. The natural inference from vs. 38 and 39 with vs. 41 and 42 is that they at once shared with the believers, to whose numbers they were added, the gift of the Holy Spirit. And this is God's will for every believer. The promise is to as many as the Lord our God shall call unto Him. As many as receive Him (Christ) to them does He give the right of childhood (John 1:12) and this includes the possesion of the Spirit (Rom. 8:9, 14).

They also received the outward symbol and seal of their faith and its resultant life. The water of baptism was applied to them; in what manner or quality we are not informed either here ar anywhere else in the inspired history of the church. Let, therefore, not man lay stress upon that which the Holy Spirit has not found worth defining.

Notice the four things mentioned (v. 42), by which these believers assiduously and unitedly nurtured their new-found life: 1. Instruction. Learning more and more of the truth as it is in Christ Jesus. 2. Fellowship. The strengthening and warming helpfulness of heart to heart communion in spiritual things. 3. Breaking of Bread. Thinking much of Jesus with grateful commemoration of His atoning sacrifice. 4. Prayers. The Christian's vital touch with God in true heart worship and faith's appropriation of His promised blessings. Saints thus exercising in spiritual things, must grow in grace both individually and as a body.

Announcement.

The officers of the Western District Conference have announced a special session, delegates to meet at the First Mennonite church, Newton, Kan., on January 27, 1909. This meeting is called for the purpose to discuss and to adopt the new constitution.

Contributions.

For Foreign Missions.

During the month of December 1908 the following gifts were received:

I. For General Fund:—Weierhof church, Bavaria, a collection for the Men. Mission in America, $39 40; Friedenstal church, Gotebo, Okla., $62; S. S. Children Collection, Friedenstal church, Gotebo, Okla., $63; Molotschna church, Marion, S. D., $30; Sharon church, Orienta, Okla., for a chapel in Jadjdir, $4 75; Swiss church, Whitewater, Kan., $115 46; Children's collection, Alexanderwohl church, Goessel, Kan., $111 48; Bergman's S. S. class, Goessel, Kan., $ 55; Alexanderwohl church, Goessel, Kan., $37.97; Bethel church, Mt. Lake, Minn., ½ of the collection taken at an illustrated lecture given by P. A. Penner, $17.45; Hoffnungsfeld-Eden church, Moundridge, Kan., $40; Lehigh Men. church, Kan., $12 37; Pauline Schrag, Lind, Wash., $42; Wadsworth church, Ohio, $4 81; German S. S. at Plum Coulee, Man., $13 15; Sewing Society of Wadsworth church, Ohio, $15; Sewing Society of Mennonites at Rosthern, Sask., $202 50; gifts from children and congregation, Garden Tp., Kan., $50; Mennonite church, Upland, Cal., $69.40; One who wants to die saved, $10; Rosenorter church, Rosthern, Sask., $124; Bethesda church, Henderson, Nebr., $66.30; Brudertal S. S., Hillsboro, Kan, $78.44; Immanuel's church, Pratum, Ore, $15 85; Sewing Society of Bergtal church, Pawnee Rock, Kan., $27.22; Y. P. S. of the West Swamp church, Pa., $1 28; S. S. of the West Swamp church, Pa., $1 75; Sewing Society of the Neuhoffnungstal church, Meno, Okla., $25; Men. church, Pulaski, Ia, $20; First Mennonite church, Reedley, Cal., $32; Thanksgiving collection, Hoffnungsau church, Buhler, Kan., $125 53; last payment of the legacy of the late Sus. M. Ruth, $1135,-09; proceeds from mission albums, Mt. Lake, Minn., $7 35; Christian church, Moundridge, Kan., $21 20; proceeds of meals of the Middle District Conference held at Wayland, Iowa, $55; Pine Grove Men. church, Pa., $7.88; Bethany church, Freeman, S. D., harvest festival. $78 52; ditto, monthly mission collection, $8 50; the following from Berne, Ind: from mission boxes, $6 55; birthday gifts, $2 28; ½ of thanksgiving collection, $702.75; from the children, $199 81; for India, legacy by the late Peter Sprunger, $140; First Men. church, Philadelphia, Pa., $26 88; West Zion S. S., Moundridge, Kan., $67.41; mission friend, Newton, Kan., $50; Sewing Society of First Men. church, Newton, Kan., $42; Mennonite church, Springfield, Pa., $5; Men church, Deer Dreek, Okla., $18 15; Y. P. S., Canton church, Kan., $3 95; John Waltner, Onaka, S. D., $2; birthday gifts from children, Pulaski, Ia., $3.35. S. S. of First Men. church, Newton, Kan., Christmas collection, $25; Y. P. S. at Waldheim and Springfield, Sask., for an orphanage in India, $16 30; S. S. of Men. church, Inman, Kan., $69.25; P. P. Warkentin, birthday gift at his 70th birthday, Hillsboro, Kan., $10; Bethany Men. church at Coy, Okla., $12 45; Bethel College church, Newton, Kan., $38 91; Bethesda Men. church, Henderson, Nebr., $69 87; Hoffnungsfeld S. S, Moundridge, Kan., $20; Bergtal Men. church, Pawnee Rock, Kan., $13.70; Mary Weber, Donnellson, Ia., $1; West Swamp S. S., Pa., $7.16; West Swamp Y. P. S., Pa., $1 11; Y. P. S of Bethany Men. church, Quakertown, Pa, for the support of a colporter in India, $15; Springfield S. S., Eakley, Okla., $11.14; East Swamp church, Quakertown, Pa., $12 59; First Men. church, Allentown, Pa., $10; Men. church, Loretta, S. D., $40; Gnadenberg Men. church, Kan., $30.50; S. S. of the Berne, Ind., church, $137.62; Emmaus church, Whitewater, Kan., collection at church dedication, $220; Mennonite church, Colfax, Wash., thankoffering, $70 50; Sewing Society of Springfield church, Eakley, Okla., $117; Bethany church, Kingman Co., Kan., $16.40; Marianna Amstutz, Ransom, Kan., $6; Salem church, Dalton, Ohio, $23; D. J. Zurfluch, Lima, O., $5; A. Zurfluch, Bluffton, O., $5; S. S. of Hillsboro Men. church, Kan., $27.50; S. S. of Zion Men. church, Donnellson, Ia., $7 50.

II. For Orphans in India:—From S. S. of the Friedenstal church, Gotebo, Okla., $15; Y. P. S. of the West Swamp church, Pa., for the support of the orphan Manahan, $20; part payment and interest on legacy of the late Jacob Suderman, for the support of orphans in India, $462.50; J. M. B., Philadelphia, Pa., $4.

III. For Lepers: — Anonymous, Berne, Ind., $10.25; Kidron church, Taloga, Okla, $8.76; Mission friend, Donnellson, Ia., $5; Men. church at Loretta, S. D., $16.50; John Brucks, Quincy, Wash, $7.25

IV. Christmas Gifts for Heathen Children:—From the Sewing Society of Immanuels church, Pratum, Ore, $15; Hoffnungsfeld-Eden church, Moundridge, Kan., $17 50.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

For Home Mission.

In December 1908 the following gifts were received:

A. General Fund.

Arlington church, Kan. $11; Drake, Sask. $17; West Zion church, Moundridge, Kan. $24; Neuhoffnungstal church, Okla. $27 91; Trenton church, Ohio, $7.10; Sharon church, Okla. $37.-85; Canton, Kan. $8.32; Uriah Binkley, LaSalle, N. Y. $5; Rosenort (Waldheim), Sask. $43; Pulaski church, Ia. $10; Zion church, Donnelson, Ia. $15; Berne church, Ind. $175 69; Caddo church, Okla. $7.30.

B. City Mission.

S. S. Classes from Sharon, Okla. $6.-65; Hoffnungsfeld, Kan. $21 30.

C. Church Building Treasury.

Hillsboro church, Kan. $20.

Gratefully acknowledged,
M. Horsch,
Upland, Cal.

TREASURERS

A. Of The General Conference.

For Foreign Mission: Assistant Treasurer: John G. Regier, Newton, Kan
For Home Mission: M. Horsch, Upland, Cal.
For Publication: a) for publication-fund; for needy readers, etc.: Mennonite Book Concern, Berne, Ind.
Relief Committee: Harrison Landis. 529 Columbia Ave., Philadelphia, Pa.
General Conference: David Goerz, Newton, Kan.

B. Of The District Conferences.

For Home Mission of the Eastern Conference: A. S. Shelly, Baily, Pa.
For Eastern Conference: John L. Bauer Baily, Pa.
For Home Mission of the Middle Conference, W. W. Miller, Pulaski, Iowa.
Northern Conference: Benjamin Waltner, Freeman, S. D.
For Home Mission of the Northern Conference: Chr. Mueller, Freeman, S. D.
Western Conference: J. S. Krehbiel, Geary, Okla.
For Home Mission of the Western Conference: J. W. Penner, Hillsboro, Kan.
For Conference and Home Mission of the Pacific Conference: S. R. Aeschliman, Colfax, Wash.

"God loveth a cheerful giver." II. Cor. 9:7.

News of the Week.

Domestic.

Home of Prehistoric Man.

Akron, O, Jan. 1.—The discovery of what is undoubtedly a paleolithic stone near Wadsworth has led Prof. G. Frederick Wright, geologist and president of the State Archeological society, to declare that Medina county was the home of paleolithic man.

Prof. Wright was in Wadsworth a few days ago and accompanied by Prof. Branson, who holds the chair of geology at Oberlin college and is a member of the United States geological survey, made a complete examination of the stone, now owned by Capt. T. D. Wolbach, and of other specimens in the captain's hands. Prof. Wright took the stone with him to Baltimore and will return to Wadsworth next spring, he says, with ten government geologists to continue his researches.

When at Wadsworth Prof. Wright and Branson declared that the finding of the paleolith at Wadsworth is one of the most important discoveries made in America in fixing the age of human life on the American continent. They said also that the best specimen of a kame or escher terrace they had ever examined is located at the Mennonite church on the Seville road west of Wadsworth.

It is Prof. Wright's belief that at one time the site of Wadsworth was covered with a large glacier which was a mile high and extended to Millersburg. The paleolithic stone found near Wadsworth is an elliptical shaped flint stone weighing about a half or three-quarters of a pound, and is a fine specimen of one of the instruments used by man during the glacial period.

New York Birth Rate High.

New York, January 1.—The annual reports of the births, deaths and marriages in Greater New York figured up to noon yesterday, shows interesting changes in statistics.

Of births there have been 126,863, a rate of 28 68 a 1,000 per capita, the highest in the history of the city.

The number of marriages was 47,499, a decrease of 3,598 from last year, due, it is believed, mainly to enforcement of the marriage license law and to business depression.

The total number of deaths was 73,-071 or a rate of 16 52 a 1,000. The rate is the lowest in the history of the city.

$29,240,000 Fine Set Aside.

Washington, Jan. 4.—The supreme court of the United States denied today the petition of the government to reopen the case against the Standard Oil company of Indiana, in which the record fine of $29,240,000, imposed by Judge Kenesaw M. Landis, was revised by the circuit court of appeals.

This action on the part of the highest tribunal sustains the action of Judges Grosscup, Baker and Seaman and definitely concludes the case. It leaves unanswered the questions which District Attorney Sims, of Chicago, sought to raise referring to the application of the federal statutes to the shipping transactions of large corporations.

The South is Drier Than Ever.

Atlanta, Ga., Jan. 1.—State wide prohibition went into effect to-day in three southern states—North Carolina, Mississippi and Alabama. Georgia is the only other state wherein statutory prohibition exists, the law having been in operation one year.

A new law which seeks to regulate the liquor traffic in Louisiana became effective to-day, and although the law is not so sweeping in its terms as a state-wide measure, prohibitionists contend that if it is strictly enforced it will drive the saloons out of the remaining saloon strongholds. Having won their state-wide fights in four states, the anti-saloon forces have greatly enlarged the south's "dry" area, and they are now lining up for early campaigns in several other states.

Foreign.

FROM THE STRICKEN LAND.

More Earthquake Shocks. Fights with Bandits.

Rome, Jan. 3.—Having done all possible to do in the districts laid waste by the earthquake, the king and queen of Italy are returning to Rome. They have spent the last four days among the ruins of Sicily and Calabria, the king directing the work of rescue and relief and the queen administering to the injured. There is a feeling of relief in Italy that their majesties are coming home. The American ambassador, Lloyd C. Griscom, has appointed a committee of Americans to which will be intrusted the work of utilizing the money received in the United States to the best advantage for the earthquake sufferers. Both at Messina and Reggio, the guards are having difficulty in protecting the survivors and the vast treasures in the ruined buildings from the bands of thieves that are swarming everywhere. It is reported that six Russian sailors have been shot by looters at Messina and that sixteen criminals have been killed at the same place within the last twenty-four hours. Six hundred persons engaged in pillaging have been arrested. In an engagement at Reggio between the police and bandits two of the police were killed.

Reports still reach here of the continuance of earth shocks, some of which are of sufficient force to do further great damage. According to these reports new shocks yesterday at Pellaro precipitated the entire population into the sea, including both the dead and the living victims of the first quake.

At Reggio the people are becoming more calm and aid to the city is now being systematically forwarded. Military zones have been established throughout Calabria.

Succor for the Bereft United States Taking the Leading Part in Relief Work.

Washington, Jan. 3.—To assist the American people in their efforts to extend relief to the stricken Italian earthquake sufferers Secretary Root has made public a cablegram received to-day from Ambassador Griscom presenting the first feasible plan of meeting the present great emergency. There is no time to spare in awaiting the arrival on the scene of distress of battleships now in the Suez canal or of naval supply ships crossing the Atlantic. The need for help is immediate and how that help can be rendered is told in the cablegram dated at Rome, which follows:

"January 2.

"I have to-day drawn on you for $70,000 and paid equivalent to Italian Red Cross in two sums—$50,000 from American Red Cross and $20,000 from Christian Herald.

"I have also seen the president of the Italian Red Cross, who desires me to inform American Red Cross as follows:

"'Problem of relief very vast. Includes feeding, clothing destitute on scene immediately, and quickly removing nearly whole surviving population from stricken districts to other parts of Italy. Transportation involves special difficulties. Much money is needed, but if America desires to offer practical aid immediately a ship could be chartered by telegraph at Marseilles or Genoa and loaded with blankets, clothing, linen, preserved meats, condensed milk, medical supplies and similar useful materials. One or more such ships under the direction of the Italian Red Cross would be useful as transports, and the same time could deposit stores where needed along the coast.

"'The Italian Red Cross has not yet clearly worked out all the difficulties of relief. Supplies are now needed in Sicily and Calabria, but in about two weeks when the destitute have been removed will be needed in Naples, Rome, Florence and other cities where the sufferers are being distributed.

"'I will be personally glad to cooperate with our Red Cross to carry out any plans. There are many Americans in Rome anxious to assist in relief measures.

"'GRISCOM.'"

Congress Votes $800,000 to Italy.

Washington, January 4.—Congress to-day appropriated $800,000 for the relief of the earthquake sufferers of southern Italy.

President Roosevelt in a message to Congress asked for a direct appropriation of $500,000 for the relief of the stricken people. This was increased to $800,000, which is the most generous fund ever contributed by the American people for succor of sufferers in other lands. It is to supplement the dispatch of the supply ships Celtic, from New York, and the Culgoa, from Port Said, for Messina, with their big cargoes of necessaries, originally intended for the American fleet, diverted to the immediate use of the Italian victims. It also supplements the President's proffer of the services of the entire American fleet of sixteen battleships, whose use, in whole or in part, hinged only on the grateful acceptance or declination of the Italian government. The message was brief and plans had been made for the immediate enactment into law of its recommendations.

The resolutions provide that the money shall be used for provisions, clothing, medicines and other necessary articles and the President is authorized to employ any vessels of the United States navy or to charter and employ other suitable steamships or vessels to carry out the purposes of the Government.

Pestilence Threatens Wrecked Cities.

Rome, Jan. 5.—The report from Messina that typhoid fever has broken out there has filled the authorities with alarm and apprehension. It is realized that unless proder sanitary precautions are taken at once that this disease will spread far outside the ruined district. Even though the present cases may prove to be dysentery it is well known that this disease would be likely to prove just as fatal as typhoid itself.

King Victor to-day received Ambassador Griscom. The king was greatly pleased and said that the Americans were first in time of trouble.

More Earth Shocks Predicted; Southern Italy is Warned.

Messina, January 4.—Frank Perret, of Brooklyn, assistant to Professor Matteucci, director of the royal observatory on Mount Vesuvius, speaking of the disaster here and in Calabria, says that other shocks are inevitable, as there is a flaw in the earth's crust where the slip occurred. He predicted heavier shocks for today and declared that something, possibly very serious, might happen January 7 and 8, when the relative positions of the sun and moon will produce the greatest strain.

Earthquake experts who are here to study the phenomenon generally agree that the earthquake was the result of a fault in the geological formation under Messina, which constituted a line of contact in the volcanic action between Mt. Etna and Mt. Vesuvius, and that a slip occurred similar to the one which detached Sicily from the mainland.

The British battleship Exmouth at a distance of a half mile south of Reggio, found fifty-eight fathoms of water where formerly there were two hundred and forty-three.

Women of Aristocracy Help.

Many women of the aristocracy have become nurses. The feminine section of the Italian Red Cross Society, under the initiative of Princess Teano, formerly Princess Vittorio Colonna, has sent a chartered steamer fitted for hospital uses to the earthquake district. The women are doing splendid work. The male members of the expeditions dispatched to the ruined cities have now got large camp hospitals and distributed great quantities of food. The Red Cross corps is cooperating with soldiers, sailors and civilian volunteers in excavating the dead and transporting the wounded to the provisional hospitals.

Grand Councilor of China Ousted.

Pekin, January 2—An edict issued to-day dismisses from office Yuan Shi Kai, grand councillor and commander-in-chief of the forces. The reason given for this action is that he has rheumatism of the leg. The edict orders Yuan Shi Kai to vacate all his offices and to return to his home, adding: "Thus our clemency toward him is manifested."

A second edict appoints Na-Tung, controller of customs and former governor of Pekin, grand councillor, presumably in Yuan Shi Kai's place.

A Manchu Plot?

The members of the diplomatic corps at Pekin are well-nigh thunderstruck at the sudden dismissal of Yuan Shi Kai. The step is believed to be the outcome of the Manchu plot and there are indications that the Japanese representatives alone had any inkling of what was on foot.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JANUARY 14, 1909 No. 2.

Our Need of Him.

The comforts of this life may lie about
My daily way, and give my body ease;
Yet am I poor and needy in such ways
As the all searching Eye above me sees.

Friends may yield love, and honors fall to me,
The care of kinship spring beside my way;
Yet must I ever long within my heart
To know that he is caring night and day.

Thou loving One who readest human hearts,
Thou pitying One who seest all our need,
Who knowest that apart from trust in Thee
Feeble and poor we mortals are indeed;

Who knowest well that love of friends on earth
Cannot suffice, whate'er their tender care,
O touch our prideful hearts, and help us turn
And yield ourselves to Thee in humble prayer.

Help us to make confession of our needs,
And for Thy gracious care let us implore.
Then, poor and needy though Thy children be,
Their lack shall be supplied forevermore.

And that unfailing wise and tender care,
Descending only from Thy gracious heart,
Shall steep our daily lives in that sweet sense
Of safety such as faith and trust impart.

MARY D. BRINE.

Items of News and Comment.

Believe on the Lord Jesus and be saved.

More correspondences from our congregations are herewith solicited for the MENNONITE.

Rev. H. H. Regier, of Mountain Lake, Minn., has rallied from a recent attack of sickness.

Missionary P. A. Penner has planned to start this week from Mt. Lake, Minn., on his trip to the Pacific coast.

The dedication of the Mennonite church at Lorena, Okla., is announced for Jan. 17, 1909. A cordial invitation is extended.

Bro. and Sister C. Ramseier, now of Swift, Ala., formerly Orienta, Okla., attended the Oklahoma convention at the latter place. He preached also on Sunday at the congregation at Meno.

On Sunday, Dec. 6, 1908, Missionary P. W. Penner and wife and Sister Braun spent a pleasant day at the mission station Janjgir, India, with the Missionaries J. F. and Susie Kroeker and Sister Funk.

The old weapon against sin, the Word of God, made so effective in Peter's sermon by the power of the Holy Spirit, is still a mighty power for good throughout the world wherever it is preached.

God honored the Spirit-filled church in Jerusalem with a continual increase in numbers from those who were saved. "The Lord added to them day by day." Why not plan, work and pray for additions to the church daily?

Comment easy.—The saloons were open in Toronto, Canada, on Christmas Day, and on that day 146 arrests for drunkenness were made. They were closed on New Year's Day, that being municipal election day, and only four arrests for drunkenness were made.

The 17th Teacher's Conference, of Nebraska was held on Dec. 30, 1908, at the Beatrice Mennonite church. On the evening of Dec. 29 the Brethren D. J. Brand, of Wisner, and H. D. Penner, of Hillsboro, Kan., delivered interesting and helpful lectures on subject of education.

Conviction of sins and conversion are not the same thing differently expressed. Many people stop with conviction, and thus hinder the Holy Spirit from completing His work. Repentance implies not only sorrow of sin and confession of sin, but also the renouncement of sin, the surrender of the will and life of Jesus as Lord.

District Attorney Jerome, of New York, has joined the water-wagon ranks. He has decided to quit both cigarets and whisky. We now have a notable quartet—President Eliot, of Harvard, President-elect Taft, Emperor William, and District Attorney Jerome, all of whom have "come out from among them" within the last few weeks. While their declaration to use no intoxicating liquor henceforth has a most beneficial effect on the world, and is a splendid example to young men who are inclined to pattern after the leaders in thought and action, the reformation might have come somewhat sooner. Yet all who love sobriety of life have new occasions for gratitude in the stand public men are taking. It helps to sound the death knell of the saloon.—Religious Telescope.

From Our Missionfields.

MONTANA.

Missionary G. A. Linscheid writes from Busby, Montana: We have much reason to be thankful for what the past year has brought us in our work here upon this field. We are especially thankful for the help we have received by the arrival of Brother and Sister Kliewer. We can now work with a greater amount of joy and confidence than we could as long as we were left alone.

The work could be pursued during the year without any special hindrances. Our Cheyenne Sunday services were regularly held, with the exception of the Sunday preceding and the one following the fourth of July. The attendance at these services was satisfactory. At times we had only a few attending and at others the chapel was well filled. The smallest number present at any one service was four adults, and the largest number about 150. The average attendance was a little upward of 47.

On June 21st and on December 20th we had baptism, at each of which a man and a woman were added to our little flock of believers, so that our membership has grown from 3 to seven during the year. Some of these had to undergo severe conflicts. This was especially the case with our first convert. The tauntings and persecutions she had to endure became at times almost too heavy for her to bear. At different times she came and told us of her distress. At one time she came and said she could no longer endure it and she intended to deny her faith and return to her people and their religion. She felt very bitter about it and her words were bitter. I have no desire to repeat all she said, but I was involuntarily reminded of Peter when he denied his Master. At the same time the wish arose within me, that the Christians at home could for a few moments see and experience the conflict raging within the soul of this poor woman and thus learn to realize what it means to be a Christian under such circumstances. A poor woman, without a home of her own, dependent upon the charity of a people who disown her on account of her faith, not being able to read the word of God for her consolation, and not being able to sing Christian hymns whereby she might be strengthened! The Mission people are a people of different race, living a different mode of life and not being able to offer her a home where she can live with them. She has no alternative than to remain with the people where nothing but scorn and scoffs await her and where she is frequently told to leave because she does no longer belong to them. And all this on account of her faith in Christ! I wish all Christians at home could for a moment view and experience this conflict and I trust many of them would become more thankful for the privileges they enjoy and more earnest in their prayers for those for whom it means the sacrifice of life to be Christians.

Four souls had applied for baptism at Lame Deer. They have been instructed for some time, but before the day of baptism the father of the family withdrew and the consequence is, that none of them have been baptized as-yet We hope, however, that in the future they will receive new courage to take this step.

The wife of one of our Christians here has given her name as a candidate for baptism and as soon as there are others to unite with her they shall receive the necessary preparatory instruction. We are glad to observe, how the Lord is moving the hearts of these people by His Word and His Spirit.

Our Sunday morning services with the school children have of late been changed into a Sunday-school, in which we have the assistance of a few of the school employees. The work with the school children is to a great extent a preparatory work, which we trust will bear fruit in the future.

The chapel at Lame Deer was at last completed and Brother Kliewer is now preaching there every second Sunday.

On December 27th we celebrated Christmas with our Indians. Thanks to the liberality of our Sewing Circles we were enabled to distribute about 300 gifts to the Indians. The Indians themselves had raised about $40.00 by collections taken on previous Sundays, from which amount a general feast was prepared for the day. All seemed to enjoy it and to be very happy.

Committing the work here anew to your interceding prayers we are,

Your humble workers,
G. and A. LINSCHEID.

Reading for the Home.

One of the most vital matters in the home life of every family is the question as to what reading shall be provided for the entertainment and instruction of the different members of the family circle.

The importance of having good reading matter in every home cannot be emphasized too strongly. It is as essential to provide material for the culture of the mind and soul as to furnish food for the body, and to select the right kind of mental and spiritual nourishment demands perhaps greater care and attention than to supply suitable provision for the needs of the body.

What we read influences us for time and for eternity. Our ideals in life are framed largely according to that which we read. Through books which bring to us the very "life blood of master minds" we receive incentives for living, which lift us to the highest planes of thought and action.

The moral character of the literature which enters our homes is a matter of transcendent importance. While good reading ennobles, bad reading degrades and destroys the spiritual life of young and old alike. The human soul cannot feed upon that which is evil in literature and expect that the results will be anything but bad.

The periodical press constitutes a very large portion of the reading matter that enters the great majority of homes at the present time. In selecting a paper for the family circle it is therefore desirable to secure the best that can be obtained, for the repeated visits of a periodical contribute one of the most potent moulding influences at work in the home.

Whatever other publications may be taken, every family should have a strong Christian periodical whose regular visits may minister to the higest spiritual needs of all the members of the household.—Ex.

"Which is the Best Work for the Christian?"

So a young man, soon after his conversion, said to his father. He told him that he should punctually attend every meeting of the church. Said he, "Make your religion like your business. Attend to it at the right time, and give it your whole strength." This was not exactly what the questioner expected, and he determined to ask the Sunday-school superintendent for advice. He told him to take a class and give all spare time to preparation for the Sunday lessons. Other attempts revealed to him that each man seemed to depend on one thing to vindicate his Christian profession. Not one did he meet who suggested spiritual work for his own growth or the awakening of others.

One was all "Epworth League;" another gave himself to the social work; and still another to finances. By this he was much perplexed; but by the fact that there seemed to be nothing done *by* any one *for* any one spiritually, he was much distressed.

Driven back upon himself, he was driven from himself to the Bible. Much time he spent upon the Acts of the Apostles, finding that he could not understand the Acts without the Epistles, or the Epistles without the Acts.

The conclusions to which he came were that the first and great thing is to maintain faith, hope, love, supreme confidence in Christ, the hope of spiritual growth unto perfection, fervent love for God and his fellow Christians; and the throbbing zeal which he felt in the week in which he was being converted. He noticed that the early Christians made much of this, and all the apostles exhorted the disciples as though this was to be the main thing. But he also saw that they laid upon all Christians certain obligations which at first seemed likely to diminish his religious emotion.

Further, it was made clear to him that they wrought upon a system which connected everything the Christian should *do* with everything a Christian should *be*. They were to exhort one another; they were to be instant in season and out of season trying to save sinners; and they were to work with their own hands, "not slothful in business; fervent in spirit; serving the Lord."

When they met together they were to speak, to pray, to employ spiritual songs—all to maintain the inner life; they were to be active, not for activity's sake; learned, not for learning's sake, but *all* for Christ's sake. He saw that he could do all things if Christ strengthened him, and nothing—as it should be done—in his own native strength. He saw that he must do all things as unto Christ, recognizing all the subordinate relations which others sustained to him as son, brother, husband, father, citizen, employer or employee. He learned that there are differences of gifts, but nowhere did he find that any disciple, by reason of the excellence of one of his gifts, was relieved of his responsibility in any other of those feelings, thoughts or actions which lie at the root of Christian growth, symmetry of character and perfection of love.—Christian Advocate.

The Liquor Traffic.

The Christian Guardian, of Toronto, Canada, where the result of the election held on New Year's Day, 1909, in regard to "license reduction" proved encouraging to strengthen the temperance forces, makes the following timely remarks on "The Liquor Traffic."

There are few questions to-day that more seriously engage the earnest attention of thoughtful people than that of the management and control of the traffic in strong drink. For centuries that question has been discussed less or more, and has been somewhat of a burden upon the minds of many of the leaders in the work of the church and of reform, but it is only in comparatively recent times that it has grown to be a great public question, thrusting itself upon the attention of all classes and conditions of men. Throughout all parts of the British Empire, in the United States, even in Germany and several other of the European states, as well as in the far East, to a modified degree, it has grown to be one of the great questions of political and social importance, one with which statesmen and politicians must deal whether they will or no, and one concerning which the ordinary citizen in a free state must form opinions and convictions and in relation to which he must take some definite and positive stand.

There are some, of course, who, though they are compelled to admit the fact, think that it is all a great mistake, and that this question, though of some importance, is usurping the place and interest that should be given to more vital and important affairs. But we can hardly believe but that this question is what many think it to be—one of great and far-reaching importance, from the economic and the national point of view, as well as from the physical and the moral. It surely must be that there is something to justify this great and outstanding fact in modern life—the place that the question of controlling the liquor traffic has in the thought of the nations.

Of course, we have not come to a unanimity of opinion as to methods, but this much can be said of the situation, in this country at least, the number of those who believe that the open bar is a serious menace to the best and highest interests of the people, if not a crime against the body politic, is increasing every year. Whatever justification can be made of the habit of drinking liquor, thousands of people, some of whom have not heretofore taken any strong stand in the interest of teetotalism, are coming to see that, with human nature as it is and human weaknesses what they are, an open bar and a treating system are demoralizing forces of gigantic proportions that cannot be justified with any reasonable regard to the sentiment of brotherhood or for the welfare of the race. And these are joining forces with those of more radical views touching the liquor evil, and the result is a consolidation of opinion touching certain measures of reform that has already been effective to some degree and is bound to bring far-reaching results in the days that are to come. The bar for the open sale of intoxicating liquors has been driven out of whole sections of the country in Anglo-Saxon lands, until it is now at least not impossible to imagine a time when we shall have no more of them. That time may still be very far in the distance, but it would hardly any longer be considered altogether foolish to imagine that it was really coming.

One striking feature in the situation touching the liquor traffic is the changed attitude of the traffic itself and of those who are responsible for it toward the sentiment and thought of the public in general. And this is specially noticeable on this continent. The time was, and not so very long ago, either, when the liquor trade's one attitude toward its critics and enemies was one of insolence. Conscious of the strength it had because of its wealth and the hold it had on the weakened wills and depraved natures of multitudes of men, it condescended once in a while to damn its opponents, and that was all. But something has happened, and "the trade" has been very quick to find it out. Its money, still powerful enough, is, somehow, not as omnipotent as it used to be, and it is finding that it is not enough merely to curse its critics as it used to do. The request that it set forth some argument to justify its existence is coming from many, and sometimes from very unlikely quarters, and it is finding the task set it a very difficult and embarrassing one. The calling of a great mass-meeting to oppose the proprosal for license reduction, as was done in this city last week, is an indication of the change of front that "the trade" has been forced into. A few years ago it would not have condescended to have done such a thing; it had more effective ways of working. And the sorry spectacle that that meeting made serves to indicate what poor success will in general follow the liquor traffic's attempts at self-justification.

With all the wreck and ruin that the drink traffic has wrought about us we believe it is possible to-day to look forward with a reasonable faith to the time when that traffic, as we know it to-day, shall be done away with in our land. In fact, we believe that any other faith than that would be treason to the great God who has been marvelously helping His own in this great struggle. And in that faith all those who are working for sobriety and righteousness can afford to keep hammering away.

Duty done to-day is better than duty planned for to-morrow. The man who thinks most of to-morrow's accomplishment is not likely to take care of to-morrow when it comes. The man who gives himself unreservedly to the doing of to-day's tasks is the better fitted to do as well for to-morrow's when they are at hand.

Seek to please God rather than men. But remember that the work that does most for the good of our fellow men is the work that glorifies God.

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Home Circle.

A Poor Wealthy Man.

Once there lived a rich sultan who, in spite of his wealth and power, was always melancholy. His physician said, if he wished to be cured, he should exchange his shirt for that of the happiest man in his kingdom. After a long and tedious search, the man was found, and when brought before the sultan, it was discovered that he was not even the possessor of a shirt.

How Lead Pencils are Made.

"There is probably less known about the manufacture of lead pencils than any other extensive manufacturing business," said John M. Ready, of New York. "I say extensive business, for many people do not know that there is as much as $2,500,000 expended for lead pencils in the United States every year. All the machinery used in the production of lead pencils is a carefully guarded secret. It is not patented, but each company has its process, and very little is known of it by outsiders. The general idea of the method of manufacture can be given.

"The graphite, plumbago, or black lead, whichever you may call it, comes from three places—India, Germany, and one part of the United States. The American lead is considered the most pure, having about one-third more carbon and much less silica than the foreign article. The plumbago as mined is brought to the factory, where the silica is separated from the graphite by a system similar to that employed in separating free gold from ore. It is crushed into powder, and then mixed with water, which flows over 'bumper tables.' The weight of the lead causes it to collect on the tables, and the silica and baser materials flow off with the water. The lead is taken and mixed with clay in a mortar.

"The clay is used as a temper to the lead. The more clay used, the harder the lead becomes, as when the mixture is baked the heat affects the clay, hardening it, while it has no effect upon the graphite. The mixture is then placed in a hydraulic press, which forces it out like a black twine. This is run upon tables, where it is cut into lengths of seven inches, the length of regular lead pencil and straightened. It is then placed in ovens. I have seen a continuous piece of this mixture of clay and graphite a mile long come from the press. The pieces of lead are taken from the oven and placed in the wood, which is made in two pieces, then cemented together. There is a peculiar fact about cedar, the wood most suitable for pencils. The farther south you go to obtain the wood the less knots you find and the less pitch in the wood. As you come north the amount of pitch increases, and the grain of wood becomes irregular.—Selected.

How Elephants Sleep.

In captivity elephants always stand up when they sleep; but in the jungle, in their own land and home, they lie down. The reason given for the difference between the elephant in captivity and in freedom is that the animal never acquires complete confidence in his keepers, and always longs for liberty.

Keep the Atmosphere Pleasant.

The daughter of a busy housemother, who one day expressed the fear that her mother was working too hard, received an answer that told in a few words one of the secrets of happy and successful work.

"I don't mind working, and working pretty hard, dear," her mother said, "as long as the atmosphere is pleasant."

"As long as the atmosphere is pleasant!" Anybody who has worked under disagreeable or trying conditions realizes how much those words mean. To the busy mother who carries on her shoulders the burdens of the home it means everything if the members of the family circle are contented, happy, and harmonious; her work, hard enough at best, is doubly so if there is grumbling, faultfinding, or ill nature to contend with. The teacher in the school-room looks with keen interest at the class which has come from the room below; for she knows that the personality of those boys and girls will determine in a large measure whether her year's work will be a source of pleasure or unhappiness to her. One unruly, mischievous, disobedient boy, one lazy, impertinent girl may easily rob her of all enjoyment of her work, and leave her at the end of the year with nerves completely unstrung.

No one person can make up entirely the atmosphere in which another person liyes and works, but each of us can do more than we realize to make the atmosphere pleasant or unpleasant for another. The member of the home circle who is pleasant and even tempered, easily satisfied, quick to praise when things go well and equally ready to give others an opportunity, does much to keep the home atmosphere pleasant and to make the work of the house-mother as easy as possible. In the school-room the boy or girl who is pleasant and friendly, but who respects the rules of the school and realizes that study should come before play, is the one who helps to lighten the teacher's burden and the one whom she thinks of with pleasure.

Wherever we may happen to be placed, whatever we may be doing, it is worth while to remember that we are helping to make the atmosphere in which others are living and working. It is not our fault if others in the same circle make that atmosphere irritating and disagreeable; it remains for us to offset their influence as far as we can by our own cheerfulness, courtesy, and unselfishness. We are to blame if, through our lack of these qualities, we make the atmosphere unpleasant for those about us, and so make it harder for them to go through the round of their daily duties.—Friend for Boys and Girls.

Tongues and Ears.

Once upon a time, says an old Japanese story, a peasant went to heaven, and the first thing he saw was a long shelf with something very strange looking upon it.

"What is that?" he said. "Is it something to make soup of?"

"No," was the reply; "those are ears. They belonged to persons who, when they lived on earth, heard what they ought to do in order to be good, but they paid no attention to it, so their ears came to heaven, but the rest of their bodies could not."

After a while the peasant saw another shelf with very queer things on it.

"What is that?" he asked again. "Is that something to make soup of?"

"No," he was told; "these are tongues. They once belonged to people in the world who told people how to live and how to do good, but they themselves never did as they told others to do; so, when they died, their tongues came to heaven, but the rest of their bodies could not."

The old Bible and those who preach it are the agencies that build up churches and bring salvation to men.

Notice.

Please notice that all contributions and communications for the columns of the paper are to be sent to THE MENNONITE.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Damage to Church Furniture.

Given a pen knife, a youngster, a long sermon and a corner in some obscure pew and some initials or a few grotesque carvings will appear upon the church furniture. Let a pair of silly lovers posses a pencil between them and the hymnals and the Bibles are sure to be decorated in the most unapproved style. Set a watch to discover those most guilty of their kind of malicious conduct and you will have the disappointing satisfaction of finding out that those who of all persons should know better, are the guilty culprits. In the old colonial days an officer was appointed in the congregation to keep order. He was armed with a staff, one end of which had a knob upon it with which to tap disorderly boys and sleeping men on their heads. The other end of the staff had a feather upon it designed to tickle the sleeping dame into wakefulness. We could perhaps dispense with the feather end of the staff to-day, but the mutilator of the furniture of God's house deserves a liberal application of that which, a wiser one than we are has observed, if spared will spoil the child. The offenders who can not well be dealt with in the manner best approved for juveniles we heartily recommend to the church session for the exercise of its most disagreeable of duties, the bringing of offenders to discipline. G.

The Sad End of a Delusion.

Every now and then there crops out a cult which claims to possess the gift of tongues. The gift of tongues in the New Testament times answered its purpose and the accounts we have of it are not sufficiently clear for us to understand it as thoroughly as many would like to. It is enough for us to know that such manifestations were needed at that time and God supplied the need and that in this time they are not needed or God would continue to bestow these gifts upon His church. Wild, fanatical sects see in the gift of tongues an influence which in our time they very much need to impress the credulous, they therefore claim to possess it and frequently give exhibitions marked chiefly by hidious gibberish.

A year ago people in a number of the eastern cities were shocked because a sect which professed a possession of the gift of tongues was making converts of young girls and sending them into foreign lands penniless and without protection. In several instances parents were compelled to appeal to the authorities to help them rescue their daughters from the power of these fanatics. Philadelphia and New York drove them out but not until a number of young women had been spirited out of the country by them. The story of Mable Collins, a pretty girl of eighteen, as told in the "Evangelical Messenger" of Cleveland, Ohio, is heart rending. She with six others left New York in answer to a supposed call and went to London and from there to Calcutta, after which they wandered from city to city in India in want and nearly starving. "We reached Benares," she says, "there two of our girls disappeared. They were very pretty and there were some Indians who liked them very much. We were destitute, and the girls—well, they just vanished. We didn't complain to the authorities, because we knew pretty well where they had gone. They are now in harems." The rest of the story is just as sad and no one can read it without the flush of indignation. Why foolish girls so easily become the victims of palpable imposters and senseless fanaticisms is beyond our ken, but, occurences such as these emphasize the importance of the strictest vigilance upon the part of the parents and friends of young people and ought to be a solemn warning against the emotional extravagances that appear now and then in our land with a persistency that is truly alarming. G.

Correspondence.

PHILADELPHIA, Pa., Jan. 10.—Services were held in the First Church every night this week, except Saturday night, preparatory to the communion of the Lord's Supper which was celebrated today at both morning and evening services. It was a series of good and inspiring meetings. They aimed to impress upon the members their responsibility, and to draw them closer to God. The pastor spoke on Monday night of the True Religion. On Tuesday night he spoke of the close relationship between Christ and His believers. On Wednesday night the subject was the Holy Spirit and His ministrations.

On Thursday night a Union Meeting of the churches comprising the 25th District of the Chapman-Alexander Evangelistic campaign of 1908 was held in our church. Rev. Sperling, of the Fifth Moravian church, was leader of the meeting. A series of evangelistic meetings has been planned to be held in the near future by these churches. These meetings will be different from those held last year, instead of securing an evangelist, the pastors of the different churches will be in charge of the meetings, and the singing, music and workers will be in charge of members of these churches. We are praying for a revival in our churches and in our neighborhood.

On Friday evening our pastor drew his lesson for us from Psalm 51.

The attendance at these meetings may not have been as good as might have been desired, but the interest and spirit manifested was good. O.

STEVENSVILLE, Ont., Jan. 1, 1909.—With a new and more zealous resolution to sound God's praises and making His salvation known day by day, your correspondent will sit down this beautiful, somewhat cold, New Year's Day to pen down a few thoughts about the Lord's work in this field; wishing all the readers of the "MENNONITE" a happy and prosperous new year.

The subject of our pastor's sermon at Steyensville last Sunday evening was, "Who is a Christian?" Acts 26:28. The attendance was good considering the attraction created on the last night of a series of very successful revival meetings conducted by Rev. Leaman, of Upland, Cal., in the Tunker church two miles west of Stevensville.

The S. S. at the Riverside church celebrated the day of the birth of our Saviour on Saturday evening, Dec. 26th by rendering a fine program, consisting of appropriate recitations and songs by the children, choruses, quartets, duets and solos by the school; a tree laden with valuable presents, besides a valuable present was given Mr. Oberholtzer by members of his Bible class containing an envelope with a sum of money. An address was made by Rev. J. W. Bean, of the Evangelical church. Mr. Horace Beam was chairman, M. G. Oberholtzer chorister and Misses Georgia Durham and Georgia Beam organists. The adult Bible class recently effected an organization, which is creating greater interest among its members continually.

The annual business meeting of the congregation was held last Monday, Jan. 4th. The officers elected were: Sec.-Treas., Peter Eberly; Trustee for 3 years, John H. Weaver; Organist, Mrs. Michael Beck.

M. G. OBERHOLTZER.

FLATLAND Congregation, Lower Richland, Pa., Jan. 4. Having not written for sometime I will first greet you by wishing you and all the readers a happy, contented and prosperous new year.—Many of our little flock are suffering from various sickness just now. John H. Landis is improving from an attack of pleurisy and rheumatism. Mrs. John L. Rosenberger is suffering at her heart again. Mrs. Harvey D. Fellman is undergoing a sore trial with sciatic rheumatism, Harvey D. Fellman, who was a great sufferer from muscular rheumatism since September 15, is slowly improving, being able to go out but still has not the proper use of his right arm, which he yet cannot raise up to his face. Mrs. Mahlon M. Diehl is suffering from bronchial trouble. A grand-daughter of Mr. and Mrs. Charles Painter has recovered from diphtheria.

Rev. and Mrs. Andrew B. Shelly visited some of their parishoners of our church, on Tuesday.

The weather here is generally mild for the holiday season, but we have some snow nearly all winter.

Our Sunday-school held their Christmas exercises on Sunday afternoon, December 27. The church interior was very prettily decorated and was filled to its utmost by an appreciative audience. The program prepared was very creditably rendered. Flora L. Fellman, Abraham Shelly jr. and John Boorse accompanied the singing with organ and cornets. Every scholar was presented with a book and a package of candy. Henry Fosbenner was presented with a Bible as a prize for being present every Sunday. Rev. Andrew B. Shelly and Rev. J. N. Faust both addressed the audience. The offering is to be forwarded to the foreign missions.

At the business meeting held on Monday afternoon, John Boorse was elected a trustee; Flora L. Fellman organist and Linford Foulke and Rev. Harvey W. associate superintendents of the Sunday-school.

May God have mercy on us all and not withdraw His blessings.

SCHWENKSVILLE, Pa., Jan. 11.—The new year of 1909 lies before us; what it has in store we are unable to foretell; but we know it will have its many cares, trials and burdens. The true follower of Christ will never allow himself to sit and meditate what the disappointments may be; but look upon the bright side and with pleasure look to work that can be done for Christ and the church. During the old year of 1908 the Lord has called away but two of our members. Not many of our people suffered on account of sickness or want.

Our Sunday-school celebrated its annual Xmas anniversary on the Sunday evening of Dec. 20. The auditorium was packed and many could not gain entrance. The program was well rendered. On Jan. 1st, '09 our yearly meeting was held by the congregation. It was decided to do away as much as possible with p. m. service and have it in the a. m.

Two harvest home services will be held, one in the German and one in the English language, the former to be held during the week and the latter Sundays Bro. H. B. Kratz, for a number of years our faithful treasurer, expressed it his wish to be relieved of the office. Bro. M. M. Kremer was elected in his place; Bros. Alvin Alderfer to secretaryship and Meno Rosenberger to trusteeship were unanimously re-elected. The treasurer's report showed that the insurance of the building had been paid for 5 years. The frescoing of the church had been paid and these with the pastors going to Gen. Conference made the treasury show a defecit. The meeting decided to raise the money at once and clear all defecit and pay a standing note, so that a clear page can be started for 1909.

The Bertolet congregation also had their yearly meeting in the p. m. of Jan. 1st. The meeting decided on getting new Hymnals for use in church services.

The treasurer's report showed, after all expenses were paid, a balance of $15 was left in the treasury.

Services are to be held twice a month, one morning service and once in the afternoon. Evening services will probably be held during the summer. The same officers were elected as were in office the preceding year. Truly,

J. W. SCHANTZ.

Announcement of the American Bible Society.

The American Bible Society announces to all its friends that Mrs. Russel Sage has kindly agreed to extend for one year the time during which subscriptions may be received to make up the half million dollars necessary to meet her offer of another half million, the whole million to be a perpetual endowment for the Society.

During the present year very little could be accomplished until autumn, and even the the Presidential election and general business conditions were great hindrances. It is, therefore, very gratifying to know that more than one-fourth has been subscribed, of which amount about $60,000 has been paid in. This has been invested, and is kept as a separate fund.

The appeal to the friends of the Society has, therefore, brought encouraging response. The Auxiliary Bible Societies, many of them, have undertaken to raise specified sums. Letters addressed to the ministers of the supporting constituency of the Society have brought encouraging replies, suggestions, and promises of assistance.

A considerable number of five-hundred-dollar and thousand-dollar subscriptions have been made. Christian women have shown a sympathetic appreciation of Mrs. Sage's offer, making generous pledges, and one has subscribed and paid $25,000. A very large number of gifts have been of small amount, but betokening a self-sacrificing spirit, touching beyond words.

It is evident that Mrs. Sage's offer has awakened among men and women a sense of the necessity for more adequately safeguarding this institution, which stands for the primary duty of the Church of Christ—the translation and circulation of the Bible. The plans for raising the money are far reaching, and it has taken months to get them into operation. Now another "year of grace" is given in which to push them.

A Committee of the Board of Managers meets frequently to supervise the campaign. The Managers and officers of the Society feel confident that, with the blessing of God, the whole amount can be raised by December 31, 1909.

Let Christian ministers, churches, and people make common cause until the goal is reached.

Plain Dressing.

Fashionable, rich dressing has its objections everywhere, but nowhere are the objections so forcible as in the house of God and on the Sabbath day. When we go to the house of worship we should be clothed with humility. We should there humble ourselves before God, which bespeaks a frame of mind wholly incompatible with fashionable attire. But it is otherwise, and the house of God becomes the theatre in which to display the adornment of the body. It is not in harmony with the teachings of God's Word, nor with the spirit in which we should appear before God. This is at once evident on looking over a fashionable congregation seated in God's house. The proud, haughty, self-satisfied air of the worshippers is remarkable. One would not suppose for a moment that they are poor, miserable sinners, coming before an infinitely holy God, seeking pardon and imploring His mercy. Pride is an abomination in God's sight, and yet what is more in evidence than the emblems of pride and a haughty spirit.

But this custom of fine dressing for church is open to other very serious objections. It excludes multitudes from the places of worship. The man or woman who can not afford fashionable attire is not wanted in these churches. Neither would they feel comfortable should they have fortitude enough to enter. Pride, rich dressing, elaborate ornamentation, fashionable attire—these have closed the church doors against the poor people and those in moderate circumstances. There is little use in making efforts to get the poorer people to church so long as we build magnificent temples in wealth, and luxury and fashionable attire are in exhibition.

Plain houses of worship and plain dressing would lessen the burdens of thousands who still venture to go to fashionable churches. They dress beyond their means in order to maintain their places in society. Some even yield to the temptation which leads them to barter honor and honesty for display. Think of the thousands who thus keep up appearances, bow in outward acts of worship, kneel at the communion altar, but have the burden of unpaid debts resting on their souls. We can have no doubt that the "solemn assemblies" where the rich, the fashionable, the proud and these dishonest imitators worship must be classed with those in prophetic times which God could not endure.

We believe that plainness in houses of worship and in dress would add to the spirituality of the worship. What wandering eyes and more wandering thoughts are witnessed in these fashionable assemblies. What distraction of mind! How little do these people think of God and spiritual things as their eyes rest on the fineries worn by the worshippers. Can God be pleased with such manifestations of pride? Can there be any spiritual good realized by such worshipers?

Plainness of dress would also enable people to attend church services better in unfavorable weather. It would save much valuable time on the Lord's day which must be devoted to dressing and ornamentation. Hours for these things, and minutes for prayers or private devotion. It would also afford far less room for the development of passions wholly at variance with the spirit of Christ. See what rivalry, what emulation, what envying, what maliciousness are often manifested by the votaries of fashion toward each other. There would, in short, be much more religion among these fashionable Christians if they were to discard these carnal things, and diligently look after the adornment of the spiritual man. Yea, may we not fear that this spirit of pride has shut Christ out of the heart and out of His sanctuaries?—Sel.

Oh, what a blessing is Sabbath interposed between the waves of worldly business, like the divine path of Israelites through Jordan! There is nothing in which I adyise you to be more strictly conscientious than in keeping the Sabbath holy.—Wilberforce.

The best government is the stillest. It is so in the family.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Jan. 24.—Life Lessons from the Book of Genesis. Gen. 1, 1–8, 26–31.

QUESTIONS.

1. What can we learn from the creation of man? Gen. 1, 26–27.
2. What can we learn from the fall of man? Gen. 3, 1–2.
3. What can we learn from Noah? Gen. 6, 5–22.
4. What can we learn from Abraham? Gen. 12, 1–9; 13, 14, 13–16; 18, 16–33; 22, 1–18.
5. What can we learn from Isaac? Gen. 26, 12–33.
6. What can we learn from Jacob? Gen. 32, 9–31.
7. What can we learn from Joseph? Gen. 39, 1–9; 45, 1–9; 50, 15–21.

MEDITATIONS.

When we shall find life lessons from the book of Genesis, it is impossible in one short hour to find or to point out all the lessons in this large and comprehensive book, not even all the lessons in one man's life can we find in such a short time therefore we will try to apply only a few lessons to our own lives and begin at the beginning.

We could take some lessons

from the creation of the world, but we will begin with the creation of man. We ar not highly developed animals, but the highest creation of God, being created in His image. But though man was created in God's image and enjoyed God's communion, he was tempted by the prince of darkness, unbelief, selfishness and pride developed and sin was the consequence, which separated him from God his creator and friend. We see from this the power and evil intent as well as the cunning of Satan, and how easy we are tempted away from God. We see also the natural consequences of sin, separation from God, fear of God.

Noah shows us the power of faith even under adverse circumstances, the perseverance in work, though without success, and the triumphant faith, which can offer thanks for deliverance.

Abraham's life affords us so many lessons, that we can mention only a few.

When God told him: "Get thee out of thy country, and from thy kindred and from thy father's house, unto the land that I will show thee", he did not hesitate, but obeyed God's command and received the promise and the blessing. When the herds of Abraham and Lot increased so that they could not live together, Abraham gave the younger, Lot, the choice of country. He himself for his unselfishness and love of peace was blessed, and when he liberated Lot, was blessed again. He prayed for the wicked cities of Sodom and Gomorrah, giving us an example of intercessory prayer. The offering of Isaac, his only legitimate son, the promised heir, the joy of his heart, gives us many lessons, especially of obedience and faith. He trusted and obeyed God in the face of impossibilities, and God acknowledged his faithfulness and hindered him from actually sacrificing his son. Here we have a lesson for parents whose children God demands them to sacrifice to Him.

Isaac showed a spirit of faith, of obedience, of patience in this instance, and we find him a lover of peace, giving us an example of sacrificing rights for the sake of peace, and at last even his enemies had to acknowledge his superiority and ask him for friendship.

Jacob has many bad traits in character, but he gives us an example of perseverance in prayer, which we will do well to imitate.

The history of Joseph contains many valuable lessons, of which we give a few.

He was humble, while he was successful, pure and chaste when tempted, preferring unjust punishment to sinning against God and against his master, who trusted him.

While he longed to be free he abided God's time and tried to fulfill his duties in the best possible way, thus preparing himself for his exalted position at the court of Pharaoh. When his brethren came, though he punished them and tested them, he loved them still, who had sold him to Egypt, and saw not only their wickedness, but God's purpose in permitting him to be thus sold to Egypt, to become a means in God's hands to save much people, and even after his father's death he did not resent his brethren's misdeeds, but showed love and kindness toward them.

When dying, he reminded his brethren of the promises and commanded them to enbalm his remains and to take them along to the promised land, whenever God's time should come. So even in his prosperity he did not forget the higher promises given to the fathers.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Jan. 20.

Subject: The Lame Man Healed. Acts 3:1—16.

Golden Text: By faith in His name hath His name made this man strong whom ye behold and know. v. 16.

That was a joyous time, those days following that memorable Pentecostal day in Jerusalem, (ch. 2:43—47). Within the circle of believing souls there was the sweetest harmony, and from without popular favor smiled upon them. The words of the Gospel, taught in the power of the Spirit and reinforced by many wonders and signs done through the apostles, found acceptance in the hearts of many who thus were saved and added to the church day by day, until shortly the number had grown to about five thousand (ch. 4:4). All their interest centered in their new found faith. Like the fishers on Galilee, they seem to have left their ordinary occupations and to have given themselves over entirely to united worship and praise, giving up their individual possessions and having all things in common. They spent much time in the temple, whose daily worship had a new meaning for them, and where they had opportunity to speak to others of that which they had found. In their homes they observed, daily it would seem, (2:46), the simple memorial instituted by their now risen and glorified Lord, in the night in which He was betrayed.

It was a part of this daily program, that Peter and John were one day going up to the temple, towards evening, at the hour of prayer, when the incident occurred that is related in our lesson. They had doubtless gone the same way before, and the lame man was at the same gate daily; but not until this particular day did the Spirit open the way and lead the apostles to manifest the power of the risen Christ which was at their command. It was not by chance that that day the poor cripple noticed the men as they came his way and singled them out among the many that passed to ask for a pittance. It was God's time to lay His hand upon this sufferer, not merely for the healing of his body but to open for him the door of faith unto salvation; and not only to save him but to let him as "a miracle of grace" be a witness for Jesus in the midst of those who had denied and rejected Him. This miraculous healing of the lame man was used of God as a powerful means to drive home to the hearts of unbelieving rulers the truth as it is in Jesus. To this end the Spirit brought about the propitious concurrence of circumstances, gave Peter the thought of healing rather than giving and filled him with assurance that he was in line with the will of God in this case, and that therefore his word spoken in the name of Jesus would bring the result.

It is in the way of such definite leading of the Spirit that the faith by which mountains may be removed is found and properly applied to-day as well as then. The universal testimony of those who find the outstretched arm of Divine help, whether for the healing of the body or for the supply of other needs, in definite and direct answer to the prayer of faith, is that in every case they are definitely and clearly led by the Spirit into the attitude of faith's laying hold upon that which God stands ready to bestow. To presume to run before the Spirit instead of waiting upon His leading is to invite failure and is dishonoring to God. We do not find either in the example of the apostles or in the promises of Scripture any warrant for the fore-announced, unrestricted claims of so-called divine healing cults or of the would-be professional mediums of miraculous cures.

Notice the emphasis laid on the *name* of Jesus. Jesus had said that to Him was given all authority (power) in heaven and on earth, and He had told the disciples to ask in His name what they would. His claim was fully established when He ascended into heaven. He was given a name above every other name—a name which is good for any size draft at the bank of heaven. Peter had faith in it, and he called forth a like faith in the lame man. In response to that faith the name was affixed to the draft Peter sent up, and that brought the answer. That name made the lame man strong. (v. 16).

The healed man made use of his new-found strength to the glory of God—walking and leaping and praising God. The people saw it and were filled with wonder and amazement. He became the text for Peter's sermon to the people. His face beaming with heavenly joy helped to impress the sermon. What a privilege we should consider it to be to let our transformed and transfigured selves bear testimony to the power of Jesus' name. In the great assembly over yonder, may we find many whom our testimony influenced heavenward.

Peter's straight-forward talk is worth analyzing. He first turned their thought away from the human instrument to the Divine Author of the miracle. Then he speaks of this Healer as being the One they had known in the flesh, Jesus of Nazareth, but now glorified—the Holy and Righteous One, though He suffered death as one worse than a murderer in their sight. And he fearlessly holds up before them the awful guilt of the nation and of many individuals among his hearers. In the last part (vs. 17—26) he charitably ascribes their terrible blunder to ignorance and calls on them to repent that they may be forgiven and share in the present and eternal blessings flowing from Him whom they had rejected. The closing sentence again puts the emphasis on the resurrection as the ground of our hope. "God having raised up His Servant sent Him to bless you." If Christ is not risen then is our preaching vain (1 Cor. 15: 14).

Marriages.

Patton—Weirman.—On January 2, 1909, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Arthur J. Patton to Miss Carrie M. Weirman, both of Philadelphia.

Dyck—Kaiser.—On Dec. 30, 1908, at the home of the bride's parents, in Halstead, Kansas, by J. H. Langenwalter, Henry Dyck and Lydia Kaiser.

Contributions.

For Home Mission of Middle District Conference.

Pulaski, Ia., cong. $5.50; Berne, Ind., cong $175 68.

Gratefully acknowledged,
W. W. Miller, Treas.

News of the Week.

Domestic.

Mountains Rocked by an Earthquake.

Seattle, Wash., January 12.—Efforts to re-establish communication with Nome, Dawson and Valdez, Alaska, are being made, to ascertain the amount of damage caused by the seismic disturbances which shook the Sierra Madre mountains from Tacoma, Wash., to far northern points.

With the shock in Washington State late yesterday came the reports from outlying districts that 800 miles out a mountain range felt three distinct quakes. Mount Baker, the tourists' landmark, belched fire and smoke. To-day the mountain gives forth acrid fumes and the crater of the century extinct volcano is full of hot lava.

At Bellingham the citizens were panic-stricken, when the first shock occurred. Hundreds rushed into the streets. Walls cracked, chimneys toppled and tall towers swayed.

At Blaine buildings of stone were rocked and in some cases badly cracked. At Port Townsend windows were shattered by the score. The siege guns mounted in the fortifications settled on their swivels. In Tacoma two distinct shocks were felt.

At Everett reports state that the shock lasted eleven seconds. British Colmbia felt the shock severely. In Victoria people ran abont the streets.

At Vancouver the fishing fleet in the harbor was swept from their moorings and carried into the bay.

News from points farther northward was cut off when the Alaska cable went down last night. Up to that time flashes told of the damage by earthquake extending from Fairbanks through the interior country of lower Alaska. Government instruments record two shocks extending for an area of 800 miles.

Temperance Forces Line Up.

Nashville, Tenn., January 11.—Both State-widers and local optionists are flocking to this city to attend the meeting of the temperance committee of the Legislature to-night. Special trains from Memphis and Chattanooga arrived here this morning filled with business men and others in favor of and against the proposed temperance legislation. Four car-loads of anti-prohibitionists, bearing a petition signed by more than 9,000 names, came in from Chattanooga later, and will also appear before the committee.

The temperance committee will hold a meeting to-night in the hall of the House of Representatives, and the indications are that the session will be an exciting one. The Holladay State-wide prohibition bill comes up for final passage in the Senate tomorrow, when both those for and against the measures will present their views.

When the Legislature convened, this afternoon, a special message on temperance from Governor Patterson was read to both Houses.

Gas Explosion in Coal Mine Kills 25.

Duquoin, Ill., Jan. 10.—A disastrous gas explosion in which twenty-five men lost their lives occurred at an early hour this morning in Joseph Leiter's famous colliery at Zeigler. A spark from a trolley pole of an electric motor coming in contact with a pocket of gas is assigned as the cause of the explosion.

Eight bodies yet remain in the mine but will be recovered before morning it is thought. Mr. Leiter personally conducted the first relief party that descended into the mine to recover the bodies. The lone survivor of the explosion was an Italian youth who escaped unharmed.

An expert who had been experimenting with the gas in the mines at Zeigler left Wednesday confident that he had placed the mine in safe condition to be operated. The men entombed were engaged in clearing away the debris caused by the recent fires in the mine, and it was expected that operations would be resumed this week after two months' suspension.

Six Riders will Hang.

Union City, Tenn., Jan. 7.—With a verdict of guilty in varying degree, the jury in the night-rider trials reported at 8:45 to-night. The twelve men found Garrett Johnson, Tid Burton, Roy Ransom, Fred Pinion, Arthur Cloar and Sam Applewhite guilty of murder in the first degree with mitigating circumstances, and Bud Morris and Bob Huffman, the other defendants, guilty of murder in the second degree and fixed their punishment at twenty years in the penitentiary. The punishment of the six first named defendants was left to the court and may be death or life imprisonment. The defense filed a motion for a new trial, which was set for hearing Saturday and which will be overruled, as indicated by the court, when sentence will be pronounced.

The court will sentence the first six named defendants to death.

Scores Killed in Lick Branch Mine.

Bluefield, W. Va., January 13.—As the result of another explosion at the Lick Branch mine, at Switch Back, about twenty miles from here, between 50 and 100 miners were killed at 8:30 o'clock this morning. The number may be largely increased, as from 280 to 300 miners were at work at the time and it had not been ascertained how many survived.

This afternoon a rescue party had not been able to enter the mine on account of the intense heat. It is thought that, following the explosion, the mine caught fire, although but little smoke was finding its way out.

While the officials can not now suggest a cause for the explosion, miners place the blame on some of the foreign miners who may have entered with an open lamp. It was known that there was a small quantity of gas in the mine last night and it is probable that this may have suddenly increased after the miners began to work and that it was ignited by an open lamp.

Fifty Killed December 28.

On December 28 last an explosion occurred in this mine, which, up to that time, had been regarded as a model mine. On that occasion the cause was not ascertained and the death list reached fifty. The last body, in connection with that explosion, was brought to the surface only last Friday, after which the State mine inspectors declared that the mine was again safe and that work could be resumed.

The majority of the miners who were engaged to resume work at the mine were Americans, with few foreigners and some colored workers as laborers. It was stated that the mine was examined early to-day before the new shift went to work and that it was reported to be perfectly safe. In spite of this, however, soon after work was begun, the explosion occurred. The mine is the property of the Pocahontas Consolidated Collieries Company and it is the Tug river district, a territory that, until the December explosion, had been unusually free from gas.

Foreign.

FROM EARTHQUAKE SCENE.

American Girl's Experience.

Rome, January 9.—Miss May Sherman, of Elizabeth, N. J., who was active in the measures undertaken at Taormina for the relief of the earthquake sufferers, and who now is in Rome, to-day describes the condition of the refugees who came under her observation. Some of the wounded, she said, were so seriously hurt that there was very little chance of their reaching Catania alive. They were, therefore, taken from the train and given every attention possible at Taormina. Four of the wounded died during the first two days.

"All the bakers of Taormina," Miss Sherman went on, "were kept at work making bread, and they were paid by contributions from the foreign colony. We all did everything possible to obtain clothing to cover the shivering and naked people. There were many children among the refugees who had been made orphans by the earthquake.

"I was much struck by the behavior of the refugees. They seemed dazed with terror and suffering, but they were absolutely uncomplaining. They were ready to share whatever was given them with each other, and even those that were suffering the most did not neglect to thank us for the kindnesses shown."

Lake Geneva Rose and Fell.

Geneva, Switzerland, January 9.—The inhabitants of this city state that the waters of Lake Geneva rose and fell for two days with a curious syphonlike action three weeks before the earthquake at Messina. The same phenomenon was noticed before the San Francisco disaster and is attributed to seismic gases.

Quake Shakes Mexico.

Mexico, January 9.—The entire western coast of Mexico was shaken by an earthquake yesterday, which was most severely felt at Acapulco, in the State of Guerrero, and at Oaxaca, in the State of the same name. The damage was trivial, and no fatalities have been reported.

Victims Rescued after Two Weeks.

Messina, January 11.—Search for the buried victims of Italy's last great earthquake still continues and is frequently rewarded with the rescue of the living. Yesterday noon a man named Bensaja, who had spent fourteen days without food, locked in the ruins of his home, was taken out unconscious and resuscitated. He had been caught in a kind of strait-jacket formed by the debris and, unable to move, was compelled to watch the lingering death of his wife and four children. Saturday a man and his wife were removed not only alive but conscious. Their imprisonment had lasted thirteen days.

On Saturday night a terrific tempest, accompanied by earthquake shocks, arose, causing a number of fresh collapses in the ruined city and spreading new terror. Tents or huts housing the destitute survivors were destroyed by the wind and blinding rain. Over sixty feet of the landing quays in the harbor was swept away, carrying off a large quantity of provisions stored there. Near Glarre an immense fissure opened. It was 650 feet long, three feet wide and sixty-five feet deep, and has been styled by the people, "The Mouth of Hell."

Relief Fund Over $10,000,000.

Rome, January 11.—The following sums expressed in American equivalents have been sent to Italy from various countries from the date of the earthquake up to the present time:

United States	$3 600 000
South America	2 000 000
England	600 000
Spain	400 000
France	560 000
Egypt	22 000
Balkan states	20 000
Switzerland	180 000
Australia	160 000
Russia	150 000
Belgium	160 000
Japan	84 000
Germany	60 000
Turkey	40 000
Austria	32 000
Italy (collected)	2 000 000
Total	$10 228 000

Church Buries Audience.

Berne, Switzerland, Jan. 10.—During divine service to-day an ancient church near Sion collapsed, burying the worshippers in the ruins. Practically all the members of the congregation were killed or injured. A wild panic followed, those who escaped rushing into the fields shouting an earthquake had overtaken the village. Other villagers joined in the outcry, and were with difficulty calmed.

After an hour's exertion the fire company of the place extricated forty corpses but it is believed that there are still a number under the ruins. Sixty persons were badly injured.

The collapse of the church was caused by the time-worn pillars in the underground crypt giving way.

Four French Murderers Killed by Guillotine.

Bethune, Pas De Calais, France, January 11.—The first inflictions of capital punishment in France for a number of years were witnessed in this town to-day when four murderers were decapitated by the guillotine. The executions were public and took place in the presence of a large crowd. The acts for which the men were executed were the murder of Abel Pollet and his brother and two other men, Cannt and Perdu.

The French Parliament recently passed a resolution in favor of the retention of the death penalty in France, and the Cabinet a fortnight ago decided to carry out Parliament's ruling. The law permitting the infliction of capital punishment had been practically a dead letter, for it has been the custom of the President of the republic to commute all death sentences to life imprisonment. There remains today eighteen persons in France under sentence of death.

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The Sunday School Lesson Bible Chart for 1909.

Should be in the hands of every Sunday-school Teacher, and every scholar; in fact, it should be hung in a conspicuous place, in every home whether or not the home is a Christian one.

The Chart contains the complete details of every Lesson for 1909. It is beautifully printed in two colors, (blue and red); the Golden Text, and the Memory Verses are in red. There are given a number of teaching points for each lesson. It has the Home Readings for every day of the year. It shows the Books of the Bible, subdivided into Books of Law, History, Poetry, etc.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JANUARY 21, 1909 No. 3.

"Forgetting the Things That are Behind."

BY HENRY F. COLBY, D. D.

A brave Apostle, pressing on
In spite of foes and fears,
What mean these words that linger so
Upon our startled ears?

Thou, surely, would'st not thoughtful be
Of all thy blessings past,
Or fail for them to sing God's praise
As long as life shall last.

Nor would'st thou cease to humbly learn
The lessons life has brought
From sad mistakes and faults and sins,
Now clear to calmer thought.

Not such forgetting would'st thou teach,
Too rich is memory's store.
Lest we forget, strong warnings speak,
We should remember more.

But 'tis of fainting in the race,
Where saints have nobly striven,
Of brooding over vain regrets
And sins long since forgiven.

It is of losing heart because
Attainment has been slow,
As if the days gone by had set
The pace that we must go.

It is of all such backward looks,
Discouraging and weak,
That thou, O Hero in the strife,
With warm rebuke dost speak!

And if, perchance, our fondest hope
Can count some triumphs won,
Thou would'st not have us rest on these
And stop where we've begun.

"The things that are before!" The race!
The promises! The prize!
These charmed and rapt thy loyal heart,
And these shall fix our eyes.

The calling high of God's own love,
With all its quickening power,
Still bids us onward, as it cheered
Thy darkest prison hour.

Forget, then, O my soul, thy past
In this true, blessed way,
And, reaching forward, run the race
That ends in glorious day!

Items of News and Comment.

The study of God's Word and prayer are essential to spiritual growth.

Silver and gold are good in their place; but physical wholeness is better, and peace in the soul through Christ Jesus is better still.

Mrs. Russell Sage, of New York, has given $25,000 toward the establishment of a college for colored youths in Kentucky, to be a branch of Berea College. The college will be modeled after the Tuskogee Institute.

Estimates of the total loss of life from the recent earthquake in Italy place the number at nearly 200,000.

System in our daily life is helpful and thus prevents many troubles and vexations. To observe regular hours for prayer and the study of the Bible is wholesome for Christians.

On Sunday afternoon, January 17th, the Fire Company of Perkasie, Pa., held their annual memorial service in their hall to the memory Benjamin Franklin, the first fire chief. Rev. Wm. H. Grubb delivered the address.

It is reported that in Chicago, where an uphill fight to uncover primary election frauds is being waged, no name of a brewer, distiller or saloonkeeper is found on the list of those trying to protect the sacredness of the ballot—they want to "go out of politics" (?).

The winter months seem to be well suited for religious activity. In many congregations Bible conferences, protracted meetings, Union meetings, etc. are being held at this time of the year. If they have the proper effect their influence will be felt during the remaining months of the year.

According to the Topeka "Capital" of October 2, the deposits of the State banks of Prohibition Kansas, after ten months of an unusual panic year, were eighty-three million dollars greater than ever before in the State's history and increasing at the rate of one hundred thousand dollars per day.

To those who have been sending contributions to our English church paper we want to express our cordial appreciation. Some of our readers may at times be reminded and, to be very plain, touched by the Spirit of God, to help along on this line. Yet how seldom do they yield because they feel that there is a lack of an "expert" writer. Please do not "wait to write," to contribute till you are sure that you are an "expert writer." Let us not forget that we learn by *doing*.

A Word About Tobacco.

The use of tobacco in any form is universally regarded as a bad habit. Every man who smokes, if he is a true man, will not advise any boy to adopt his habit. It is true that it is a bad habit for a boy, but should a habit condemned in a boy be considered becoming and honorable in a man? "O consistency; thou art a jewel!" Christians who thank God for cleansing their hearts from sin should go back to the altar of prayer and ask Him to extend the work of cleansing upward about twelve inches and make their mouths like their hearts. Then advice to boys against using the weed would have better effect upon them. A tobacco-using Christian does not show that cleanliness is next to godliness.—Friend for Boys and Girls.

Resolutions for Any Day of Any Year.

E. G. ROUTZAHN.

For the Well that
They May Keep Well!
For the Sick that
They May Get Well!

RESOLVED:

That I will take better care of my body.

RESOLVED:

That I will seek to know more about my body and so be better able to give it proper care.

RESOLVED:

That I will try to aid others that they may take better care of their bodies.

RESOLVED:

That I will plan to learn more about the conditions which affect the physical well-being of others.

RESOLVED:

That I will give particular attention, as occasion makes possible, to conditions affecting the health of the poor, the ignorant and the neglected.

President-Elect Taft Refuses Liquor.

The press reports that President-elect Taft at a recent banquet turned his glasses upside down and refused to drink any liquors. In doing so he showed a personal strength which guarantees a good administration. Aside from the Liquor Dealers' Association and an undesirable citizen here and there, the 85,000,000 people of the United States are delighted with the idea of having a perfectly sober President. The affairs of the world are so sensitive, so delicately hinged that the President at all times should be in his highest and best mood. The recent reckless utterances of one of the European rulers give us a most convincing example. The man who drinks liquor at any time is never the man he should be. A judge who drinks liquor can not be relied upon. He cannot rely upon himself. In fact, we hope the time is not far in the future when all those who have the responsibility of government in any degree will feel the need of giving themselves at their highest best to the service of the people. The scientific study of the effects of alcohol upon the mind, upon the whole nervous system, has been decidedly favorable to total abstinence. It looks like President Taft enters upon his responsibilities with a profound sense of their meaning. Christian people should keep up the good work of education. Hating iniquity is as pious as saying soft prayers for peace and good will.—Pacific Presbyterian.

From Our Missionfields.

REPORT OF MISSIONARY PETTER.

Worthy Missionboard:—The old year has passed by. It came and went as a nightwatch and was altogether too short and fleeting to do all we would have liked to do. For all the service we were permitted to render unto the Lord we deserve no praise, inasmuch as it has been done solely by the grace of the Lord. For our shortcomings, which are many, on account of a lack of time, strength, and wisdom, we trust in the grace of God. All our best efforts have been but imperfect renderings. But we know that God's hand can use these imperfections of ours to accomplish His object. God uses the imperfect services of man for His own glorification.

With most people, where mission work is done, the Gospel produces a change in their national conditions besides bringing them

the salvation in Christ Jesus. The Christian religion and education have done a great deal in awakening the people of Japan, China and India to their present state of civilization. But we can never compare our Indians with these people. They will never be a united people, much less a Christian nation, even if individual tribes become christianized. We are dealing with a people who have appeared upon the theater of the world soon to pass away, a people without history, without education, without unity and without a future. And yet they have their value in the sight of the Lord. They too are included in the command of our Master when He says: "Go ye to all the nations." Christ shed His blood for all the people, for the uncouth as well as for the refined nations. It is the heavenly future of the nations and the individual members thereof Christ is seeking. In view of this, the eternal salvation of our red brethren, it is that we continued our work among them during the past year, so that they too might become the people of the Lord and thus occupy the place in the kingdom which the Lord has procured for them by the shedding of His blood. Our efforts were to bring the salvation of Christ nigh to our Cheyennes by preaching, by protracted meetings, by private conversations, by illustrations, by example, and by ministering to the sick and needy.

The Cheyennes must have the word of God in their own language. While the younger portion of the people study the English at school the conversation at home is in their own language. Their mother tongue is the nearest and dearest to them and by far the best understood by them. The question may be asked, why spend so much time and money in translating parts of the Bible, hymns etc.? Will not all the Indians eventually speak English? To this the question might be asked, why is it, that our German people make so many efforts to retain their mother tongue, while even now their children speak the English rather and better than the German. As long as most of our Cheyennes understand Cheyenne only and as long as their youths understand Cheyenne better than English the Gospel must be preached to them in their vernacular. It is true, most of them can not read their own language. But for the missionaries working amongst them these translations are an absolute necessity. Being the oldest of the Cheyenne missionaries these translations naturally rest upon my shoulders. But they do not rob me of any of my time for other mission work. They are generally made at night and in connection with the preparation of my Cheyenne sermons. But even if I would devote all my time to them it would not be a loss to the mission, but a great gain for my co-workers and the future missionaries among this people. While it can not be expected that I remain here all the time, these translations will remain.

During the past summer and fall the Cheyenne Grammar had to be re-written for the brethren in Montana. This work also was done during spare moments and thus somewhat interfered with the work of translation. This was so much more the case since we have also to provide for the new station at Mower. At this station we have services every other Sunday, which, as a rule, are well attended. On account of the distance we can not visit the Indians at this place as often as we would like to do. We endeavor, however, to do in this line what we can. We generally go there before Sunday and visit the different camps. In the evenings the Indians come to the chapel where we have singing and a short service with them.

At Cantonment the work has been continued in its accustomed way. On the Sundays when we are at Mower Whiteshield and the sisters conduct the services here. Fifteen souls have been added to our church during the year. Four others have applied for baptism and will receive their preparatory instructions. We lost five members by death during the year, among them four young sisters whose lives gave us much joy. One couple, who after repeated admonitions persisted in drunkenness, had to be suspended until they repent of their sin and leave their evil habit. That our Christian congregation, surrounded by the heathendom of their own people, and many white people, is subject to many evil influences is evident. Thus our Christian congregation has not yet arrived at a state of perfection and is by no means without a wrinkle. But we must have patience and remember, that these Indian Christians have had only a few years of Christian experience and Christian training, and that even among Christians, surrounded by Christian parents and Christian friends, where for hundreds of years people enjoyed a Christian training and Christian influences, there are still some things quite different from what they ought to be. We are glad to be able to say, that our Indian Christians are putting away the old man in proportion to the measure of their understanding and are endeavoring to follow the narrow path of life.

Thanks to the dear Sewing Circles and other mission friends we were enabled to celebrate Christmas, both here and at Mower, in our accustomed way. At both places we were spared from a throng, as, with a few exceptions, only those came who are general attendants at our services. About 300 presents were distributed. To the heathen these were a new testimony that the love of Christ manifests itself in word and deed. To the Christians these gifts were the warm hand of our churches at home, which is untiringly lifted up for them to the throne of grace.

Commending ourselves and our Indians to the prayers of the Board and all mission friends, we are, with greetings, your mission-workers, R. & M. PETTER.

A Laborer is Worthy of His Hire.

When Jesus sent out the seventy He commanded them not to carry any purse, nor scrip, nor shoes with them, and in whatsoever house they entered to salute it with "Peace be unto you," and to remain in the same house, eating and drinking what was set before them, for, says he, The laborer is worthy of his hire.

This no doubt was intended as an encouragement for the seventy. Following the injunction of their Master in taking with them neither purse, nor scrip, nor an extra pair of shoes (or sandals), they might have been alarmed about the necessary things of life. They were to go out as lambs among the wolves. How could they expect that these "wolves," although would not devour them, would provide for their needs? No wonder if these disciples would have said, this will never do, being sent on such a mission, we must provide for our temporal needs. But Christ, anticipating this, encouraged them by saying, the laborer is worthy of his hire, you will get what you need. The disciples might have answered, yes, we realize that, if we are faithful in our calling, we are worthy of hire, but who will give it unto us? Our services may not be appreciated, and those among whom we labor may not understand their obligations toward us and thus reward us with the hire which is due us! In order to be relieved of all anxiety it is necessary that either we provide for our needs beforehand or have the assurance that they will be supplied afterwards.

But Christ had a different view of the matter and a higher idea in mind than what the human reasoning of the disciples dictated when He said, the laborer is worthy of his hire. His idea was, that he who knows the worthiness of His laborers will also provide for their needs. In this sense the words of Jesus were encouraging words for the seventy as they went on their mission. According to their reasoning nothing but want and suffering stood before them. But according to the words of their Master, if they understood them, all fear and anxiety were eliminated. They were called and sent by the Lord and they were to trust the Lord for their support!

"The laborer is worthy of his hire" are words which ministers of the gospel, and other laborers in the vineyard of the Lord should remember. But, says someone, it is not the ministers but the *churches* that are to remember these words. True, the churches are to remember them. They are to remember them which have the rule over them, who have spoken unto them the word of the Lord. They are to communicate unto them who teach them in all good things. They are to remember that the Lord hath ordained, that they which preach the gospel shall live of the gospel. Heb. 13:7; Gal. 5:6; 1 Cor. 9:14.

But these words apply not solely to the churches. As they were meant as words of encouragement for the seventy, so they are meant for those who are engaged in the Lord's service at all times. There are two things which are not to be overlooked. The first of these is, that the Lord has called His servants, and the second is that the servants are to be faithful in their calling. A hireling, whom the Lord has not called, is never worthy of hire, neither is he who is not faithful in his calling. These two points being settled, the calling of the Lord and the faithfulness of those called, can we not trust in the Lord and believe that the Lord in some way will provide for the temporal needs of them whom He has called? Can it be right for such a one to say, I can not enter upon this my calling unless I can see beforehand how my needs will be supplied? How would it sound in our ears if the seventy, the twelve, the apostle Paul, or anyone else of the apostles had used such language? Of how much would the people of that time have been deprived! How much of that which these early teachers and preachers have left for our instruction, admonition and encouragement would we miss! Much of the spiritual blessings we enjoy are due to the selfdenying labors of those who gave themselves unconditionally to the service of the Lord, not looking for a reward, but simply trusting in the Lord for their temporal wants!

Recognizing the obligations which churches owe to their ministers and the propriety of churches caring for the sustenance of their ministers, we have not yet come to see the propriety of a God-called minister of the gospel to hire himself to a congregation as a laborer hires himself to a farmer, a clerk to a business man, or a mechanic to his employer. Or for such a one to say, if I can not get a certain amount for my preaching I am obliged to leave my calling and enter upon some more lucrative occupation.

This does not say, that a minister, if so situated that those among whom he labors can not, or will not, supply all his needs, may not engage in some honest and honorable occupation beside his ministry, whereby he can earn a part, and if needs be the whole, of his sustenance. In such a case he is justified in doing so, and it may this be the way in which God will provide him the necessaries of life and give him his hire. But ministers should also remember, as well as lay members, that God provides for the necessaries of life but not for the luxuries. As people in general must learn to comply with and adapt themselves to their circumstances so must ministers of the gospel. A minister of the gospel has no right to ask such a compensation from his people as to enable him to live above the average condition of his flock. Ministers are not to be Lords and masters, but they are to be servants of God in ministering to His people.

Many of our Mennonite churches are in a state of transition on this point. There was a time, not very long ago, when Mennonite ministers did not receive any pecuniary compensation for their preaching. There are many such now. But a change has taken place in some places. While none of our ministers receive high salaries as compared with the ministers of other churches, yet there are such, who, as the Lord has ordained, are living of the gospel; while others are partly doing so. While we are fully in sympathy with this we hope that the time may never come when the ministry in our church becomes an article of merchandise and when men choose the ministry, as they select other professions, with the view of making a living thereby and to accumulate riches. May it ever be viewed as a calling from God and not be considered a profession. And may our young men, who feel themselves called to this high calling, never reckon with the material income it brings but always remember the words of the Lord, "The laborer is worthy of his hire."

A MINISTER.

Home Circle.

If.

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would untighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish, laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not—
Then Love would kneel to Duty,
And all the world would seem
A bridal power of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die—
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the saber,
The spear stay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
And life would be divine.

—Washington Times.

Discipline.

In nine cases out of ten a man's life will not be a success if he does not bear burdens in his childhood. If the fondness or the vanity of the father or mother has kept him from hard work; if another always helped him out at the end of his row; if, instead of taking his turn at pitching off he stowed away all the time—in short, if what was light fell to him, and what was heavy about the work to someone else; if he has been permitted to shirk until shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of his weak and foolish parents.

On the other hand, if a boy has been brought up to do his part, never allowed to shirk responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the wood his choice, parents, as they bid him good-bye, may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.—Christian Advocate.

Shoes and Character.

A certain shoemaker says: "Worn shoes go ahead of the art of fortune-telling from the lines of the hand. In your shoe, for instance, I see irresolution, changeableness, inclination to slovenliness and occasional paroxysms of ill-humor. Show me any person's footgear after two months' wear and I will describe the character of the person. If the soles and heels are worn evenly then the wearer is a resolute, able business man, with a clear head, a trustworthy official, or an excellent wife and mother.

"If the sole is worn on the outside the wearer is inclined to adventurous, uncertain, fitful deeds, or, if a woman, to bold, self-willed, capricious tricks. The sole being worn on the inner side shows hesitation and weakness in a man and modesty in a woman.

"A merchant sends regularly to me when he needs a clerk, and has, on my recommendation, accepted several of my customers. He says that 'shoeology' goes ahead of phrenology. Several months ago a stranger came into my store to have his shoes mended. They were worn on the outside of the soles, while at the same time the points were somewhat worn, but the other parts of the shoes were almost as good as new. I said to my wife, 'That fellow is no good.'

"The very next day a boy came from the station-house for the shoes and said that the wearer had been arrested for stealing. A young man who was a customer of mine for years courted two girls, who also had their work done by me. I noticed that one of the girls wore her shoes on the outside first, while the other one walked evenly and wore both her shoes alike. I always liked the young man, and as I saw that he wavered between the two girls, I took him aside one day, showed him the shoes of each girl, and told him what I have related to you concerning them. He married the one who walked evenly, and was happy with her, while the other one went to ruin."—Record.

Strange Happenings.

Little Mable, aged five, who was visiting her aunt in the country, had developed a great fondness for milk. One day, having drank as much as her aunt thought good for her, she was told that she could not have any more.

"I don't see what you want to be so stingy with your milk for," she exclaimed. "There's two whole cowsful in the barn."

"Mother," said a thoughtful Boston child, "is Philadelphia older than Boston?"

"Of course not, my son. The first settlement was made in Charleston in 1630, while William Penn did not arrive on the site of Philadelphia until fifty-two years later."

"That was always my impression, mother. How is it, then, that Philadelphia is mentioned in the Bible, while Boston is not?"

A new railway was being made, and, the design including a small farm, the officers of the line paid a visit to the owner, an old lady. "Madam," said the surveyor, "we understand that you own this farm, and it is my duty to inform you that our new railway will run through your barn." "Oh, will it?" said the old lady. "Well, let me tell you that the last train will have to be not later than nine o'clock, because you'll not catch me sitting up after that to open the doors for it or anything else. So mind."—Tit-Bits.

Once a reporter went around to a certain residence in New York to get details about the master of the house, who had just died, in order that an obituary notice might appear in the newspaper which he represented. Such details as a rule, are easy to get, as few people have objections to giving them out for publication. The reporter, therefore, was intensely surprised when the widow of the deceased, with scarcely a word, slammed the door in his face. She retired into the house. Presently the door bell rang furiously. She refused to stir. Again the door bell rang, more furiously than before. Still the lady of the house would not stir.

"I have told him that I don't want to say anything about my husband," she thought to herself, and he has no right to be so persistent.'

So she sat still, while the door bell rang again and again and again.

At last she could stand it no longer. So, opening a window over the front door, she poked her head out and remarked severely:

'Young man. I do not desire to say anything to you. Kindly do not disturb me any more. Go away, young man.'

'I can't!' roared the reporter, beside himself with exasperation. 'You've shut my coat tails in the door!'—Selected.

The less a man thinks or knows about his virtues the better we like him.—Emerson.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Earthquake and War Ships.

The recent calamity in Italy is one of the most horrible and the intense suffering it caused can never fully be described. To the Christian world it presents an opportunity to lend the helping hand and thus show that all men are brothers. The calamity also, once more, give scoffers of a certain class an opportunity to ask, why, if God is good, does He send such calamities? But we must always bear in mind that the region in which the quake occured is one in which such things always have occurred. Earthquakes and volcanoes had established themselves in that territory long before the foot of man ever trod upon it. If man chooses to build his cities upon ground that is likely at any time to be disturbed by volcanic fires or earthquakes man must take the consequences. We do not blame any one but the child if he touches the stove and gets burned and if we jump into the sea and cannot survive a watery atmosphere it is our own fault for having jumped in. Neither can we blame God if His law works out in its terrible way where it always has been working so, if people happen to get into the way of it.

Our sympathies, nevertheless, are and must be with the sufferers is we love God and one another. It is our duty to do all that we can do to help. Some use, at last, has been discovered for some of those American warships who were sent to parade the Pacific with "the Chip on the Shoulder." Several of them were sent with help to the afflicted districts. We have nothing to complain about the warships that carry food and medicine and doctors to those sadly in need of such things but if we were to sell the warships and their equipment for old iron and have a specially equipped corps of ships to bring help in circumstances such as these we would have a conquering power better and mightier than all the guns and ships of war in creation. It would be the conquering power of love. G.

Wealth and the Lord's Cause.

A popular preacher, quite famous several years ago, on a number of occasions expressed his pity for the preacher who must manage to exist on eight hundred dollars or less a year. To him this was an indication that there was nothing in that minister or his ministry. This same preacher became wealthy through his lectures and the publication of his sermons etc. and was sometimes referred to as "the wealthiest apostle on the road." Many an earnest sacrificing minister and his more sacrificing wife often must wonder how it is possible for a minister to make ends meet, much less to accumulate anything on eight hundred or less. Those ministers whom God sees fit to use in fields where the wealth of their people makes it possible for them to enjoy a measure of luxury ought to remember that their publicly expressed estimates of their less fortunate brethren in the ministry may have in them the sting of humiliation and unkindness and that words of contempt or mock sympathy cut deep. But then, ministers show less regard for the feelings or comforts of their fellow preachers than any class of men we happen to know.

Money in the Lord's work as in everything else may stand for blessings or curses. Most congregations are compelled to solve the puzzle of being able to make the least amount of money go the greatest way. A gift of a thousand dollars would be a God send and an endorsement of ten thousand would immediately transfer them to the third heaven. But there are churches so rich that one wonders if they know how to use all their money. A recent statement of its affairs given out by Trinity church, New York, is a revelation along this line and makes one wish to see a detailed statement of all that is done with the millions that Trinity Corporation holds in trust for the Lord. The balance sheet for the year ending July 31, 1908, shows that Trinity's productive property at the taxed valuation of last year amounts to $13,646,300.00 while cash in bank, rents due, mortgages on churches etc. bring the total up to nearly $15,000,000. To be sure the income of all this wealth is used to maintain many of the interests of Trinity church such as chapels, schools, charity, missions, etc. New York is a big city and things there are done on a grand scale and the possibilities for good in such a vast amount of money are so great as to be beyond speculative vision of most of us. Compared with what an ordinary church can do with the means it has in hand the good done by Trinity should far overshadow it. But Trinity or any great city church for that matter has a very little part in moulding the Christian life and character of this country. For what there is of substantial Christianity in this country we have largely to thank the innumerable company of little churches presided over by pastors getting $800 per year or less. Their work goes on quietly but it reaches the heart of the masses. There may be need at this time for great Christian corporations like Trinity but there is a greater need for the thousands of obscure struggling little churches scattered throughout this broad land of ours. G.

A Great Inter-denominational Church Organization.

The organization referred to in this heading bears the official name of *The Federal Council of the Churches of Christ in America.* It came into existence through the approving, by thirty-three denominational church bodies, of a clearly defined plan of federation submitted to these bodies by the Inter-church Conference held in New York in Noyember, 1905, at which all but a few of those bodies were represented. By virtue of the approval mentioned, the said plan of federation became the constitution of the Federal Council thus formed. According to the provision made in the plan the first meeting of the Council was held in December 1908 and will meet hereafter once every four years. The executive committee appointed by the conference in New York accepted the invitation of the churches in Philadelphia and named that city as the place and Dec. 2—8 as the time for the first council meeting. At that meeting the organization was perfected by the adoption of a well thoughtout set of by-laws, the election of officers and an executive committee for the ensuing quadrennial.

Our General Conference was represented by the following delegates elected in September at Beatrice: D. Goerz, N. B. Grubb, A. B. Shelly and A. S. Shelly. The Brethren S. M. Grubb and A. M. Fretz also attended most of the sessions of the council as alternate delegates appointed by the chairman of General Conference.

The constitution providing for one Vice President from each constituent body, Bro. N. B. Grubb was chosen to represent our conference in that capacity. On the Executive Committee the writer of this report was named for our church, with Bro. J. W. Kliewer as alternate. The larger church bodies are entitled to one extra member for each 500,000 in their membership. This committee has general charge of the interests of the council during the interim between the meetings and meets for the transaction of business as need may be.

The total number of delegates composing the Council at its first meeting was about 450 representing 33 church bodies, and a combined membership of over 18,000,000. The object of the Council as stated in the constitution is mainly a fourfold one, viz.,—1. To express the fellowship and catholic unity of the Christian church; 2. To bring the Christian bodies of America into united service for Christ and the world; 3. To encourage devotional fellowship and mutual counsel concerning the spiritual life, and religious activities of the churches; 4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life.

In accordance with this program there were prepared and read at the Phila. meeting papers on a number of subjects, such as, —Co-operations in Foreign Missions and Home Missions, The Family Life, Sunday Observance, Temperance, Religious Instruction of the Young by the Church, Religious Instruction in Higher Institutions of Learning, The Immigrant Problem, The Church and Labor Question, and the Question of Peace or War in International Relations.

Each of these papers was presented as the combined thought of a committee composed of members from different denominations, especially as regards the resolutions and recommendations that were presented therein or in connection with them. The subjects were well discussed and the statements that were adopted setting forth the united church's attitude on the various questions as a rule passed with a remarkable degree of unanimity. Throughout the sessions of the Council the spirit of Christian love and fellowship prevailed and characterized the proceedings. The editorial in the MENNONITE of Dec. 17 well expresses the impressions we received from this unique conference of church people.

It is the purpose of the writer to continue this report in further numbers of the MENNONITE, by consent of the editor, taking up one by one the subjects that were brought before the Council in order to give the readers some of the good things presented in the papers together with the gist of the resolutions and recommendations by which each subject was disposed of. A. S. SHELLY.

Correspondence.

SPRINGFIELD, Pa., Jan. 14.—The annual meeting of the Springfield Mennonite church was held on Jan. 9, 1909. The following business was transacted. After hearing the reports of both the secretary and treasurer, the trustees gave their reports and presented the bills for the repairs done at the church, during the year, which were paid.

The following officers were then elected. One trustee for a period of three years. On account of the illness of Rev. J. S. Moyer, Rev. F. F. Gabel, of Philadelphia, was unanimously re-elected for one year.

Sunday morning, Jan. 10, 1909, Rev. F. F. Gabel preached a very interesting, instructive sermon in the German language on the theme, "The Work of the Word of God in Conversion."

We will have services on the 24th of January in the English language. All are cordially invited to attend.

DONNELLSON, Iowa, Jan. 14.—Our annual church business meeting was held last Monday, at which two elders were re-elected and two new ones elected and the date for dedicating the new church was set for January 31st. We hereby extend a cordial general invitation to all that can to come and be with us on that day. The Sunday-school re-elected about the same staff of officers for the ensuing year.

The last two weeks have been real cold. The roads are excellent. The general health of the community is good. My 89 year-old mother-in-law (who has had her home with us for over 25 years) has been bedfast for the last 8 months. Her whole one side is paralyzed so, that she has to be lifted in and out of bed. She still retains her bodily strength but her mind is very weak.—Cor.

NAMPA, Idaho, Jan. 13.—At the beginning of the new year we have many reasons to be thankful for past blessings, but also we have especial reasons to look forward to more and greater blessings to come. Our pastor, Rev. Lee Lantz, formerly of Congerville, Ill., arrived with his family the first of the month and we now have regular preaching services. We also expect to have prayer meeting every Wednesday evening and intend to organize a young people's meeting. So we have much to look forward to that we did not have before.

On Christmas day we had a program consisting of songs, recitations, addresses etc. which was enjoyed by all present.

We have had more snow fall this winter than has ever been known in this valley, about twenty inches falling during the past ten days. As there is no frost in the ground, the water from this snow will be of great benefit to the crops this spring. We have had very little cold or bad weather this winter.

May the new year bring to all greater blessings and may we all endeavor to do more for our Lord and Master than in any year that is past, is our hope and prayer.

C. H. YODER.

The Study of Missions Causes a Realization of the Value of Christ in Life.

Having been requested to write an article on the above subject for the MENNONITE, I will endeavor to give a few thoughts bearing on this subject. Howeyer, I feel, that someone who has made missions a study, (which I cannot say of myself) could discuss this subject more satisfactorily and with benefit to those who read it. All I can give bearing on this theme is the actual experience made in the mission field itself. Taking for granted that the experience which the missionary makes in the field impresses the careful student of missions, to some extent at least, as it does the missionary himself I shall proceed to give what I have found bearing upon the above subject.

A missionary that would preach God without Christ to the heathen would soon find that at least in their estimation he is at a disadvantage, having but one God when they have many of them. If the missionary asserts that his is the only true God, who has created all things and is all powerful, who loves those who love Him and punishes those who disregard Him the heathen will be very quick to tell the missionary that his God must not be so all powerful since those who try to do His bidding generally have a hard time of it; that those of the heathen who walk in the way the missionary is teaching encounter many hardships in their new way —evidently their new God is not able to help them and to keep them from these hardships; that will be their natural inference. Will the missionary tell them that God will some time—at the last day—adjust these matters, punish the evil and reward the good? He will be apt to find that the heathen, as well as the world in general, would rather enjoy the agreeable now, leaving the disagreeable to the uncertain future! And then how shall the missionary preach a God of absolute justice and holiness before whom no unrighteousness can exist and also say of the same God that He is a God of love who will in His infinite mercy accept every one who draws near to Him no matter how sinful his past life may have been—how shall a missionary thus preach God (without Christ) to a heathen people and expect to receive credence? Only as he preaches Christ and Him crucified as a propitiation for the sins of the world, thus making the cleansing from sin and consequent access to God a possibility; only as he portrays Christ as the perfect example of present forbearance and suffering for future glory; only as he shows the inexorable justice of God in the indescribable sufferings of our Lord and Savior when He, the Just, paid the penalty for our transgressions, and only as he shows in that same act the incomprehensible love of God—yea only as he points to the Lamb of God as our only means of salvation, as the One who must be our strength and stay in our daily life—only so can the missionary —can any laborer in the Lord's vineyard—hope to lead people out of darkness into light. Thus every true missionary will find Christ growing greater to him from day to day as he labors under many difficulties and discouragements. It is from Christ that he draws his needed strength, it is for Christ's sake that he continues in the work though often cast down. All his hopes, all his aspirations lie in Christ—Christ is his all in all.

Such being the experience of the missionary in his work, then I certainly believe, that he who studies missions and is in touch with those who labor in the fields will find that the study of missions causes a realization of the value of Christ in life.

Busby, Mont. G. A. LINSCHEID.

Notice.

Please notice that all contributions and communications for the columns of the paper are to be sent to THE MENNONITE.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN.

A Weak Negative.

One minute for prayer will give us a vision of the image of God, and we think that enough. Our pictures are poor because our negative is weak. We do not give God long enough sitting to get a good likeness; we do not acquaint ourselves with Him; we do not fill ourselves with His life.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 31. —HEROES OF MISSIONS IN INDIA. Ps. 96, 1—13.

QUESTIONS.

1. Can you name some heroes of missions in India.
2. Who was Bartholomew Ziegenbalg?
3. Who was Christian Schwartz?
4. Who was Karl Rhenius?
5. " " William Carey?
6. " " Adoniram Judson?

MEDITATIONS.

There are so many heroes of missions in India, that it is not easy to select a few of them. Some of the pioneers of missions were: Bartholomew Ziegenbalg, Christian Schwartz, Karl Rhenius, William Carey, Adoniram Judson, Hebich, Miller, Henry Martyn, Heber, Duff, Lowrie, Cordes and many others.

The first evangelist missionaries to India were Bartholomew Ziegenbalg and Heinrich Pluetschau. They were sent to Danish India by the king Frederic IV. of Denmark; and reached India June 9, 1706. They met with so many difficulties and persecutions from the Danish pastors and the governor, that Pluetschau and two others, who had followed, returned discouraged to Germany: but Ziegenbalg remained, learned Portuguese and Tamil. He translated the New Testament and the Old Testament as far as the book of Ruth, Luther'ssmallcatechism, several church hymns and collected 40,000 words for a dictionary.

He made the Christian natives his helpers and having received a printing outfit from Germany, he went to printing books and tracts. In 1707 he commenced a little church, in place of which he built in 1718 the large Jerusalem's church, which is in use yet. He returned in 1714 and wakened a missionary enthusiasm. Going to India again in 1716, he brought his wife as first lady missionary to India. He began a seminary, collected many hymns, some by a native Christian poet.

He died of disappointment, when his whole work was endangered by the Danish board re-

taining $10,000 which had been collected for his mission in Germany; because missionaries ought like Paul to earn their own sustenance. When he died the Christians numbered 250. He was the pioneer missionary to India and in Germany he wakened missionary interest.

One of his successors was Benjamin Schultze, who finished Ziegenbalg's translation of the Bible and gathered 700 Christians.

Christian Frederic Schwartz was born in 1726; he came to India in 1750. In 4 months he could hold his first sermon in Tamil language on Matt. 11, 25. Later he became a missionary of the English missionary society. He used to preach every Sunday in four languages. He paid out of his salary as preacher of the garrison six native helpers. For several years he was the guardian of the young prince of Tandshaur. When Schwartz died in 1798 his congregations numbered 2800 members. He gave his whole fortune, $50,000, to his mission and had three faithful missionaries to take his place. He worked 48 years in India without ever returning, and was mourned by English and Hindu, rich and poor, Christian and heathen.

Karl Gottlieb Rhenius was another pioneer missionary hero. He was born in 1790, went as missionary of the English church missionary society to India in 1814. He became the founder of a Bible society in which even heathen took an interest, he also founded a seminary and a society for the distribution of Christian books and tracts. In 1833 there were 36,000 books printed in Tamil. In 261 villages were 134 churches, 120 teachers, 107 schools. The church missionary society dismissed Rhenius because he was not a strict churchman. All German missionaries left with him the English church, and continued working with blessed success. When Rhenius died in 1838 there were 11200 Christians under his supervision. Bishop Caldwell spoke of him in the highest terms, and the church mission gave his widow a pension.

William Carey was born Aug. 17, 1761 in England; he was apprenticed to a shoemaker, but having a natural turn for languages and zeal for the spread of the Gospel he learned Latin, Greek and Hebrew, became a Baptist minister and went in 1793 as a missionary to India. He founded with others a missionary college, had a printing press, translated the Bible into six, the New Testament into 21 Hindustani dialects. He was professor of Sanskrit, Mahratti and Bengali in Calcutta, and died in Serampore, India, June 9, 1834.

Adoniram Judson was born in Malden, Mass., Aug. 9, 1788. In 1812 he and his wife sailed for India. He became a Baptist, labored in Burma for nearly forty years and died after hard, but successful work, April 12, 1850.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Jan. 31.

Subject: The Trial of Peter and John. Acts 4: 1-31.

Golden Text: They were all filled with the Holy Spirit and they spoke the word of God with boldness.

The outward tranquility that surrounded the company of believers in those first days after Pentecost, was soon disturbed by the breaking in of opposition. The prime movers in this opposition were the Sadducees. The Master Himself had come in conflict mostly with the Pharisees, because He exposed the hollowness of their formalism, but now it was the opposite party that was aroused by the prominence given to the resurrection in the teaching of the apostles. They were sore troubled because of this teaching (v. 2), when they saw how the multitudes took to it. This party seems to have been particularly strong, in influence if not numbers, among the ruling classes at this time. The high priest and all that were with him are said to have been of that sect (ch. 5:11), and it was their jealousy that started this first persecution of the church.

It was about the ninth hour (3 p. m.) when Peter and John went up to the temple. The few remaining hours of the day passed rapidly by in the wondering excitement caused by the miracle of healing and the earnest address of Peter to the people that crowded around them, so that by the time the temple officials decided to put a stop to this teaching and came and laid their hands on the apostles, it was too late to bring them before the Sanhedrim that day. They were therefore put in safe-keeping unto the morrow (v. 3).

It is recorded right in that connection, that though the enemy might arrest the apostles, they could not arrest the effect of their words. These were believed by many, and the number of the saved kept on increasing (v. 4).

When the morning came the two apostles were brought to face the same company of men by whom but a few months before their Master had been condemned to death. Peter must have been reminded of his cowardly fear which had brought him to grief then, as now he stood in this presence without the slightest trepidation, ready in the boldness and power of the Spirit to take up the Word for the crucified One whom God had raised and exalted, in whose name alone there is to be found salvation. Surely Peter found the promise of Jesus (Mat. 10:19) made good to him. He lacked not to know what to say. It was given him to speak words fitting for the occasion and worthy to be recorded as divine truth for coming generations.

With the utmost plainness Peter answered the question of the court. The questioners probably expected him to squirm and to try to evade the issue, but were surprised by his outspoken frankness (v. 13-14). He spoke boldly but without any bitterness. As on the day of Pentecost, so here he sought to send the arrow of truth home to the conscience, that he might convict and if possible win over these opposers. They had rejected the one whom God had sent to them; as builders in religious matters they had thrown aside the very stone they most needed and whose peculiar fitness and value they should have recognized. They were themselves, therefore, rejected as leaders but if they would repent they could enter the rank and file of believers and have a share in their inheritance.

However, we have no record here of any that turned to the truth. Later (ch. 15:5) we read of Pharisees who believed; but those that here had these apostles up for trial, turned a deaf ear to the truth and hardened their hearts against it. They could not deny the wonderful fact of the healing (v. 16), nor could they say anything against it(v. 14). The language indicates that they were anxious to discredit the deed, but they could not. They would have been glad to punish these men, but they could find no plausible reason to assign. They saw that speaking in the name of Jesus had brought the blessing of a sound body to a poor cripple, yet they strictly charged and threatened the apostles not to speak or teach any more in this name. Such an attitude is evidence of dishonesty and insincerity, qualities which make the entrance of truth an utter impossibility. Such wilful turning away from and resisting the truth hardens men's hearts as nothing else can do.

A beautiful touch of the picture is given in v. 14. The man who was healed stood with the apostles in their trial. He had been the occasion of their arrest. Into his barren life had come through their instrumentality a great shower of quickening blessing. His heart was overflowing with praise to God, and there now he stands a grateful witness to the beneficence of the apostles' work, joyfully willing to suffer with them, as he had been blessed by them.

The answer made by Peter and John to the prohibition and threatening of the council was unanswerable. An appeal to the authority of God's voice above every human commandment or injunction is the strongest that could be made. That that voice, speaking to and through a man's conscience must be heeded, anything to the contrary notwithstanding, is a principle which in the abstract all will admit. Men, indeed, sometimes mistake for conscience and the voice of God that which emanates from the opposite source, but mistakes and abuses do not upset any valid principle. With Peter and John, every one must obey God rather than man. On this point the apostles appealed from the jealous threatenings of these unbelieving rulers to the calmer and better judgment of these men themselves; but without waiting for their further answer, they boldly announced their own position, determined by a Divine compulsion, "We cannot", they said, "but speak the things we saw and heard".

There let every follower of Christ take his or her stand. Constrained by the love of Christ (2 Cor. 5: 14), let no consideration of imagined expediency, or selfish interest, of fear or favor, seal our lips where He bids us speak. That which we have ourselves experienced, that which has been revealed to us of the great heart-throbs of God's love for a world of lost souls, must be passed on to others also. To keepit to ourselves is to be guilty of faithlessness toward Him who has saved us and called us to be His witnesses. "The Spirit and the bride say, Come. And he that heareth let him say, Come".

The company of believers, when Peter and John had returned and reported all that had been done and said, took the whole situation in prayer to God (v. 23-31). And listen, what was the burden of their petitions? "Lord, look upon their threatenings, and grant unto thy servants to speak thy word with all boldness". "And they were all filled (anew) with the Holy Spirit and they spake the word of God with boldness."

Marriages.

Lehman—Garber.—On January 1, 1909, at the home of the bride's parents near Versailles, Mo., by Rev. D. D. King, John M. Lehman and Ida Garber.

News of the Week.

Domestic.

Greatest Civil Suit.

New York, Jan. 15—In the examination of W. W. Pilkington, on matters relating to the shipping of Lima, Indiana and Oklahoma oil, the government's case in its suit for dissolution of the Standard Oil company was closed here to-day. There are still two or three witnesses to be heard in rebuttal, but these will be examined in Chicago next Tuesday.

The case will go down in legal history as the greatest civil action ever brought before the tribunals of the country. The record already comprises twenty-two printed volumes and represents a cost to the litigants of nearly $10,000,000. The filing of briefs of counsel will add another million or so.

Arguments of both sides next April before the full bench of the United States circuit court, sitting in Saint Louis, will further enlarge the record and as the case is to be taken to the supreme court of the United States the final bulk of the record promises to be appalling.

The suit to dissolve the Standard Oil company of New Jersey was commenced on Dec. 6, 1906, with the filing of a complaint in the federal court of St. Louis. Besides the Standard Oil company of New Jersey, sixty-nine subsidiary companies and seven individuals were named as defendants.

The latter were John D. Rockefeller, John D. Archbold, Wm. E. Rockefeller, H. H. Rogers, H. M. Flagler, O. H. Payne and Charles M. Pratt.

Score Die in a Wreck.

Glenwood Springs, Col., Jan. 16.—Twenty persons were killed and thirty injured, many of them seriously, in a head-on collision between west bound passenger train No. 5 and an east bound freight train on the Denver & Rio Grande railroad between Dotsero and Spruce Creek, twenty-two miles from Glenwood Spring, at 9:30 o'clock last evening.

While nothing official has been given out as to the cause of the wreck it is said to have been due to a misunderstanding of orders on the part of the engineer, Gustaf Olson, of the passenger train. Olson, however, claims he understood his instructions perfectly but that he misread his watch, thus encroaching on the time of the freight train which was being drawn by two locomotives, the first of which was in charge of his brother, Sig Olson.

When news of the catastrophe reached Glenwood Springs every available physician and nurse in the city was pressed into service and a relief train was soon on the scene. The work of rescue was immediately begun. Body after body was taken from the wreckage and for a time it appeared as though the heart-rending task would never be completed.

A pathetic feature of the accident was the killing of a father leaving two small helpless children four and two years old.

Another sad case was the destruction of an entire family with the exception of an infant of three months. This helpless child was taken care of by a kind family at Shoshone.

Another heart breaking scene was enacted in the wreck zone when kind hands gently lifted four-year-old Alice Williams from the death clasp of her mother's arms. Nearby lay the body of her father, decapitated and on every side were lifeless bodies.

A train load of thirty wounded and bleeding women and men arrived at Glenwood Springs at 7 o'clock this morning.

Oil Company Must Pay.

Washington, Jan. 18.—The Supreme Court of the United States today affirmed the decree of the State Court of Texas, imposing a fine of $1,623,000 on the Waters-Pierce Oil Company, of St. Louis, and ousting it from the State on the charge of violating the Texas anti-trust law.

The action was begun in the State courts under the anti-trust laws and resulted in a verdict directing the cancellation of the company's permit to do business in the State and fixing a penalty of $1,623,900 for the violation of the laws from time that the permit was issued on May 31, 1909, until April 24, 1907, when the action was begun.

The bill charged that the company had violated the State laws every day since it had entered the State, through a conspiracy with the Standard Oil Company of New Jersey, to control the oil business in Texas, but the company denied the charge, and in addition contended that even if it had violated the law it was not amenable, because the business transacted was of an interstate character, and therefore, subject only to control by the United States authorities.

The penalty was at the rate of $1,500 a day from May 31, 1909, to April 1, 1903, and at the rate of $50 a day from that time on.

Roosevelt Holds Up Anti-Jap Legislation.

Sacramento, Cal., Jan. 19.—Governor Gillett has received a telegram from President Roosevelt asking that all anti-Japanese legislation be held up until the President can be heard from. A letter is on the way from President Roosevelt giving his views on the subject. The Governor and the author of bills directed against the Japanese have taken steps to comply with the President's request.

Besides the measures introduced by Assemblyman Drew, denying aliens the right to own lands in this state, Assemblyman Grove L. Johnson has introduced two bills affecting Japanese. The first of these specifies Japanese in the already existing act, which segregates Mongolian children in the public schools. At the time of the famous school controversy the Japanese declared that the act did not apply to them as they refused to be classed as Mongolians. The second measure introduced by Johnson seeks to prevent an alien from becoming a director in a corporation. Johnson also planned to introduce a measure similar to the Drew bill.

In his telegram the President said: "My knowledge of the international situation, particularly with reference to emigration of Japanese laborers from the United States, satisfies me that the passage of the proposed legislation would be of incalculable damage to the State of California as well as to the whole nation."

Mrs. Eddy Warns Rival.

Chicago, January 19.—Mrs. Mary Baker G. Eddy, the aged leader and founder of the Christian Science church, has broken the silence of a year to fling out the signal of danger over Mrs. Augusta Stetson, leader of the First Church of Christ Scientist in New York.

In a signed editoral Mrs. Eddy gives warning that Mrs. Stetson's efforts to build a magnificent branch edifice of the New York church and continue the splendor of her present regime, mean only failure in the real purposes of the cult.

This marks the first definite sign of a split in the Christian Science movement. That Mrs. Eddy should take personal cognizance of it demonstrates that the danger is fully realized by her and her supporters.

Mrs. Stetson, it is said, is ambitious to succeed to Mrs. Eddy's place on the death of the founder of the movement. The New York woman is now the power behind the throne in the richest Scientist church in the United States. Her picture adorns the church walls.

Recently she has been working on plans for building a new $250,000 church, to be subsidiary to her and to the New York church, instead of giving direct allegiance to the mother church.

With Mrs. Eddy's warning in view it is not expected by many Christian Scientists that Mrs. Stetson and her church will be cut adrift speedily unless this plan is forsaken.

Government Defrauded of $10,000,000 in Western States.

Washington, Jan. 18.—Information of alleged frauds upon the public lands has come into the possession of Secretary of the Interior Garfield through special agents in the field. It is charged that approximately $10,000,000 worth of lands in states principally west of the Mississippi river have been fraudulently acquired within the past two years by corporations and individuals. With a view of recovering these lands, Secretary Garfield sent to-day letters to Chairman Hale and Tawney, of the senate and house appropriation committees respectively, asking for an additional appropriation of $50,000, which if granted, with that already asked for, will give the department $1,000,000 for this purpose.

It is stated that there is reasonable prospect of recovering much of this alleged fraudulently acquired land if the appropriation is promptly made. It is also pointed out that while a million dollars may seem large, it is not 1 per cent of the commercial value of the land which the government may hope to recover. Secretary Garfield also submits a statement of H. H. Schwartz, chief of the field service, showing over 32,000 distinct cases of alleged land frauds demanding further investigation.

Foreign.

EARTHQUAKE NEWS.

Earthquake Near Smyrna.

Smyrna, Turkey, January 19.—A sharp earthquake was experienced here this morning, but there was no local damage. Reports received here from Phocaca, twenty-five miles to the northwest, say that a number of houses fell and that three persons were killed. Buildings were damaged in other towns.

Fire in Messina.

Messina, January 19.—A serious fire broke out here to-day among the ruins of the earthquake-wrecked city. The remains of the Pennesi palace fell in and added to the conflagration. The flames spread in spite of the work of the soldiers to control them, and the situation became serious. An odor of burning flesh was mingled with the smoke and it was feared that persons still alive were being consumed.

Affects Lemon Imports.

Washington, January 19.—That one-quarter of a million of Italian laborers, most of them from Sicily and Calabria, will leave their native land within the coming four months, principally for the United States, as a result of the earthquake, is the remarkable statement made by importers of New York city in a brief filed with the House committee on ways and means. These importers say that the lemon-raising area of Italy will lose nearly 300,000 workers as a result of the earthquake.

"Facing the conditions now existing in Sicily," the brief concludes, "we solemnly assure your honorable body that unless the duty upon lemons is materially reduced the importation of the lemon has reached its end."

Italian Relief Fund is $900,000.

Washington, Jan. 18.—The Italian relief fund of the American Red Cross society to-day passed the $900,000 mark, $52,000 being the total of the day's contributions. Of this amount $20,000 came from the New York state branch, $12,000 from the Missouri branch, and California's branch sent in its regular daily $10,000 remittance.

Terrible Mine Horror in Hungary.

Veszprim, Hungary, Jan. 14.—In an explosion of fire damp in the Auka coal mine here to-day, which was followed later by a dust explosion and fire, 240 men were entombed.

Sixteen living miners and the bodies of forty-five dead persons thus far have been brought out of the pit.

The fire has been held to one locality and it is hoped that the remainder of the entombed miners will be rescued alive.

Mine Disaster in Austria.

Veszprim, Hungary, January 15.—The explosion of fire damp in the Auka coal mine here, yesterday, resulted in the death of fifty-six men. Of 240 men entombed, 184 were taken out alive. The rescuers had to blast their way through the debris that blocked the mine passages. Many of those taken out were almost dead from the poisonous gases that filled the mine.

Peace with Venezuela.

Cabacas, Venezuela, via Willemstad, January 19.—A protocol for the settlement of the disputes between the United States and Venezuela has been practically agreed upon by W. I. Buchanan, the special commissioner of the United States, who came to Caracas several weeks ago for the purpose of settling the difficulties of the two governments and the Gomez administration.

The protocol, in its present form, provides for arbitration. The final form of the procotol is awaiting the consent of Secretary of State Root to contain modifications in the claim of the New York and Bermudez Asphalt Company.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JANUARY 28, 1909. No. 4.

Are They Building a Mansion for You?

By Edna G. Young.

I dreamed one night a dream so strange,
It seemed it must be true,
I entered heaven's pearly gates,
And walked the streets all through,
Some dwellings they were building there,
Some mansions, Oh, so grand!
But others were so lowly built,
I could not understand.

I asked a workman standing near,
For whom the dwelling low?
He named a man of titled wealth,
Whom all the world doth know.
At my surprise he quickly said,
"We built the best we can;
The timber's scarce and very poor
That's sent up by this man."

And yonder gleamed a palace grand,
With jewels rich and rare,
Said he: That's for a widow poor,
Who sent her treasures there;
She'd rather build a palace here,
Where nothing can destroy.
'Twill last through God's eternal years,
While fades each earthly joy."

The morning light streamed in my room,
And I on earth once more;
But visions of the heavenly streets
Came to me o'er and o'er.
And now I'm sending timber there
Of deeds of love and prayer,
For through the Lord's eternal years
I want a mansion there. —Ex.

Items of News and Comment.

Stand up for any moral truth even at the risk of opposition.

Rev. N. F. Toews left Mt. Lake, Minn., to fill appointments at Parker, Marion, and Loretta, S. Dak.

The eighth German Teachers' Conference of South Manitoba convened at Gretna, on January 21—22, 1909.

Since January, 1909, the "Bethel College Monthly" is again edited in the German and English languages.

Bro. S. P. Prieheim, a student at the Moody Bible Institute, of Chicago, filled the pulpit of the Mennonite church at Berne, Ind., on Jan. 24th.

Fraud may be exposed in many of the 1200 new suits which have been filed in the federal court at Muskogee, Okla., against that many defenders to recover Indian lands in the Choctaw, Chickasaw, and Creek nations.

The Pharisees and Sadducees opposed Christ and His witnesses, because they exposed their hypocrisies and false doctrine.

Indiana is looking squarely at its divorce record for the past twenty years. In that period it has the unenviable record of granting more divorces than any other state east of Mississippi. Above 50,000 of these divorces were granted upon grounds alone of confirmed drunkenness, and about 25,000 other cases placed whisky abuses along with other causes for divorce. Thus about two-thirds of the 130,000 divorce cases are attributable to intoxicants.—Chr. Conservator.

As President-elect Taft, Emperor William of Germany, President Elliot of Harvard, and Prosecuting Attorney Jerome of New York, have recently announced themselves as pledged to total abstinence, and as a great host of our public men such as William Jennings Bryan are openly and avowedly on this side, it would seem to be a good thing for all our men and women and boys and girls to take the stand with these and with millions more of our very best and very brightest people in the world. It is no mark of greatness or of independence to be under the thumb of a barkeeper, or under the grind of a drunkard's appetite.—Herald & Presbyter.

Announcement.

If the Lord is willing the new Zion's Mennonite church in Donnellson, Ia., will be dedicated on January 31, 1909. A cordial invitation is herewith extended to attend the meetings. Arrangements have been made for all-day services, German and English. By order of the congregation,

Peter P. Hilty, pastor.

Central Ill. Conference of Mennonites.

The official board of the Central Ill. Conference of Mennonites have accepted the invitation of the Pleasant View church, of Aurora, Neb., to hold the next Annual Conference there. Our brethren at Aurora are very desirous of having the conference this year, and it is only right that we should share with them the privileges, joys and fruits of our annual gathering. Let all of our churches unite in beseaching the throne of grace for wisdom, knowledge and the guidance of the Holy Spirit, in presenting at this coming conference, our needs, our responsibilities, our opportunities, and how to meet them. Let us begin right now to think, meditate, study, carefully and prayerfully until the vision stands clearly before us of God's will in the matter, and then come to the conference in the power of the Spirit and make the vision luminous to the conference so that we can no longer escape the conviction of our duty, but proceed at once, prompted by the Spirit to perform it.

The date for the conference will be fixed later, but as usual will probably be some time next September.

Rev. A. Augspurger,
Saybrook, Ill., Sec. Conference.

From Our Missionfields.

Clinton, Oklahoma.

Missionary J. B. Ediger writes from Clinton, Okla.: During the first quarter of the past half year we were afflicted with sickness in our family, with malarial fever and whooping cough. But by the grace of God we entered the new year in good health.

Oklahoma is richly blest (?) with street fairs, picnics and similar amusements. These were very harmful to our Indians during the past summer. They were not only assured that their presence would be agreeable, but they were specially invited to attend them. A place was reserved for them to erect their tents, and in addition to this a half "beef", and at times an entire "beef" was promised them daily. But these seemingly beneficent offers were not made for the good of the Indians but for the benefit of those who made them. It was an individual man, or perhaps a combination of men, who made a business for themselves out of these invitations. All they asked of the Indians in return was, that they at certain times perform their ancient dances in a large tent erected for that purpose, the man who originated the plan naturally receiving the admission money paid by the white people. In one instance they took some Indians, who had come from a great distance, in as sharers in the profit of the business. But judging from the subsequent disposal of their ponies etc. it would seem that the manager of the affair was not specially careful of the interest of the Indians. But their financial loss was not the greatest loss for them. Our little congregation here is still suffering from the effects of these amusements. But we have not only had discouragements. There were also encouragements, oftentimes coming from where we least expected them.

Our Christmas festival was held in its usual way. We were sorry that we could not have these services on Christmas day. Many of our Indians have their children at school about 25 miles from here. On Christmas morning these children are dismissed for their Christmas vacation, when it is expected that their parents come and fetch them. As a consequence all the parents who have children at school and many others with them, go after their children and thus no services can be held on this day. But it is a great joy when they all return and bring many others with them. Our festival was held on December 30th. Our chapel was crowded and many stood outside, not finding room within. The Lord blessed us with a fine day so that none had to suffer on accont of the cold.

We rejoice to know that many of the Indians, who received gifts after the services, do not value these gifts according to their money value, but view them as gifts of prayer. They make a difference between other gifts received and these gifts sent them by the different churches and Sewing circles and given them on Christmas. May the prayers accompanying these gifts speedily be heard!

With fresh courage, a new hope and with greater earnestness, looking to the Lord for help, we will continue in our work.

With greetings,
J. B. & Agatha Ediger.

Hammon, Oklahoma.

Missionary H. J. Kliewer writes of their work at Hammon, Okla., during the last six months:

During the months of July and

August our Indians were away from home, as this is the time of the year when they visit their relatives and friends in other districts, attend the picnics to which they are invited, etc. With the exception of two or three Sundays our regular Sunday service could be held. The absence of our Indians gave us an opportunity to devote more time to our language work and to make some necessary repairs at the station.

From the middle of August to nearly the end of October we lived in our camp-house with the Indians in their camps. Whenever the weather was favorable we had services every evening, which, as a rule, were attended by all the Indians of the camp.

Over Sunday we returned to our station and had services in the chapel. At our services I made use of a series of Cheyenne sermons which I had preached years ago in our services and of which the Indians now have a better understanding. The attention always was good and the Indians took a better part in the singing than they generally do at our services in the chapel. At times the male Christians would make some remarks and lead in prayer. We also gave opportunity to the non-Christians to express themselves. But they excused themselves by saying, that since these were Christian meetings they did not consider it proper for them to speak, who are not yet Christians. It seemed to me, however, that they did not wish to speak against the word of God, and that by speaking for it they would condemn themselves and therefore preferred to remain silent. That during these evening meetings some good seed may have been sown, which has fallen upon good ground, where in its time it will bear fruit, is our desire and prayer.

After the nights became too cool for these meetings we returned to our station. Since then, however, I, in company with one of our Indian Christians, visited the different camps for two days every week and thus found time and opportunity to proclaim the Gospel to individuals and to small groups. Most of them speak favorable of the Gospel but have not yet come to a final decision for it. We have had no baptisms during the past six months. The conduct of our Christians in general has been good. Some of them seem to lack in zeal and decision. Others allow themselves things which are more detrimental than conduciye to their Christian living. Although the roots of heathendom have been uprooted yet some of the fruits are still manifest in the customs and habits of the people. The fact that many white people who call themselves Christians, allow themselves many questionable things makes it difficult for our Indian Christians to draw the line between good and evil.

On December 27th we celebrated Christmas with our Indians. On account of a number of visitors present the number at this year's festival was greater than usual. The things sent us by different Sewing Circles and other mission friends were distributed after the services, as Christmas gifts, among about 175 persons. All seemed to be glad and well satisfied. These gifts of love will no doubt prove a blessing to the Indians, in reminding them of the gift of God and love of the givers, who are remembering them in their prayers. We desire to express our heartfelt thanks to all the givers of these gifts.

The work with the school children is continued as before. As the Hammon district now forms an agency for itself there is hope that the school at this place will be continued for some time to come.

Commending ourselves and the work here to the prayers of the Board and the churches, and wishing all the blessing of God we conclude, with greetings,

H. J. & C. KLIEWER.

A Great Man Learns at Last.

It is a fortunate thing that President Eliot, of Harvard University, who is to retire from his presidency next May, at the end of forty years' service in his present position, and at the age of 75, has learned the temperance lesson that so many learned long years ago and have been trying to teach others. It gives him the opportunity to bear his testimony, and to enforce the truth, while at the zenith of his influence. His words will be remembered, and will, no doubt, have weight with some who have not, hitherto, been influenced to believe in total abstinence as best for the individual and in prohibition as best for the community.

In Ford Hall, Boston, on the evening of Oct. 29, at a meeting of the Massachusetts No-License League, President Eliot declared himself in perfect sympathy with the purposes and efforts of the League. He said that he had for most of his life been a moderate user of wine and beer, and not believed that it was necessary for the individual to abstain entirely from their use, nor that it was well for the State to prohibit the sale of intoxicants. He acknowledged that his views had changed now on these points. He said among other things:

I have recognized the fact that alcoholic drinks have a tendency to cheer the people up and make them jolly and noisy, but the question of expediency of that kind of elevation has gained on me as the years have gone on. It seems to me that the recent researches in physiology and medicine tend very strongly to show that the moderate drinking of alcohol is inexpedient.

No captain of an ocean liner ever supports himself now against the terrible exposures of the bridge by means of alcohol. He will take hot tea or hot coffee or hot lemonade, as I have seen many do, but he never takes alcohol to stimulate him when exposed to terrible weather. It is so in regard to most intellectual labors.

It was not expected that anybody encountering the labors of the prime minister of England in his office every night and during the long hours of the day could do the work without being supported by one or two bottles of port a day; and many famous men have lived through that sort of life under those conditions. That view is now absolutely abandoned. It is well known that alcohol, even if moderately used, does not quicken the action of the mind or enable one to support mental labor. We have a great deal of German investigation and some American investigation in psychological laboratories in that direction, and the results are perfectly plain and they are all one.

Alcohol in very moderate doses diminishes the efficacy of the of the workingman in most instances; makes him incapable of doing his best in the work of the day.

So I say that the recent progress of medical science has satisfied me that even the moderate use of alcohol is objectionable; that the habitual use of alcohol in any form is lowering to the intellectual and nervous power.

As I have grown older and seen more, I have changed my view about license and no-license. I feel as if it had been proved that it is physically and mentally and morally for the advantage of a population as a whole to go without alcoholic drinks. as a rule.

We do not quote these as very advanced views on the subject of temperance, but as views that have been arrived at late in life by a man who might have had them, and, consequently, ought to have had them long years ago. In the blaze of temperance of the last fifty years this man, at the head of a great educational institution, and with thousands of boys and young men under his care, has persisted in what he calls the "moderate use" of wine and beer, and has allowed his example to be quoted on the wrong side of this great moral and philanthropic movement. And, whereas, he ought to have been counselling his students to total abstinence, he has failed to do so because he has become only very recently a believer in it himself.

Let not temperance workers be discouraged. They are on the right side. They hold the truth, in accordance with physiology, philanthropy and good sense. They have been holding it and working for it for fifty years while the President of Harvard. for instance, according to his own late confession, has been on the wrong side. Great men are not always wise on every subject. But they may learn, and if one learns, others may learn also.

Remember that those who are on the wrong side are to be changed. If they do not change the work is to go on without them or in spite of them. Whole elements or nationalities in this country who are to-day opposed to temperance will yield to wholesome influences as a few more years go by, and will turn about-face even as the Harvard President has done. It matters not who it is who is wrong. If he is wrong he is wrong. That is all there is about it. He must change to the right side, or else stand opposed to and opposed by God and good men.—Herald and Presbyter.

Church Amusements.

There are few subjects concerning which people differ more widely than about amusements in the church. Some persons seem opposed to all amusements, while others seem to be pleased with almost anything which promises diversion to the young.

While we have no disposition to reduce life to one continuous scene of humdrum gloom and darkness; we are mindful of the fact that mirth and gaiety may exist without either peace or joy; and we remember that Paris, which is the gayest city on the earth, is also the city where statistics show that suicides are more numerous than anywhere else. There is a mirth which is madness, and a recklessness which is entirely foreign to everything Christian.

There is no doubt that in many cases amusements are introduced, even in churches, which lack refinement, and which are not far removed from downright vulgarity. It is hardly necessary to particularize, for some of these performances would scarcely bear description in the columns of a Christian journal. Surely amusements which are unfit for the parlor and for respectable company, should not be introduced by

the church. Something is due to decency and dignity. Sensible persons cannot afford to patronize church amusements which are below the level of a well-regulated parlor.

On the other hand, there is no special virtue in sourness and gloom. There is a time to laugh, and mirth is not always madness; but such things should ever be kept within proper limits, and be controlled by wisdom and conscience.

Most of the church amusements of the day are purely money-getting devices. As such they are to be deprecated. The work of the Church of Christ is not so much to get money as to get *men!* Those people who attempt to get money that they may *thereby* win *men*, have missed the right method of action. Christ did not say, "Follow me and I will make you fishers of money," but "Follow me and I will make you fishers of *men*." Of course men have money, and he who catches men will as a natural consequence be likely to obtain money; but the fishing must be for men, and the money must be a secondary and subordinate matter.

In a conference held in one of the New England states, it was estimated, after enumerating up the members of the different churches and the amount of their contributions, that the members of their churches contributed in the course of their lives an average of not less than six hundred dollars to the various benevolences and philanthropic enterprises of the church. The slightest attention to the facts would show that from mere pecuniary considerations a revival is much more important than a church fair; and that one sinner brought home to God will naturally bring into the treasury of the church more money than could be gained by weeks spent in devising cheap amusements. And if mirth-provoking and grotesque entertainments, which gather in a few shillings from the thoughtless, the frivolous, the worldly and vulgar, should tend to disgust the serious and drive away the devout, should shock the taste of the intelligent and cultured, and burden the hearts of the spiritually minded; the loss of the goodwill and liberal contributions of such persons would be poorly paid for by the guffaws of gawkies, the grins of clowns, the boisterous mirth of hoydenish girls, and the smiles and simpers of ancient virgins who seem to be anxious to improve to the utmost the few opportunities which remain for them.

The Church of Christ has a grander mission than mere amusement. Some amusements may be lawful in themselves, and yet no part of the business of the church. It is lawful to build railways, to establish shops, to construct steamships, but these are not the work of the church; and they do greatly err who suppose that the church is bound to furnish all the amusements which men are to indulge in. The church has her work; let her learn it from the Word of the Lord, and do it in the fear of God.

"But Christians must be social." True, but let not their sociability be coupled with petty beggary, and made a means of mere money-getting. The early Christians met on the first day of the week and ate a common meal. The rich and the poor met together; the Lord was maker of them all. But there was no petty admission fee, and the occasion was not intended as a means for gathering pence, but rather for gathering souls; it was not a meeting place for fops and flirts, for folly and frivolity, but a gathering where seriousness and tenderness and love prevailed, and toward which the saints of God turned with eager affection, while wanderers lamented their exclusion from the sacred fellowship, and those who had never known its joys thought of it as a storm-tossed mariner thinks of a haven of rest, a port of peace. And if the church instead of using her social privileges as money-getting devices, would make her feasts and call in the poor, the maimed, the halt and the blind; would gather into such social circles persons who are lonely and dejected, or fallen and forgotten,—if the church would spread the feast, and going out into the highways compel men to come in, and winning them with sweet and gentle persuasions, would tell them of Christ and invite them to taste the joys of His great salvation, they might gather in precious souls, rescued from darkness and destruction, who would shine at last in the kingdom of God, like the stars forever and ever; they will soon find that life had something in it better than mere amusement, and that young people who are now addicted to frivolity for the lack of something better, would grow noble and heroic in their new interest in efforts to save lost men.

Let a shipwrecked vessel be seen just off the shore, and no mere attractions of amusement would keep the young and gay from hastening to the rescue, or standing tearful and anxious on the beach to witness and aid the heroic efforts of others in behalf os the imperiled ones. And if churches of Christ, leaving their disputes and quarrels, and their sectarianism and narrowness, would enter upon this work, they would be sure to have the earnest co-operation of many who are now frittering away their lives in mere amusements, simply because they have *nothing else to do*. They stand idle in the market place because no man hath hired them. They wait till some one shall appoint them nobler work, and lead them forth to do it. Much of the rage for amusements among the young is doubtless the consequence of the dullness and worldliness of those that are older. If they would be conscious of their responsibility, and be diligent in the discharge of their duties, they would speedily beget an earnestness among the young that would change many of them from frivolous idlers to earnest workers in the cause of God.—The Armory.

Home Circle.

Faithful in the Least.

Cornelius G. Snow writes the following in the Youth's Instructor.

The algebra class was large. Fifty lively young people filled the long settees facing Miss Grey; and Miss Grey herself was young and inexperienced. This was her first term at Ryonel Academy, and the class taxed her strength severely. So noisy had it become that rigid rules had to be laid down to suppress the riotous whispering.

Every student passing from the room handed in a slip of paper which stated whether or not he had whispered; if so, a zero on the day's recitation card resulted. The desire to rank well is a strong incentive of self-control, so the whispering subsided, but note-writing speedily took its place.

I was one of the older students at Ryonel, and had little time or inclination for this kind of pastime; but when a tiny folded missive, duly addressed, passed down the line from hand to hand on its surreptitious journey to the end of the row, I fowarded it to my neighbor without a thought.

One day Aurelia Johnson sat next to me. She had not been with us long, and was a girl of very quiet and unassuming manner. She was tall, rather awkward, and evidently bashful, for her rosy checks blushed crimson at the slighest provocation.

This morning as the usual letter, intended for some confederate across the room, reached me, I passed it to Aurelia, but she never touched it. Her eyes were fastened upon Miss Grey, as though she was intensely interested in the fact that "the square of the sum of two quantities is equal to the square of the first, plus twice the product of the first by the second, plus the square of the second."

The blood mounted to my cheeks, until they must have rivaled in color that of my neighbor's. I knew why Aurelia refused to be even a forwarder of this unlawful correspondence.

I, long a professed Christian, was rebuked and enlightened by her silent example. The note went back, and made a successful passage by way of the next row. Henceforth there were at least two in the algebra class who did not pass notes.

Little Foxes.

I want you to think about the little foxes. Now, we all know that even big, full-grown foxes are not very dangerous animals. If you told a group of children that a fox was running about the village, how they would all rush to join in the chase, without the slightest fear of their lives such as they would feel if it were a wolf or a tiger that was as large. The greatest harm the wickedest old fox can do is to steal into the farmyard at night—so frightened is he of the dangers of daylight—and kill the helpless, unresisting fowls. We all know it doesn't require a hero to kill a hen; and so the fox dares to attack it and carry it off for food; but if full-grown foxes are so timid, what about little ones? Such pretty, harmless little things, more like pets than wild animals; and yet—think of this—it is the little foxes that spoil the vine.

It is the little temptations that constitute your greatest danger. The little trials, which, when rightly met, are as powerless to hurt you as the baby foxes, if they are allowed to nibble at your temper, to tempt you to impatient words or unkind thoughts, will surely spoil your characters as the little foxes do the beautiful and fruitful vine. We cannot avoid these little troubles and trials and teasings, just as the Eastern vine-dresser of long ago could not rid his country of the wild foxes which dwelt there; but we can keep them out of our vineyards—not let them touch our characters with their destructive though tiny teeth. You all know the difference between those who let every little vexation affect their tempers and every bit of teasing arouse bad feelings, and every hasty word grow into a quarrel—and those who let none of these things really touch them, whose tempers are sunny and unspoiled, whose laughter is ready and joyous, whose words are kindly, whose thoughts are clean. The little foxes are shut out of their vineyard, and the fruit is comiug to protection.—The Quiver.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

A Missionary Sense.

No matter what other considerations enter into the missionary enterprises of to-day, or at any other time for that matter, the fact that Christ commanded the gospel to be preached to all creatures is a duty, and until that duty is discharged by all Christians individually there still remains the obligation to obey Christ's most positive command. The missionary Christian is one because he cannot help it. He knows what his Master requires of him and sets about with all his ability to fulfill these requirements. He understands that nothing in this world dare stand in the way of making known the blessed gospel of salvation.

We *must* bring the Gospel to the heathen because *he needs* God. His worship of false gods; his philosophy; his superstitions and the cruel practices they prompt are plainly an indication of his reaching out after something which he must have. As the helpless man in the water desperately grasps at a straw because it is all he sees so the heathen grasps at the useless straws which his religion permit to drift in his direction. The humanity that compels us to save the sinking man and feed the one who starves ought to make us more careful to save his soul also. A soul is worth more than many lives, should not we strain every effort to preserve it.

The utter folly of heathendom ought to inspire ever noble minded soul to efforts that save. The folly of heathendom—the foolishness of staking a souls' welfare in that which cannot save, and cannot change the heart or bring happiness; the cruelty of every heathen system that leads to such things as child marriages, foot binding, tortures etc.;—the corruption and selfishness of every heathen priesthood; are not these and a thousand other follies worth every effort and sacrifice we can command in an endeavor to bring the millions who still sit in darkness to Jesus?

The religion of the Chinese or the Hindoo is suitable only for the Chinese or the Indian but Christianity is universal and caste or condition cannot regulate its blessings. It is humanity's greatest good. The physician who discovers a cure does not, if he is an honorable practitioner, conceal it, but gives it to the profession for the benefit of suffering humanity. When Christians keep that which will save the world away from the lost they are more to be condemned than the foul fiend who knows how to save life but does not do so. Then, because our Christ is just what the heathen needs to be saved we must, if we would obey the plainest duty we know, strain every effort to bring Christ to the heathens.

We hear too much "If you can't give you can pray" from those who are well able to give but very much prefer to pray instead. Prayer is a duty at all times but after that if the prayer is a proper one the next step, giving, will follow—and after giving comes going. God still asks "Whom shall I send and who will go for us?", would that many would answer "Here am I, send me." G.

Correspondence.

HALSTEAD, Kan., January 20. —Our church observed the week of prayer by uniting with the other churches of the town in holding meetings. On the first Sunday the meeting was in our church and both German and English was preached. Five evenings of the week two meetings were held, one in the German and one in the English language, and in different churches of the town. The meetings were all good and one could feel that the Spirit of God was at work, and all received a blessing. The attendance was good in spite of the fact that the thermometer hovered near the zero mark for several days.

We have a Bible class of some forty members which meets once a week, and I think we are getting a great deal of good from it. The book we are using this winter is: "Studies in the Teachings of Jesus and His Apostles," by Bosworth.

PERKASIE, Pa., Sunday, Jan. 24, was a day the members of our church and Sunday-school will long remember. The Sunday-school room was filled and it was a great pleasure to us to see so many of the older folks present. A larger audience than usual was present in the services. Pastor Grubb spoke on Psalm 61: 2, and earnestly impressed upon us the need of having the same confidence and trust in God as David of old. Mr. Wm. Gehman, S. S. Field Secretary of the Eastern Conference, was present and took part in the services and Sunday-school. His address to the school was a very helpful one. He spoke of the need of united effort and he used several good illustrations to show us the result of personal work. We were all glad for Bro. Gehman's visit; come again and often, brother.

The Old Mennonite brethren are planning to build a meeting house here in town. Over fifteen hundred dollars were subscribed at the first meeting.

We are earnestly praying that the Lord will soon open the way for us to build the much needed house of worship.

Christmas at Oraibi.

ORAIBI, Ariz., Jan. 4, 1909. Dear Editor and readers: God's greetings for the new year! We desire to relate briefly to our personal friends our Christmas season here at Oraibi, as well as to all those who are interested in our labors here, to whom we have not time to write personal letters.

This year our Christmas gifts for the Indians arrived in time so that we were enabled to hold our Christmas services in due season —what we have not been able to do since our stay here—for eight Christmases past. Sister Mary Schirmer also arrived here with her adopted Hopi orphan baby. Bro. and Sister Corn. Frey also live here, so we were all glad to spend the happy Christmas season together. Sister Schirmer's baby was not very well, however, so she could attend our services at the chapel but once. And Sister Frey, who anticipated the Christmas festivities with the Hopis with much joy, in which she wished to assist heartily, was not able at all to do so, for God had even a greater joy in store for her, the joy of the birth of a son shortly before Christmas, with whom she had to stay at home.

On the day before Christmas the day school celebrated Christmas with the school children. I went but the others were altogether too much engrossed in the preparation for our celebration. In the forenoon on Christmas day we gathered around a little tree in our sitting room and examined our mutual gifts and such as friends and relatives from a distance had sent us. Several Hopis were present and we held a short service in three languages: Some old German Christmas hymns, Bible reading in English and exposition of the same in Hopi.

In the afternoon all of us who were able went up to Oraibi, where we celebrated Christmas with the children.

In the forenoon of the day after Christmas we distributed the Christmas gifts to the men. We were able to arrange the gifts in such a may that we could finish the distribution within the half day including a 30 minutes' address. About a dozen men who stayed outside until the close of the address did not go home with an empty heart; we left them stand there until last and then told them especially what they should hear in receiving the gifts. No doubt next time they will come in time.

In the afternoon of the same day the women and small children came. These did not let us wait but came at once into the chapel. As they had to wait a little until all the presents were laid out for them the 75 babies became restless and a long address had to be dispensed with. We got home before sunset.

The second day after Christmas (Sunday) we served the feast, consisting in coffee and bread and some cookies. Well baked white bread is the best we can give the Hopis, unless we should go to great expense. In the forenoon the men came. Again we had the opportunity to speak to them of the Christmas message and of our Savior crucified for us and for all the world.

In the afternoon the women came again. This time they were able to listen without annoyance.

The next day my wife and I drove to Mœncopi to Bro. and Sister Frey to fetch a Hopi orphan child which Bro. Corn. Frey's have adopted, but could not fetch it themselves on account of their own little baby. We left our children with Frey's and Sister Schirmer. After a two days' drive we arrived there on Tuesday evening. The following day they celebrated Christmas with the school children in the roomy chapel. Many Hopis were present and a program of two hours was rendered by the children; consisting in poems and songs in English, only a verse and a song in Hopi. The Sunday-school there puts ours at Oraibi in the shade in this respect. The next day Christmas was to be celebrated with the old Hopis, but we could not stay but started on our homeward journey with our little orphan. We expected a difficult trip with this little, neglected, emaciated child, but all went well. It slept all the way and was not particular even if the milk did not always have the same temperature. Even at night on the way in the covered wagon all went very well. On New-year's day we arrived at home. Yes even a small journey into the neighborhood usually takes several days—in this case five days.

Thus our Christmas season came to a close. May the Lord's blessing rest on all that has been done and spoken. Greetings,

Your friends, Bro. and Sister,
J. B. AND A. EPP.

The Bible and Progress.

The Bible is progressive. Each book is complete for its own time; but for our time all the books are needed and given.

Augustine has said, "The New Testament lies concealed in the Old; the Old Testament is laid open in the New." In following this progressive plan of Revelation, God appears to deal with men as we do with children—He gave them truth as they were able to bear it, also Christ appears to have dealt with His disciples, instructing and educating them as a master does his pupils. Only after His ascension, when the Holy Ghost, the Spirit of Truth, was poured out upon them, and when the prophecy of the Old Testament was fulfilled in the historical life recorded in the four Gospels—only then did the Holy Ghost lead them into all truth and pour floods of heaven's light upon the mystery of God. Consequently we need not be surprised if we find in the earlier revelations some things allowed for which there is no longer occasion. Throughout the whole history, however, there is an apparent and appreciable advance toward perfectness.

There is never any approval of evil. Wrong deeds have been not unfrequently committed, and with unfaltering fidelity the Book records them; but they are sternly rebuked, and when persisted in do not fail to bear bitter fruit. Communicated by man to men, the several revelations of God contained in the record are composed in the words and modes of speech current at the time when each was given. This fact obviates the foolish objections sometimes taken to the simplicity and naturalness with which the Bible speaks of ordinary facts and occurrences. It invariably uses the language of common life, and talks as we do in our ordinary intercourse. There is no affection of philosophy or science, nor does it convey truth in the phraseology of the schools. In the nineteenth century we imagine ourselves to be somewhat familiar with the secrets of Nature; and if the Bible used the speech of modern scholarship, some seem disposed to think it would be more worthy of acceptance. The thought is foolish, and argues considerable self-conceit. Knowledge has not yet reached its limits, and there are many corrections and changes awaiting us in the future. Apart from this, however, had the Bible spoken otherwise than it has done, it would have been unintelligible to the very people to whom it was first given.

Whether it speaks of the sun or of the stars, of the clouds or of the earth, of the trees of the field or of the birds of the air, both in its prose and in its poetry, it speaks of them as we ordinarily speak to-day. The language of common life changes little; the language of the schools changes frequently and widely.

We are familiar with current reports about the "warfare between religion and science," and we may frankly and freely admit that some theologians, more zealous than wise, attack science without warrant; and, on the other hand, it cannot be denied, some pretentious if not profound scientists have ventured to ridicule the Christian faith. But the only real contention I can discover in this assumed warfare is the contention between true science and false science. Sometimes theologians have espoused the cause of false science, expecting to find it a worthy ally in support of some pet dogma, and when the error of their scientific creed is exposed it seems as if theology were imperiled; but when the clouds of battle have passed away the doctrines of the Bible stand unharmed. Like the three Hebrews in the fiery furnace, the flame has only consumed their bonds.

But I may be asked, "Can you reconcile the Bible with the discoveries of modern science?" Sometime ago a man of science was asked by a clerical friend,

"Is it possible to reconcile the latest discoveries of science with the Bible?"

And the scientist answered.

"I do not know, I have not yet read the morning paper-"

His answer was as wise as it was witty. Science is progressive, and if we are compelled to seek adjustment between it and the Bible, our task is like that of Sisyphus—we are enslaved to a laborious task, which can never end.

I venture to say no science known to me, and I have a slight acquaintance with science, has discredited or contradicted God's word. Many pseudo-sciences known to me, and I have some acquaintance with such, have contradicted it over and over again, and have themselves, in the advance of true knowledge, been discredited and disowned. True science ascertains and classifies facts. No man is called upon to reconcile the contents of God's word with the *speculations* and *fancies* of men. Guesses, hypotheses and theories, whatever may be their value, are certainly not science. Again and again the student of Nature has to revise his system in consequence of fresh discoveries.—H. S. Paterson, in Faith and Unfaith.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 7. —OUR CHRISTIAN ENDEAVOR COMRADES THE WORLD OVER. Ps. 98, 1—9. (Christian Endeavor Day).

QUESTIONS.

1. What reason for joy and thanksgiving have the Christian Endeavorers viewing the whole field of Christian Endeavor?

2. How is Christian Endeavor a unifying force?

3. Why ought we to be thankful for this feature of Christian Endeavor?

4. Why is Christian Endeavor a great help for missionaries?

MEDITATIONS.

When we view the ever increasing host of Christian Endeavorers in all lands, we have abundant reason for joy and thanksgiving remembering the many blessings which God has bestowed upon us through the C. E. society; and being glad to have others enjoy the same benefits.

At our time there are many unifying forces among the many different denominations, nations and races; such as the Evangelical Alliance, the Week of Prayer, the Young Men's Christian Association, the Federation of Churches, the Students' Volunteer and the Laymen's missionary movement; but one of the most potent factors in the unifying process is the Young People's Society of Christian Endeavor.

The C. E. Society brings together the young people of a church, of a denomination in conventions, brings together the young people of different denominations in unions and conventions.

At least eighty different denominations have C. E. societies; when these meet in conventions, they become acquainted and learn to appreciate the earnest Christian spirit manifested by all, the differences appear smaller and one and the same spirit impelling all to faithful work for the one Lord and Master, whom all acknowledge, makes them feel that they are all brethren, children of the same Heavenly Father. Even the nations most at enmity bowing before the same Father, singing the same songs, will feel as fellow Christian Endeavorers the bond of union strengthened, the hatred melt before the spirit of love, which Christ Jesus puts into the heart.

The races, even though very different in appearance and custom, come nearer to each other and learn to understand and appreciate each other in spite of the differences.

We ought to be thankful for this unifying feature of Christian Endeavor for much as we love our own denomination, we ought to be glad to see others work for the same Master, fight under the same Leader the Lord's battles. And loving the Lord Jesus Christ, we ought to be glad to see His prayer for the unity of His disciples becoming fulfilled in spite of all men's quarelings and their puerile strife.

Christian Endeavor is a great help for the missionaries and the missionary cause. Many C. E. societies have formed mission study classes; studying different missionfields and creating a missionary enthusiasm, because by learning of the mission work, we become interested and want to hear more about missions, and become more willing to contribute and pray for the mission cause.

To the missionary in the field the Christian Endeavor society is a great help, because it puts the young converts to work and teaches each one to help and spread the gospel. It is an encouragement for the missionary to see, that he is not alone in his work, but that the native Christians are willing to help. Again the C. E. conventions are an inspiration and an encouragement to the missionaries and the native Christians. In unity there is strength, and there is great strength in united prayer, singing and exchange of spiritual experiences and gospel truths.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Feb. 7.

SUBJECT: True and False Brotherhood, Acts 4:32—5:11.

GOLDEN TEXT: Lying lips are an abomination to the Lord; but they that deal truly are His delight. Prov. 12:22.

There probably never was a happier company of people in the world than that company of believers in Jerusalem. The multitude of them increased from day to day as the Lord added to the church those that were saved (2:47), but whether three thousand or five thousand or more, there prevailed among them all the spirit of loving fellowship, with undisturbed peace and harmony. They kept close together, not impelled by any force from without, but drawn by the

cohesive force of mutual attraction, because they were of one heart and soul. Never has there been a clearer and fuller realization of the Savior's desire for oneness among His disciples (John 17:21—23). They loved one another (John 13:34) because they all were animated by the same love for Him. They had surrendered all to Him and were filled with a joyful enthusiasm for His cause, in which all selfish ambitions were swallowed up. Loving Jesus with a pure unselfish love, one can not help loving those that love Him. Gratitude to Him for one's own salvation seeks concrete expression in a loving embrace of those that share the same blessing. Hearts touched by the Divine love in Christ Jesus beat in unison, or better said, in harmony.

When Jesus prayed for the unity of His disciples He gave as the highest reason for this desire, that the world may know and believe (John 17:21, 23). So here we find as the consequence of the one-heart-and-soul life of the believers that they witnessed of the resurrection truth with great power. Great grace was upon them all, for their own happiness, to be sure, but not only for that. The grace of God was upon them for effectiveness in their work as Christ's witnesses in the world. There is no greater hindrance to the work of winning souls for Christ than is caused by the evidence of division and strife among professed believers instead of the brotherly fellowship that ought to exist there. As they that love the Lord speak often one with another (Mal. 3:16) and come closer together, their power for good increases by a multiplying ratio.

With characteristic oriental demonstrativeness these disciples gave expression to their self-abandonment for Christ and their love for the brethren by giving up all their material possessions for the common use of the brotherhood. Thus there was formed a common fund out of which were defrayed the needs of all alike so that there was none that lacked. However impracticable we may hold such an arrangement to be for the followers of Jesus in general and for all time, there is no reason to look upon the act of these early disciples as some commentators would have us do and call it a grave mistake. That the practice was not introduced by the apostles in other churches which they organized and was probably not continued long here in Jerusalem does not prove that they regarded what was here done in the nature of a mistake. Nor does the sad case of Annanias and Sapphira prove anything to this effect. The very best of arrangements may be made the occasion of hypocritical pretense. Satan entered the Garden of Eden, and serpent-like he still insinuates himself with his subtle temptations into the purest and holiest of institutions.

On the contrary this community of material interests and possessions temporarily served a number of good purposes. For one thing it gave tangible expression to certain principles which Christ inculcated and thus served to strengthen their hold on the lives of the believers and to impress them upon those who observed the new religion only from without. As such may be named the principle of giving religion the first place in our lives. Another is the principle of the equality of believers before God, and the mutual interest of believers in each other's welfare. Again the principle of service as the basis of true greatness. And we must not fail to mention the principle of self-denial and sacrifice for the sake of Him who became poor that He might bring us into the possession of eternal riches.

The case of Barnabas is given as a notable example of this renouncing of selfish interests for Christ's sake. Moreover this act was characteristic of the man. The name, which was probably given him by the apostles, expressed their appreciation of his controlling disposition to minister. He was a Son of consolation or exhortation. He it was who first recognized the change in Saul and introduced him to the church in Jerusalem and afterwards to the church at Antioch, and with Paul was sent out as the first missionaries to foreign parts. He gave not only his possessions but himself to the Lord.

In strong contrast with the noble spirit of Barnabas stands the lying spirit of Ananias and Sapphira. Whatever may have been the motive of these people in identifying themselves with the company of believers, it can not have been a case of true conversion. Certainly there was a large ingredient of worldliness still in their makeup. Perhaps they wanted to belong to this company for the good times they might have there. Desiring to stand well with the rest they pretended to that which they were not willing to do or to be. It was in this false pretense that their offense lay. It was an attempt to deceive not only men but God, the Holy Spirit. God loves truth. Deception and lying are an abomination to Him.

The summary judgment visited upon these hypocrites was to be a tangible evidence of Divine displeasure with sin and the requirement of a holy life on the part of the Lord's people. Not every liar is thus struck down physically. Nevertheless the wages of sin is death—eternal death; but the gift of God in Christ Jesus is eternal life.

The Good Sunday-School Superintendent.

Some positions in the church are more important than others. That of the minister stands first in influence and responsibility. Next in order is that of the Sunday-school superintendent. This position means more to-day than ever before. The enlarged significance which is given to the modern Sunday-school has greatly increased the importance and responsibility of this office.

The superintendent of to-day must be a superior man in many ways. He must know the Sunday-school cause. He must believe in Sunday-school work with all his heart. His conceptions of the work must be broad and his ideals must be lofty but always practical. He must possess ability to command and a genius for doing detail work. He must be in touch with at least some of the great Sunday-school leaders. He must be a reader of Sunday-school literature. He must have a brain and heart large enough to take in all that the modern Sunday-school champions, even the cradle roll, the home department and the organization of adult Bible classes. He must be willing to give up some old worn-out methods for later and more efficient ones. He must be a man of tact as well as talent.

The modern Sunday-school must do things, and do them quickly and well. Great things must be accomplished in less time than was formerly required to do them. Humanity is living fast and dying at a rapid rate. It has not been long since the stage-coach crossed the plains and slowly climbed over the rugged mountains. It was the popular mode of travel—the only mode. There was a time when the unsightly and unwieldly flat-boat floated down the big, muddy Mississippi, and the people were delighted to take a voyage upon her. But things have changed. Truly,

"Time makes ancient good uncouth."

The old stage, curtainless and windowless, serves now as a relic of the past, and can be seen only in the neglected corner of some museum. The old flatboat has become rotten on the sand-bars of the majestic Mississippi. These once up-to-date and useful devices of an aggressive people have given place to the modern mountain-pusher and the splendid, spacious steamer. If any Sunday-school superintendent still rides on a stage-coach or a flatboat, he is undeserving of sympathy, and merits impeachment and removal from office instanter.

The modern superintendent must be the embodiment of the best elements of nineteenth century Christian progress. He must have the might and momentum of the engine, the clear and continuous click of the telegraph, and the ring and readiness of the telephone. The power of example should not be overlooked. The superintendent should be in his character all that the church wants its members to become. He will speak by his life more than by his lips. Every vital question concerning the growth and progress of God's kingdom should lie close to his heart. It should be his supreme desire and endeavor to magnify and multiply the forces of righteousness within the lives of the individual members of the school. The mere matter of govering the school should appear to him as insignificant, in comparison with this high and holy purpose. He should superintend for the highest possible achievement of good. If he believes that the world is real, that Christ and His kingdom are real, and that heaven and future immortality are real, then he should superintend his work with the highest objects in view and with the willing and intense employment of every energy of his soul.

In the present-day attempts to secure better teachers, which cannot be too highly commended, there should be some effort to prepare better superintendents. As a rule the teacher will not advance beyond the chief officer of the school.

Let no one infer from what has just been said that there are no good Sunday-school superintendents. Thank God there are many of them, and our own beloved Zion stands to the front in this respect. Our plea is for more just like the best we have to-day.
—*Bible Teacher.*

Marriages.

SMITH-YODER.—On December 26, 1908, at Tiskilwa, Ill., by Rev. Valentine Strubbar, of Washington, Ill., Prof. C. Henry Smith, of Goshen Ind., and Laura Louise Yoder, of Tiskilwa, Ill.

Deaths.

STOVER.—On January 21, 1909, Henry S. Stover, suddenly by Cape May Express at Williamstown, N. J. aged 49 years. Funeral at the undertaker's parlor in Egg Harbor City, N. J., on Jan. 23, by Rev. F. F. Gabel. He is survived by wife, 1 daughter and 2 sons.

News of the Week.

Domestic.

OCEAN SHIP SUNK IN FOG

REPUBLIC, BOUND FOR ITALY, RAMMED BY ANOTHER VESSEL. ONLY SIX DEATHS.

NANTUCKET, Mass., Jan. 23.—In groping her way through the dense fog off Nantucket lightship at dawn to-day the steamer Florida, of the Lloyd-Italiante line, bound to New York from Naples, dealt a death blow to the outward bound steamer Republic, of the White Star line, laden with pleasure seeking passengers for southern Europe, and with supplies for the United Statas battleship fleet.

The steamer Florida proving to be less seriously injured than the other steamer, took aboard the Republic's passengers almost immediately. The Republic was on his regular course for the eastward, but the Florida was thirty miles off the prescribed lane for inward bound steamers.

The Republic had on board 761 souls, of whom 250 were American cabin passengers. It only escaped immediate sinking by the prompt closing of her water-tight compartments. All of her passengers, including 211 in the steerage, were transferred three hours after the accident to the Italian steamer Florida, but the officers and crew of the Republic refused to leave the ship so long as there was a chance of keeping her afloat.

Wireless telegraphy played an important part in the accident to the Republic, for it summoned about her in a few hours a fleet of three large ocean liners—La Lorraine, of the French line; the Baltic, of the White Star line, and the Cunarder Lucania.

NEW YORK, Jan. 24.—The Republic sank at 9:30 to-night at No Man's Land, a small island south of Martha's Vineyard island, off the Massachusetts coast. This information was received here to-night by the United Wireless company.

No less than seven ocean liners—the Baltic, New York, Furnessia, La-Lorraine and Lucania and the two crippled ships Florida and Republic—are figuring in the stirring story. The 442 passengers and some members of the crew of the Republic have undergone two transfers on the sea, first to the crippled Florida on Saturday morning and again early to-day to the more commodious Baltic, which is bringing also the 900 and more passengers from the disabled Florida. With this great human cargo of rescued persons, besides her list of 930 passengers, the Baltic will arrive off Sandy Hook about 11 o'clock to-night. The Florida, her bow rent from the terrific impact with the Republic, is slowly steaming for this port convoyed by the American liner New York.

SIX WERE KILLED.

It was believed the crashing together of the big ships off fog-bound Nantucket Saturday had not resulted in death to a single passenger or member of the crews. Shortly after midnight, however, the wireless telegraph, that mysterious force which had apprised the world of the Republic's distress and quickly brought other ships to her aid, flashed the news that two passengers on the Republic had been killed and two others injured. Later in the day another wireless message told of four deaths on board the Florida, either of members of the crew or steerage passengers. The identity of these was not made clear.

1650 SURVIVORS OF THE REPUBLIC DISASTER ARRIVE SAFE IN NEW YORK.

NEW YORK, Jan. 25.—Less than seventy-two hours after the crash between the ocean liners Republic and Florida off the Nantucket shoals, which eventually sent the one to the bottom and reduced the other to a state of staggering helplessness, the survivors of this thrilling deep-sea tragedy have found a haven of rest.

At nightfall to-night 1,650 passengers from the two vessels were safe in this port, brought here by the Baltic, which nearing it were the rescued officers and crew of the Republic, safe on board the derelict destroyer Seneca, to which they were transferred from the revenue cutter Gresham after staying up to the last moment by their sinking vessel. At her dock in Brooklyn was the battered Florida aboard which her crew had remained throughout her trying experiences.

SEALBY IS A HERO ON LAND AND SEA.

NEW YORK, January 26.—Captain Sealby and his officers and most of the crew of the wrecked steamship Republic, which was by the Florida, were the center of a remarkable demonstration to-day when they landed at the pier of the White Star line from the revenue cutter Manhattan, which transferred them from the revenue cutter Seneca. A great throng of officers and seamen of the steamships of the White Star line in dock, together with 300 or 400 spectators, were on the dock when Captain Sealby and his shipwrecked crew stepped down the gang plank. Officers and seamen alike made a rush for Captain Sealby and, lifting him to their shoulders, carried him the whole length of the dock to the street while the crowd yelled itself hoarse and stewards on the steamships blew trumpets. Behind the captain the crowd carried aloft the brave Binns, the wireless telegraph operator. Captain Sealby was carried from the street to the offices of the steamship company, on the second floor of the pier, where only on his earnest protest would the crowd cease its demonstration.

Wine at the Lincoln Banquet.

SPRINGFIELD, Ill., Jan. 23.—Considerable feeling has been caused from the fact that wine will be served at the Lincoln centenary banquet in this city February 12 at which addresses are to be delivered by Ambassadors Jusserand and Bryce, Robert T. Lincoln, William J. Bryan, Senator J. P. Dolliver, Speaker Joseph Cannon, Senator Shelby M. Cullom, General John W. Noble and others. Despite protests by the Local Option Law Enforcement league and the Woman's Christian Temperance union declaring that Abraham Lincoln refused to permit wine to be served when he was notified of his presidential nomination, and that to serve wine at his centennial celebration would be "an insult to his memory," the committee empowered to decide this question to-night met and ignored the protests.

Uncle Sam Prods Railroads.

PORTLAND, Ore., Jan. 24.—The United States government has filed thirty-five suits against the Oregon & California Railroad company, the Southern Pacific company, the present owners of the Oregon & California railroad, and more than one hundred other individuals and private corporations to recover from the railroads and their grantees, who comprise the other defendants, an aggregate of 353,288 acres of land within the "old Oregon & California land grant" in this state. The lands are valued at over $5,000,000.

Government Chemist Wiley Overruled on Preservatives.

WASHINGTON, January 25.—"Will the government lose the services of Dr. H. W. Wiley, chief chemist of the Agricultural Department and father of the Federal pure food law?" This is a question many persons are asking to-day. Dr. Wiley refuses to say what his plans are.

The question everybody is asking is the outcome of the latest development of the long and bitter fight between the friends of pure food and those interests which would adulterate and misbrand.

FINDING OF UNOFFICIAL BOARD.

This development, as the morning dispatches announced, is a finding by the unofficial board of chemists created by President Roosevelt nearly a year ago, that benzoate of soda is not harmful to the health of mankind, and, therefore, may be freely used as a preservative.

This decision reverses Dr. Wiley, and his best friends are unable to see how he can any longer be useful in the government service if his ideas are not to be carried out. The decision of the unofficial board of chemists, headed by Dr. Ira Remsen, president of Johns Hopkins University, was submitted to the other members of the Federal pure food board to day, the Secretary of the Treasury and the Secretary of Commerce and Labor. The next step will be the promnigation of an order signed by the secretaries of Agriculture, Treasury and Commerce and Labor, permitting the free use of benzoate of soda as a preservative in catsups, canned vegetables of various kinds, meats, milk, wines, etc. As one Government official expressed it to-day, "The bars are now down."

UP TO THE PRESIDENT.

Doubtless the President, if he cared to do it, could refuse to accept the decision of this unofficial body, but as he created the board, the general impression is that he will not interfere with its findings. The decision of the board is a signal victory for those interests which have fought the pure food legislation from the time it was first proposed by Dr. Wiley.

Other preservatives have been referred to this unofficial board by President Roosevelt, and it is pointed out that if their use shall be permitted, along with benzoate of soda, there will be but little left of the pure food law. Many members of Congress are aroused over the situation. Several of them communicated with Dr. Wiley to-day and pledged him their support in a campaign to save the pure food law. Dr. Wiley, during the forenoon, received a large number of telegrams from members of the medical profession in different parts of the country, sustaining his view.

Four Dry Victories in Indiana.

NOBLESVILLE, Ind., Jan. 26.—The local option election to-day gave the drys a majority of nearly 3,000. Under the local option law eighteen saloons will be closed. The last saloon of Hamilton county will close its doors in Arcadia October 18.

TIPTON, Ind., Jan. 26.—The victory of the anti-saloon element in the election to-day was even more sweeping than the most sanguine worker anticipated, the majority being one-third larger than anyone had claimed. The "wets" did not carry a single precinct in the county and only polled 978 notes. The "drys" had a total vote of 1,581. Four saloons will be closed.

GREENSBURG, Ind., Jan. 26.—Complete unofficial returns from all of the twenty-seven precincts in Decatur county shows a dry victory in the local option fight held here to-day. Only two precincts voted wet. Washington township, in which Greensburg is situated, went dry by over 600.

GREENCASTLE, Ind., Jan. 26.—The total vote in Putnam county in the local option election is as follows: Dry, 3,174; wet, 1,769. Majority in favor of drys, 1,564. Only two precincts out of thirty-four went wet.

Pennsylvania Train Wrecked; 12 Hurt.

PITTSBURG, January 26.—Train No. 44, the Pittsburg special from St. Louis on the Pan-Handle division of the Pennsylvania railroad, was wrecked at 6:05 a. m. to-day between Conesville and Trinway, 133 miles west of Pittsburg. Eleven passengers and Benjamin McKeen, general manager of the Vandalia lines, were injured.

The train was east-bound when the two rear cars, the Burnley, from Louisville to Pittsburg, and special car No. 9528, Mr. McKeen's private car, left the track and turned over on their sides. It is presumed the wreck was caused by a broken rail.

Miners Caught by Gas Explosion.

PITTSBURG, January 26.—Two men are known to be dead and twenty others are supposed to be dead as the result of three gas explosions in the Boswell mine of the United Coal Company, in Somerset county, last night and early to-day. The men were members of an investigating party that had entered the mine to make an inspection of suspicious gas traces before allowing the miners to go to work.

Foreign.

Frenchmen Determined to See Man Executed.

CARPENTRAS, France, January 26.—The second execution in France under the revival of the law of capital punishment took place here to-day, and although the scenes accompanying it were less regretable than those attending the quadruple execution at Bethune, January 11, nevertheless they were distinctly unpleasant and they undoubtedly will hasten parliamentary action toward making future executions private. The guillotine was erected on a public square alongside the prison. The locality was cordoned with soldiers who effectually blocked all the streets, but an impatient crowd which had assembled during the night demanded that it be allowed to witness the decapitation.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, FEBRUARY 4, 1909. No. 5.

A Little Lost Word.

I lost a very little word,
Only the other day;
A very naughty little word
I had not meant to say.
If only it were really lost,
I should not mind a bit;
I think I should deserve a prize
For really losing it.

For if no one could ever find
Again the little word,
So that no more from any lips
Could it be ever heard,
I'm sure we all of us should say
That it was something fine
With such a completeness to have lost
That naughty word of mine.

But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it, too.
Mamma said that the worst would be
I could not get it back;
But the worst of it now seems to me,
I'm always on its track.

If it were only really lost,
Oh, then I should be glad!
I let it fall so carelessly
The day that I got mad.
Lose other things, you never seem
To come upon their track;
But lose a naughty little word,
It's always coming back. —Selected.

Items of News and Comment.

God's judgment will not miss false professors.

A special session of the Western District Conference was held at Newton, Kansas, on January 27—28, 1909.

Rev. H. J. Krehbiel, of Trenton, O., has consented to be at Berne, Ind., on Feb. 3—5, to give several addresses.

One of the chief desires of Christ before He ascended to the Father was the "unity of His followers." (John 17:21).

On January 31, at the First Mennonite church of Philadelphia, a men's meeting was held led by Bro. A. C. Oberholtzer. The meeting was one of deep spiritual interest.

Six churches in Philadelphia, representing about 2000 members, are at present engaged in special united Evangelical meetings. The meetings are stirring the community.

Severe winter.—Brother Jacob J. Graber, of Starkweather, N. D., reports that the winter up to this time has been quite severe, the thermometer registering as low as 45 degrees below zero, and Brother Benjamin Ewert, of Gretna, Man., reported 50 degrees below zero.

The centenary of Abraham Lincoln, one of the great Presidents of America, will be on February 12, 1909. Extensive preparations are being made for the occasion.

The Christians of the present ought to learn the important lesson of the early church that a great element of strength was its unity. Disunion in many cases has been a great detriment to Mennonites, and other denominations.

On Feb. 7, Rev. John W. Schantz, of the Schwenksville church, Pa., will preach in the First church of Philadelphia, and Rev. N. B. Grubb will then preach at Schwenksville in the morning and at Perkiomen Seminary in the evening.

The services in connection with the laying of the capstone at the Germantown Church, Pa., on January 30th, afternoon and evening, notwithstanding the rain, were well attended and proved very interesting. Among the audience were several from Canada, descendants of Rev. William Rittenhouse, who was the first minister at Germantown, in fact the first Mennonite minister in America. He died in March, 1708. The ladies of the Germantown Church furnished a splendid supper to all who attended. The tables were spread in the new building. The social feature between the afternoon and evening services were indeed a happy feature of the occasion. The new building when completed will certainly prove a great convenience to the church. Rev. N. B. Grubb officiated in the laying of the capstone, and preached in the evening. Rev. S. M. Grubb preached in the afternoon.

A Good Example.

The German Emperor has gone one step further in his policy of personal reform by becoming a teetotaler. He has pledged himself to abstain from all alcoholic drinks for the remainder of his life. That is just what we understand the American President-elect, Mr. Taft, has done. It is a good time for King Edward to stand up and be counted among the abstainers. And a great company of senators and other public men might find room in the water wagon. The State Bar Association of North Carolina will have no hard drinks at their annual banquet.—Presbyterian of the South.

Lincoln's Temperance Prophecy.

A hundred years after Lincold's birth his native county, Larue county, Ky., voted out all its saloons, the majority being 1,085, or over four to one against license.

"And when the victory shall be complete," said Lincoln in a great temperance address in 1842, "when there shall be neither a slave or a drunkard on earth —how proud the title of that land, which may truly claim to be the birthplace and cradle of both these revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted, and nurtured to maturity, both the political and moral freedom of their species.—The Watchword.

From Our Missionfields.

MOENCOPI, ARIZONA.

Missionary Frey writes as follows from Moencopi, Arizona: "Our faith is the victory that overcometh the world." It is a blessed thing to have faith, for without it it would be impossible to continue missionwork for any length of time, especially so if our labors are not crowned with the desired success and sometimes seem to be in vain. This faith in Christ gives joy and courage to work on under the many difficulties and under the most trying circumstances. We have God with us, who is our helper and the Lord, Lord who saves from death. He who has been our help during the past year, will carry on His work in us and through us during the year to come. And what more can we desire? If only we may glorify Him and serve Him among His lowly brethren here by a constant walk as it becomes His disciples.

Another year of mission work has passed by. In looking back upon it we find many things different from what we desire them to be and which have caused, and are still causing, us sorrow. Our hopes and desires have not all been fulfilled and many not in the way most pleasing to us. But then come the great and encouraging promises of the Lord and oftentimes His visible help, which fills us again with new joy and encouragement for the work. In connection with the many dark experiences which we have to undergo, there are also many bright hours in our mission work, hours in which the Lord makes His word specially precious unto us.

It is a precious experience to sit down with a heathen for hours and tell him of the love of Jesus. Or in the Sunday-school to have a number of little ones attentively listening to the stories of Jesus and having a better understanding of them than some of the larger ones. Or to see the larger school children, especially the girls, attend S. S. regularly and thus to have an opportunity to hear about Jesus every Sunday, and to see them show an interest in what is said to them.

Three Hopi women died during the past year. The first of them knew but little of the gospel. The second died, as far as we are able to judge, with faith in Christ. The third of them knew the gospel and spoke English quite well, but whether she was a believer we do not know. She died soon after she had given birth to a little daughter. Brother and sister C. Frey's took the little child and expect to keep it until it is grown up.

With greetings,

J. B. & Ag. Frey.

December 23, 1908.

The Question of Tithing.

The question of tithing is receiving more and more attention by earnest Christian men and women everywhere, and is an indication of the dissatisfaction of the churches present financial system.

That the churches' finances are being poorly managed to the

shame of the church no one will deny; but whether the tithing system is the correct and scriptural solution to the problem is still a question with a great many conscientious Christians.

The tithing system is a system of taxation on a per cent. basis similar to that of our state tax system, the only difference being the tithe is permanent while the state tax is in proportion to its expenses, but even here the state fixes a limit.

Now why would not such a system work equally well in the church fixing the limit at the tenth. This would still leave open the privilege for voluntary offerings, donations, bequests and so forth for specific, charitable ank benevolent purposes. This would certainly be more sane and systematic than the slipshod methods we are using to-day and and which are so justly criticised by the worldly wise. It would enable the church to readily support all of her institutions, educational, missionary and otherwise without resorting to the "candy pull system" as Ian McClaren calls it, and lift it above the stigma and reproach that it bears on account of the unbusiness-like methods of its financial system.

Of course many objections might be offered to such a system of church financiering and conscientiously too for that matter; such as, would it destroy the spirit of freely giving? Would it be taking advantage of private interests? Would it be parading the wealth of the church? and numerous others. None of which will bear the search light of the Christian spirit without exposing their true origin and nature.

This is the writers' view on the tithing system and which he thinks at least to some extent is biblical. At least, some system is better than no system. Much more can be said on this all important question of tithing and church financiering and the writer would be very grateful for more light on the subject through the columns of the MENNONITE by some of our more able brethren.

A. AUGSPURGER,
Saybrook, Ill.

The President's Message and the Navy.

In his recent and last annual message to Congress the President has devoted much less space to arguing the necessity of increase of the navy than in any of his previous messages. He has confined himself to simply recommending, in a single sentence, the increase proposed by the Navy Department, which is in substance the four-battleship program of last year. But he gives considerable space to urging the reorganization of the whole naval management, in order to increase its efficiency, and makes it perfectly clear that his views on the subject of the navy have not in the least changed.

Only in July last he was reiterating at Newport, in the most emphatic language, before the most notable conference of United States naval officers ever called together, his well-known views on the subject. These he declared that he uttered, not to the naval officers, but to "the great bulk of his fellow countrymen," whose opinions on the navy he wished to guide. He is unalterably opposed to "a purely defensive navy," "a mere coast defense navy." He demands one that can "hit hard," that can "hammer the opponent until he quits fighting," that shall be "footloose to search out and destroy the enemy's fleet." He is opposed to our country's assuming an "attitude of meekness" toward other countries; we must be "aggressive" because we have great responsibilities and a great role to play. The Monroe doctrine is an "empty boast" unless backed by an efficient navy. But even if we are to stay at home, mind our own business, and maintain the "right to administer our internal affairs as we think best," we must have "a strong fighting navy." He still keeps alive his suspicion that other nations are cormorants, only waiting a favorable moment to pounce upon us. He thinks our country, because of immigration, has more points of friction with other governments than any other nation, and hence we must have an "efficient fighting navy," a navy that can "hit." "A first-class fighting navy is the most effective guarantee of peace that this country can have."

Those, therefore, who may think that, because he devotes so little space in his last message to recommending the four-battleship program, the President will cease working for it, in season and out of season, are very much mistaken. He may be expected at any time to send a special message to Congress on the subject, as he did last year. Up to the time when the final vote on the navy bill is taken, Congressmen will be invited to the White House and lectured on the absolute necessity, for the safety of the country, of adding four huge Dreadnaughts and the necessary number of little monsters to the navy.

Those who believe, therefore, that both the safety and the honor of the country depend chiefly upon other and higher agencies and means than suspicion and fear, and the slugging and hitting and hammering of brute force, must bestir themselves. Let remonstrances against further increase of the navy be sent to Congress from all the cities and communities of the nation, signed by clergymen, by business men, by educators, by members of labor organizations, by women's societies, by everybody who believes that the time has gone by for the continuance of the enormously costly competitive armaments which still burden and disgrace our civilization. Send them, with a brief note, direct to your Congressman, who will be glad to know what his constituents are thinking on this most urgent question of the hour.
—The Adyocate of Peace.

A Week of Prayer for Moslem Missions.

At the sixteenth conference of Foreign Mission Board Secretaries, held in New York on January 13th and 14th, a resolution was passed setting apart the week from February 21th to February 28th as a week of united intercession in behalf of the Moslem world. The resolution recommends, that the various Boards unite in its observance by asking for prayer not only at the family altar and in the pulpit on Sunday, but wherever possible by special interdenominational meetings for intercession.

The meeting further suggests the following topics as subjects for united intercession during this week of prayer:

1. For the unoccupied Mohammedan lands, that Christian missions may find an entrance and that the Word of God especially may have free course and be glorified.
2. That the New Era in Turkey may prove not only a dawn of liberty but the beginning of a reign of righteousness, and that the marvellous opportunities for proclaiming the gospel may be adequately met by press, schools, colleges and preaching.
3. For Persia, that political changes may be to the furtherance of the gospel, and that the awakened interest in Western thought may be followed by the acceptance of Christianity on the part of many; also that the hindrances to the free circulation of the Scriptures may be removed.
4. For Morocco and North Africa, that the work of the missionaries may be extended into the interior of the Barbary States, and that the Sudan may be occupied and the Moslem peril met.
5. That in Egyyt the peril of a Christless civilization may be met by the Christian press and Christian education and an outpouring of God's Spirit on all native Christians.
6. That the new railways in Arabia may become through God's providence highways of the gospel; that the interior and unoccupied provinces of the south and west may be occupied by organized missionary effort, and that the Cradle of Islam may be won for Christ.
7. For India and its 62,000,000 Mohammedans, that the missionary effort carried on among them may be extended, and that fanaticism may be overcome by the presentation of the gospel and the work of medical missions.
8. For the 30,000,000 of Mohammedans in China, that some Society may be led to undertake work for them speedily.
9. For the Mohammedans in Malaysia and for the native church gathered from among Moslems, that it may be a real missionary church; that those parts of Malaysia threatened by Islam may be evangelized in time to avert the Moslem peril.
10. For all the missionaries, native and foreign, laboring among Moslems, and for Moslem converts.
11. That the awakened interest in the Mohammedan World on the part of so many in the churches at home may lead to the consecration of life for service on the Moslem field.
12. That the preparations for the Lucknow Conference of missionaries, which is to meet in 1911 to study the needs and opportunities in the Moslem World, may be thorough and effectual.

Men and the Animals.

Those living distant from the centres of population and thinking little of what folly and depravity there is to be found, would be surprised to know how the names of the animals have been degraded in the secret lodges. To the Order of Elks, so long running at large, there is now added the "Order of Moose," with headquarters at Tarentum, Pa. The "Monkeys" have long had their temple in Hamilton, Ohio, while the "Snakes" hold their lodge in Columbus, Ohio, the "Dogs" at Dallas, Texas, the "Gobblers" in Chicago, Ill. The "Eagles" are seen about the country, always ready to add to their number.

The Bible says, "Fools make a mock of sin." Our bodies are to be the temples of the "Holy Ghost," not to be used in foolish play. The other day the lodge of Eagles doing business at Butler, Pa., were sued by one of their number who asked $5,000 damage for the breaking of his leg, which he claimed was the result of his initiation. No one will suppose these men playing they were eagles intended serious harm; they "just wanted to have some fun." No one should object to a little innocent mirth, but fun and folly are so closely related, unless extreme care is taken the individual seeking the one will be found in the other.

After all, is not life too serious a matter for those full grown to spend much time in play? The boy naturally plays horse, but what shall we say of the man who plays horse, the white man who whould play he is red, or the others who desire to be elks, moose, dogs, etc. ?

You reply, they live on a very low plane. True, but are they not many? The Elks claim nearly 300,000, their gain being nearly 30,000 during the year passed. They all are at work night and day that they may multiply their number. It might seem strange that one who recognized he had been fooled should wish to fool others, yet such is unregenerate human nature.

The great sin of these so-called animal lodges is not the folly of initiation, or conduct general, or even taking time which should be given to serious matters, but their undertaking to play with God and sacred things. The Bible tells of a Heaven to gain and a Hell to shun. The lodges prate about "A Grand Lodge above," "A happy hunting ground," "A great hive," "The supreme wood-chopper," etc., etc., ad nauseum. Is it a light thing to play with Heaven and things sacred? What shall we say of the organizations that train men to do so? Look about you and ask—Was there ever an age in which real piety was less than ours? What has brought about this condition? The Christ spirit is in the world. Revivals are the order of the day in the churches, ministers are ever telling of the Christ who saves, and yet with all that is said and done, the multitudes are little reached. Have these great lodge trees which are being planted in our civil and religious soil to feed on the spiritual nature and bear their legitimate fruit nothing to do with what we see! Let us drive out the animals, treat life serious as it is. Above all, don't attempt to play with the Almighty or the institutions He has given.—Home Light.

The neighbor who needs you most is not always the most congenial.

The Making of Character.

Few things are more significant than the slow and often unconscious building of a home for his spirit which every man carries to completion. When the birds build their nests, they have access to the same materials but what different selections they make, and how far apart their methods are! Every one who comes into life has access to substantially the same material; but each selects that which belongs to him. By instinct of by intelligence he builds his home with unerring adaptation to the needs and quality or his nature. To the pure all things are pure; to the impure all things are impure. The unselfish construct a beautiful order of service and helpfulness about them; the selfish make their own places. Honor and confidence and rectitude are in the air when the man of sensitive integrity appears; suspicion, mistrust, and doubt pervade the place when the man without character abides. Clean and comforting thoughts fly to the pure in heart; debasing fancies gather like foul birds around the man whose imagination is a home of corruption. If we look deeply, a wonderful fitness reveals itself between those we know well and their several fortunes. Calamity may beat heavily upon them, but the moral world they construct for themselves out of the substance of their own nature is indestructible. Life is august and beautiful or squalid and mean as we interpret and use it; the materials are in all men's hands, and the selection and structure inevitably and infallibly disclose the character of the builder. As a beautiful woman furnishes her home until it becomes an externalization of her own ideals and qualities, and then fills it with the charm and sweetness of her own personality until it becomes a material expression of her own nature, so do we all silently, and for the most part unconsciously, form spiritual environments and fashion the world in which we live.—Selected.

Many men would do a great deal more good if they would quit reforming the world.

Notice.

Please notice that all contributions and communications for the columns of the paper are to be sent to THE MENNONITE.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN.

Home Circle.

The Morning Prayer.

Now, before we work to-day,
We must not forget to pray
To God, who kept us through the night
And woke us with the morning light.

Help us, Lord, to love Thee more
Than we ever loved before,
In our work and in our play,
Be Thou with us through the day.
—Kindergarten Gems.

Influence.

A man picked up a grain of wheat that fell from the hand of the Prince of Wales and planted it. In five years it produced a crop of sixteen acres. Imagine this going on for a hundred more years! Christ encourages us to plant our mustard seed of saving influence, because it may grow into a great tree. Can we not see that it is very likely to multiply itself infinitely into a crop which shall last eternally. Let each, then, use his influence for good ends.

How Old Must I Be?

"Mother," a little child once said, "How old must I be before I can be a Christian?"

The wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall. But you have not told me yet how old I shall have to be."

The mother replied: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered: "but tell me what I want to know," and she put her arms about her mother's neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing older."

Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to begin now?"

The child whispered: "Yes." Then they both knelt down, and in her prayer the mother gave to Christ her little one who wanted to be His.—Selected.

X-Rays Used by Pearl Fishers.

The use of the X-rays has proved a valuable adjunct to pearl-fishing on the coast of Ceylon. By this application it is possible to discriminate between valuable oysters and those containing no pearls. Oysters useless for commercial purposes are thrown back into the sea.

The Amusing Magnet.

A recent writer gives some interesting experiments that may be made with an ordinary horseshoe magnet, which boys can buy at any toy-shop. The first thing to do is to test the magnet to see whether the poles are correctly marked, for if it happens to be of French make the marks N and S mean just the opposite of what they mean to us.

See which end of the horseshoe attracts the south pole of the compass, and that will be the north pole of your magnet, which you should mark with an N and it should repel the north pole of the compass.

Mark the other end of the horseshoe with an S which will be the south pole of your magnet, and it should repel the south pole of the compass, for in electricity, like repels like.

Get a package of long-eyed needles, all of the same size, and placing them on a table, one at a time, draw the north pole of your magnet several times over each needle, always in the same direction, from point to eye. This will magnetize the needles, making all the points north poles.

Now cut up some cork and stick the eye of each needle in the smallest bit of the cork that will support it in water, with the eye projecting a little above the cork. Place them upright in a vessel of water and you will have a miniature fleet.

Now call in the commander, your magnet, and by holding the north pole of it above the needles you may make them move, arranging themselves into set figures, according to the number of needles used. Two needles will probably make a straight line; three, a triangular; four, a square, and five, a pentagon, or a square with one needle in the middle.

When they have taken a set form, jar the vessel slightly and the figure will sometimes be broken up, forming two different designs, or changing from one design to another. The more needles you have floating the more interesting will the experiment prove, as with a good many needles the designs formed when the vessel is shaken will be various and the moyements of the needles under the sway of the magnet will be intensely fascinating.

Another interesting experiment is to magnetize soft iron—nails, for instance. They will become magnetized as soon as the magnet touches them, and you may have a long string of nails hanging one from the other, only one in contact with a magnet.

Now heat one of the nails red hot, and all your efforts to attract it to the magnet will be in vain; but as it cools it will be more and more attracted, until when cold it will be as before, strongly magnetized when in contact with the horseshoe.—Washington Star.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Pastor and the Sick Room.

The pastor who neglects the sick of his flock ought to find some other calling or be requested to resign. When once the press of ministerial business crowds out the attention required by the sick the pastor should discard some of his business for the benefit of the sick. A prominent pulpiteer recently asserted that "the sanctimonious, sepulcher voiced preacher who tip-toes into the sick room ought to be suppressed in order to protect the sick." Perhaps pastors of such a type had better be taught how to enter a sick-room. We maintain that the minister is most needed in the sick chamber, and if he is alive to his opportunities he can do his greatest and best work there, many persons, when sick, are more easily touched by religious influences and to the tired, lonesome patient the pleasant smile, the chapter from the word, and the prayer mean more and are more desired than at any other time. G.

The Loyalty of the Scattered Few.

It is a matter of greatest satisfaction to our church that so many of its children are proud of its history and institutions and cling to them with an unshaken loyalty. The tie that binds us together is largely one of kinship. The faith of our fathers in the flesh—as well as in the faith has been a valued heritage to us and will, we expect, continue to be an inspiration to our children. The history of our dear old church and its principles has been written thousands of times with the blood of those who professed them, and while persecution for them will hardly grow again to the extent of costing lives we feel sure that we have sons and daughters among us who would pay any price rather than let go of the truth for which our church stands. It is inspiring to note the devotion with which many of our scattered families cling to the faith in which they have been born and brought up. Here and there, both in America and in Europe one can find little handfuls, often not more than a single family, of Mennonite brethren far away from Mennonite communities. Seldom, if ever do they have an opportunity of attending a Mennonite service or hearing a Mennonite preacher, but for all that they remain true to the church, sometimes through several generations. As long as our church is capable of producing such devotion it is safe. But such scattered brethren need constant care and should be faithfully looked after. We owe it to them to keep them in touch with the rest of the brotherhood. If possible we should often send ministers to visit them and give them an occasional service and give their children the catechetical instruction the church requires. G.

Co-operation in Foreign Missions.

Subject considered by the Federal Council of Churches, Philadelphia. Dec. 2-8, 1908.

(Reported by A. S. Shelly.)

The paper containing a comprehensive report on the subject, had been prepared by Rev. Jas. L. Barton, D. D., Cor. Sec. of the American Board of Commissioners for Foreign Missions (Congregational). With him on the committee on this subject were eighteen men of various other missionary societies, with whose endorsement the paper was presented before the council. From this paper I quote:

"It should be stated at the outset that Foreign Missions have been the university in which our churches and home organizations have received their training for co-operation and federation. Foreign Mission boards at home and the missionaries on the field have always been in advance of other organizations of the church in practical plans of federation for the advancement of Christian work. In the foreign mission field denominational differences have been minimized to a greater extent than at home. More interdenominational institutions have been organized abroad and are now in successful operation than exist in the home field. Foreign missionaries have repeatedly declared that they would have made much more marked advance in this direction had it not been that the churches at home were not in sympathy with such interdenominational movements and demanded of the missionaries that they keep their work distinct and separate from that carried on by other missions and other boards.

"There are few mission countries where such testimony could not be secured to-day; nevertheless, the fact remains, as above stated, that in spite of the hindrances presented from the home side, foreign mission boards, and especially the missionaries at the front, have devised and are now carrying out plans of co-operation of great significance and essentially interdenominational, all representing the oneness of our common work."

Here the paper proceeds to treat at some length a number of such co-operating movements in this country, prominent among which is the Conference of Mission Boards of North America held annually in January mostly in New York, the conference comprising at its 15th meeting, in 1908, representatives from forty-six different foreign missionary organizations.

Turning to the foreign field it is asserted (and this was stated still more forcibly by Robert E. Speer in his address) that there "we find various interesting, practical plans in operation which prove that a strong, aggressive Christian work can be carried on under the name 'Christian' without giving the denominational idea undue prominence."

"In the great mission centres of the world it is customary to form what is generally called a 'Missionary Association', of which all missionaries there located are members. These assemble at their stated meetings, with denominational differences laid aside, and there they pray together and discuss the great questions which bear upon their common missionary work, and endeavor to arrive at such conclusions as shall make that work in every department more of a success. These associations bring together into close fraternal fellowship men and women of all the various Protestant denominations who learn from month to month to see more clearly eye to eye and join their forces more effectively for a united advance against the powers of evil that confront all alike."

The report then takes up the progressive work along such lines in different countries. What is said of several of the latest advances made in India may serve as a sample of all.

"In the city of Madras on July 25-27 of the current year there was assembled a company of Christian men and women for the purpose of effecting an ecclesiastical union among the churches in South India. This union has for years been the subject of earnest prayer and effort; in fact, the consummation effected at this gathering was the coming together of two unions which had existed for some years. The greater union now consummated represented six missions, originally belonging to the United Free Church of Scotland, the Dutch Reformed, the American Board (Congregational), and the London Missionary Society, and embracing a Christian community of 140,000 souls with 118 organized churches. There were present more than one hundred delegates, of whom three fourths were native Christians. The declaration of union was unanimously adopted, and the polity which was decided upon blends the excellencies of all the systems involved.

"Delegates of the Wesleyans, the Methodists, and the Baptists, who were present at the gathering, while expressing their inability to unite organically, were nevertheless anxious to draw into closer fellowship and activity on lines of federation. A committee was appointed to further and to perfect any such schemes and to present the same to the next meeting of the Assembly."

Another movement in which various missionary societies of South India are uniting has in view "the formation of a Union Theological College for the purpose of teaching a higher class of agents for work as evangelists, pastors, and theological teachers."

"In the Bombay Presidency, plans are formulating for a Union Mission Normal School for the training of Christian teachers for the entire Marathi-speaking district."

"A National Missionary Society composed of Christians of various denominations has been organized in India for the purpose of carrying on direct Christian missionary work for that country under the direction and control of Indian Christians. This year (1908) the first mission of the society has been begun in the Montgomery district of the Punjab. Initial steps have also been taken for a similar work in western India where plans are being formulated for opening another mission in the Ahmednagar district of the Bombay Presidency.

"The absence of formidable denominational difficulties in the creation of the society demonstrates the fact that national churches will probably be more easily formed in mission lands than is possible in the homeland."

Some of the forms of work enumerated by one of the India conferences as offering opportunity for advantageous co-operation, are,—The examination of missionaries in the vernaculars; training of various classes of native workers, especially teachers, Bible women, and medical agents; hotels in large towns; converts' homes; rescue homes; schools for missionaries' children; sanitaria for missionaries; institutions for special classes such as the blind, the lepers, the deaf and dumb."

The same conference commends the work of the Religious Tract and Christian Literature Societies and suggests that all the various mission bodies join in this work of providing good literature—books and journals—in the native languages to be used as a strong evangelizing force.

But space forbids further quotation. I must close by giving the resolutions on the subject adopted by the Council. A part of the third resolution, printed here in brackets, met with strong objection and was cut out. It was held by some as going too far in the way of cutting loose from denominational standards. Robert Speer in his address that followed later, scored these objections as being evidence of failure or unwillingness to reeognize what was already largely an accomplished fact and was bound to come anyway. Many, no doubt, voted with the objectors for harmony's sake, considering moreover that the thought of the whole resolution was still tacitly expressed in the part that was left.

RESOLUTIONS.

1. That the practical and effective efforts at co-operation abroad have the hearty and even enthusiastic support of this Federal Council of the Church of Christ in America.

2. That home organizations and churches promote in every possible way the development of this movement.

3. That we favor the closest possible federation of all Christian churches in Foreign Mission fields [and the elimination, so far as possible, of denominational distinctions, so that all who love the Lord Jesus Christ in sincerity may dwell in the unity of the spirit and in the bonds of peace.]

4. That we express our approval of union educational institutions in mission countries, wherever practicable, in which teachers and students of various denominations shall have equal privileges and opportunities.

5. That we commend the efforts made to provide a Christian vernacular literature of wide scope for the people of all nations.

A life of true faith is a life of power.—Speer.

Baptism in Oraibi, Arizona.

To hear something of a baptism at Oraibi has undoubtedly been the wish of many of our Mission friends, for a long time. Once they had heard of one, when, a little over four years ago, our Hopi sister Lillie was baptized. She came home from school as a Christian. Now, after a long period of waiting, the first one of the villagers has decided to quit heathenism altogether and become a Christian. On January third, 1909, in the chapel at Oraibi the old priest, Wikwaya, was baptized. The name of this man, who has been a candidate for baptism for several years, is familiar to several people, and we believe it would not be out of place to say something concerning him, since he is the first one of the old Hopis to be baptized, after almost fifteen years of labor among them. Wikwaya, as a brave soldier, was acquainted with, and friendly to the whites long ago, and also one of the first to befriend our first Missionary, Bro. Voth.

At the close of Brother Voth's labors, seven years ago, there was some talk that Wikwaya, with some others, would possibly be baptized. We would have rejoiced with Brother Voth, if he could have baptized the first Christians after seven years of labor. But God's ways were different. Four more years were to pass before the first fruits were to ripen. I remember the time when Brother Voth was speaking to Wikwaya; the question was whether he was willing to give up all Hopi ceremonies. When Bro. Voth returned to Oraibi after some months he found that Wikwaya had done some things which led him to doubt his sincerity. The other prospective candidates for baptism had slowly gone back. So finally this old priest was the only one in question whether he would come. After I could speak Hopi enough to examine him myself, and Bro. Voth asked for my opinion, I had to confess, it seemed to me, Wikwaya did not understand thoroughly what it all meant. It seemed to me, Wikwaya thought he is a Christian if he is a good friend to the white people, especially to the better class of white people. I was not at all sure then, if my verdict was correct, and told Bro. Voth he should take the matter in hand, as he could speak and understand their language better than I. Later my verdict was found true.

Others also came and said, they were Christians, they did everything the Agent required. This gave us the opportunity to enlighten them on this point in sermons and private talks. Some others soon understood that forgiveness of sins and peace in Christ meant something quite different than being obedient to the Agent. It seemed as if Wikwaya could not realize this anymore, but after protracted and strenuous preaching, again and again emphasizing the great truths, several of the older people came to a clear knowledge. Some even know better than Wikwaya, but either they will not yield, or are afraid, or something else keeps them back.

Wikwaya came some months ago and wished to be baptized, but in our house, not in public. We told him: Wikwaya, you must become stronger. Some weeks ago he came again and said, As soon as you say I will be baptized and confess in public what I have confessed to you. Well, the time I set for the baptism was too far in the future for him; he went home sadly. On Christmas day he came again and said, Next Sunday you must baptize me, I am ready for anything, what the Hopis will do to me I do not know; but I believe. Good! I said to him, I shall do that gladly; now I know that you understand thoroughly what it means. So the seventy-year-old man, who had been one of the leading priests in Oraibi, and, as such, had sunk deeply in the worst sins of heathendom, has found peace and life through listening to the preaching of God's words. Other Hopis are of a similar mind, but have not yet the strength to confess. We shall have to wait patiently for this strength, to hurry them might hurt more than do good.

We were especially pleased by Wikwaya's behavior during the baptismal services. Joyfully he came to the front and answered the questions, not only with a simple yes, but explained with a few trembling words *why* he had said yes. The last question, that I put to him, whether he would specially renounce those sins which he had committed during his position as priest of the Hopis; he answered with tears in his eyes: Yes, and the terrible things we have done, especially with innocent girls and—and—(he could not speak any further in his tears) all is ended with me.

May God keep him for the short time he has yet to live on this earth, and grant that he may be a witness for the truth among his people. What could God not do through such a man! Remember him, his people, and the workers in your daily communications with your God.

J. B. EPP.

Conviction of ignorance is the doorstep to the temple of wisdom. —Spurgeon.

It has been well remarked, It is not said that after keeping God's commandments, but in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—F. W. Robertson.

The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no words of controversy or solicitation.

Faith and work are like light and heat; put out the candle and they are both gone; one remains not without the other. — John Selden.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 14. —LIFE LESSONS FOR ME FROM THE BOOK OF JOB. Job. 42, 1—6. 10—17. (Consecration meeting).

QUESTIONS.

1. Who was Job? Job 1, 1—5.
2. How is Satan represented? Job 1, 6—12; 2, 1—6.
3. Why did calamities come upon Job? Job 1, 13—19.
4. Why do calamities come upon us? 1 Peter 4, 12—16; 1, 6—7; James 1, 2—4.
5. How did he bear it at first? Job 1, 20—22; 2, 7. 10.
6. How did he sin? Job 3, 1—26.
7. What did Eliphaz say in regard to God's correction?? Job 5, 17—19.
8. How did Job repent? Job 42, 1—6.
9. How did God bless him? Job 42, 10—17.
10. What does the New Testament say about chastisement? Hebr. 12, 5—7; Acts 14, 22.

MEDITATIONS.

The book of Job is a peculiar book. J. A. Froude says of it: "A book which will one day, perhaps, be seen towering up alone far above all the poetry of the world." Some attribute its authorship to Moses while in the land of Midian; others put the time of its conception later. One peculiarity of the book is, that there is no reference in it to the law of Moses.

Job was a patriarch living in the land of Uz, probably in Arabia not far from the land of the Sabeans and Chaldeans. We do not know at which time he lived. He was a wealthy chieftain, righteous and pious.

Satan is represented here as the calumniator of Job; he says that men are pious for selfish reasons, because God blesses the

righteous. He says, take away Job's prosperity and his piety will be gone.

God allowed Satan to take away from Job all that he had; but not to touch him. God was going to prove Job's piety as true and real.

For the same reason God sends to us calamities; that we are brought nearer to him, that our faith is proved at such times. We learn to know our Heavenly Father better in adversity, learn to trust in Him and to expect all help from Him. Trials reveal our true character to ourselves and to others. If we complain, we show that we do not trust God, but think Him unjust; do as if we in God's place would be more just.

Job bore at first the calamities, which God sent, in a humble, trustful spirit. It was the sight of his friends, who had not a word of compassion, but only of accusation, which made him curse his day.

His friend Eliphaz acknowledged that Job had instructed many, that he had strengthened the weak hands, and made firm the feeble knees; but says that the innocent will not perish; he continues: "Shall mortal men be more just than God? Shall a man be more pure than his maker?" Eliphaz speaks the truth, when he says: Behold, happy is the man whom God correcteth: Therefore despise not thou the chastening of the Almighty. For He maketh sore and bindeth up; He woundeth and His hands make whole." This is the truth which every child of God has experienced. The correction of God at first does not make us happy. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

We may in times of calamity and temptation sin, our faith may become weak; but if we repent, truly repent, as Job did, God will forgive. Job said: "I had heard of thee by the hearing of the ear; but now my eye seeth thee; wherefore I abhor myself and repent in dust and ashes."

God blessed Job after his afflictions more than ever. Thus is solved the ever renewing question: "Why must the righteous suffer?" The New Testament says: "That through many tribulations we must enter into the kingdom of God" and "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him, for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. It is for chastening that ye endure; God dealeth with you as with his sons."

QUOTATIONS.

Mr. Cecil, under severe conflicts of mind, and in much heaviness, went to walk in the Botanical Gardens, where he observed a fine pomegranate-tree, cut almost through near the root. He asked the gardener the reason of this. He said, "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." Mr. Cecil went back to his room, comforted by the lesson.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Feb. 14.

SUBJECT: The apostles imprisoned. Acts 5:17–42.

GOLDEN TEXT: Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Matt. 5:10.

For a second time the High Priest and his party laid violent hands on the disciples in order by force to put a stop to their teaching. This time we are not told how many and who they were that were put into prison. Peter and John, no doubt were among the number, perhaps all the apostles.

The Sadducaic leaders saw that their first effort to stay the rising tide of this new faith had availed nothing, but that rather it had set in all the stronger. To the miraculous healing of the lame man there were being added daily many further signs and wonders wrought in the name of the One whom they had crucified. Multitudes of men and women believed and kept swelling the numbers of this mighty movement which stirred the population of the whole city and the surrounding country. On every hand there was evidence of great joy in the happy lives of these believers, professedly resulting from their faith in the risen and exalted One. This together with the evident working of a superhuman, beneficent power accompanying and endorsing the teaching of the apostles, should have caused even the most skeptical to pause and give the claims of this new teaching an unprejudiced hearing. But the High Priest and his company could think of nothing but their threatened prestige as religious leaders, and jealousy filled their shrunken hearts. Having no love for the truth, but being determined at all hazards to maintain their attitude regarding the Galilean imposter, as they professed to regard Jesus, they rose in their self-importance and in desperation grasped again the only weapon they knew to handle—the weapon of physical violence.

The narrative of our lesson passage makes repeated use of the little word "but", which always indicates conflict. These rulers in their opposition to the new teaching were butting up against Divine power. They put the apostles in jail, *but* God sent His angel and brought them out. They had straitly charged the apostles not to teach in the name of Jesus, *but* the higher authority said, Go ye, and stand and speak all the words of this Life. The officers feeling sure of their game came the next morning to get them out of prison, which they found all closed and well guarded, *but* they found no man within. Perplexed and evidently provoked when they found them back at their old place and teaching, they would have brought them away from there with violence, *but* judging others by themselves, they feared counter-violence, though if they had understood the Christ spirit they would have known that neither the apostles nor the other believers would resort to violence even in defense against their persecutors. They had daringly said to Pilate, "His blood be on us and on our children" (Matt. 27:25); but now they shrink in dread from the thought (v. 28). Peter in his answer reminds them of the conflict thus far. God had raised up, that is, sent, Jesus, according to prophetic promise; they had rejected and slain Him, but God exalted Him with His right hand, a Prince and a Savior.

This controversy which God had with them in their opposition to His beloved Son, was nevertheless a conflict of love. If they continued in their rebellion, it must indeed end in their confusion; but the defeat of their lawless opposition would be for their own salvation if they would turn to God in repentance and receive remission of sins by faith in the atoning blood which now was upon their own guilty hands, as hateful murderers. God magnifies the riches of His mercy by overruling the wicked designs of His enemies to the working out of the purpose of His love to the benefits of which He admits these very enemies themselves (1 Tim. 1:12–16).

The gracious offer of forgiveness was spurned, however. Verse 33 begins with another "but". Instead of yielding they became only the more bitter. They were cut to the heart, literally, "cut asunder" because they stoutly resisted conviction. They were minded to slay the apostles and were for the time prevented from carrying their hatred to this length only by the sauer counsel of Gamaliel. However, they cruelly beat them and again charged them to speak no more in the name of Jesus. In the following chapter (6:7) we read of "a great company of the priests" who "were obedient to the faith." It was the spirit of obedience that these lacked. God's revelation demands faith. Not to believe is disobedience. Disobedience is sin, and the blackest sin in all the world is unbelief—shutting one's self against the light from God.

The disciples rejoiced in being counted worthy to suffer dishonor for the Name (v. 41). Being persecuted for Christ's sake is no shame but an honor. Jesus pronounced a special blessiug upon those that are persecuted for righteousness' sake. Persecution always gives evidence of the righteous nature of the cause of the persecuted. You never saw right persecute wrong. It is always the other way. Those who are on the Lord's side have neither the inclination to use violence nor find any necessity for it. They know they can commit the issue to Him, and are willing to suffer with Him who triumphed most when He meekly suffered His enemies to do their worst. If we suffer with Him we shall also be crowned with Him.

Deaths.

GOLDSCHMID.—On Jauuary, 1909, in Hamilton, Ohio, Joseph M. Goldschmid, aged 76 yrs. 3 mos. and 12 days. He was born in this county. At the age of 15 he moved with his parents to Iowa, but after six years he returned. In 1857 he was married to Magdalena Kiesinger. This union was blessed with 9 children, 7 of them still living. Funeral services were held on Jan. 20, at the home of the deceased in Hamilton. The ministers Krehbiel and Gumere officiated. The corpse was placed in a vault where it will remain till his oldest son returns from Germany, after which interment is to take place at the Collinsville cemetery. His wife, 7 children, many relatives and friends mourn his departure. The deceased was a pious, upright man, loved by them that knew him.

Marriages.

Received for our work among the sick and needy in the camps:—

1 box from Goshen, Ind.
1 box from Halstead, Kau.
1 sack from Beatrice, Neb.
1 box of toys etc. for the Indian children from the Junior Society, Wayland, Ia.

Gratefully acknowledged,
BERTHA E. KINSINGER,
AGNES WILLIAMS.
Cantonment, Okla.

News of the Week.

Domestic.

BIG BLIZZARD.

BLIZZARD TRAVELED FROM KANSAS TO MAINE IN TWO DAYS.

CHICAGO, Jan. 30.—The worst of the blizzard has passed and Chicago now will turn its attention to removing the snow banks from its streets and caring for the suffering which has followed in the storm's wake.

The gale and cold wave have moved on to the east, and the weather officials at Washington forecast freezing temperature in Florida to-night. The speed with which the storm swept the country may be understood better when it is known that it was over southwestern Kansas on Thursday night in the central states yesterday and in New England to-day.

The highest wind velocity in Chicago was forty-eight miles an hour.

The damage done by wind and sleet can scarcely be estimated. Many cities and towns are still practically isolated to-day and train service was demoralized.

In the south the storm was the most severe in recent years, and the story of wrecked buildings, interruption of wires communication and general distress was almost a duplicate of that sent from the North and Northwest. Railroad traffic was badly delayed in Arkansas, Oklahoma, Mississippi and portions of Texas. Fire and havoc from high winds resulted in the loss of several hundred thousand dollars.

HEAVY SNOW IN THE WEST.

The heavy snowfall in the States to the west and northwest of Chicago is the most serious result of the blizzard. The delay in freight traffic and passenger service will probably continue for some time. The loss of life, considering the extent of the area afflicted, has been insignificant. The Rock Island's Roky Mountain Limited, which was due here at 5 o'clock last evening, was reported to be eighteen hours late. Chicago Great Western trains from the west and northwest, due at 10 o'clock last evening, arrived at 8:15 this morning.

PASSENGER TRAIN LOST IN THE SNOW.

MILWAUKEE, Jan. 30.—Passenger train No. 23, consisting of two day coaches and a combination mail, baggage and express car on the Chicago, Milwaukee and St. Paul Railway company, is supposed to be lost in a snow drift somewhere on the southern Minnesota division of that system between Kenmare and Fulda. The train left LaCrosse Thursday night, when the forty-eight hour blizzard set in and since it passed beyond Jackson, Minn., no tidings have been heard of its whereabouts. Passenger trains on other systems have had rough experience during the blizzard, all running irregularly. Freight trains were held or run at intervals.

HIGH WINDS START FIRES.

DALLAS, Tex., January 30.—Damage from fire and havoc wrought by the high wind—estimated to-day at about $500,000—was caused during the last two days in Texas and Oklahoma.

In Dallas alone, within two days, there were seventeen fire alarms.

The grain elevator at Bison, near King Fisher, Okla., burned, causing a loss of about $25,000. In the Glenn oil pool, near Tulsa, Okla., the damage is probably $50,000, by reason of the wind having leveled many derricks. Fifteen derricks are down in the oil field, near Keifer, Okla.

OKLAHOMA CITY, Okla., January 30.—Fanned by a sixty-four-mile wind seven fires in as many sections of this city yesterday destroyed property valued in the aggregate at $200,000.

WEATHER TOO COLD TO SHOVEL SNOW.

NEW YORK, February 1.—Swept by a biting northwest wind, New York city to-day experienced the coldest weather of the winter. With the temperature in the city down to the zero point just before daylight and the official thermometer on the weather bureau registering 5 degrees above zero, the suffering of the homeless during the night was intense.

Two thousand applicants for food and coffee were lined up at the Bowery mission during the night, which was the largest number fed at that place thus far this winter. In addition to these, 318 persons, including twenty-four women, were sheltered at the city lodging-house and the pier of the charities department.

The street cleaning department had six hundred men at work removing the snow during the night, but when the cold became intense the men suffered so greatly that the work was discontinued.

Interstate Shipment of Liquor.

WASHINGTON, January 30.—A series of confereuces were held by House leaders to-day to determine on some method of getting the House to agree to legislatiou to regulate the shipment of liquor from State to State. Representative Watson, of Indiana, is leading the fight for the proposed legislation.

The program finally decided upon probably will be to tack the liquor legislation onto the bill for the codification of the penal laws of the United States, which has a privileged character on the House calendar. As the bill for this purpose already has passed the Seuate, it is believed that both houses can be brought to au agreement to euact liquor legislation more quickly than by voting on a separate bill. This course also would avoid the disagreeable actiou of ignoring the failure of the committee on the judiciary to report the bill.

$600,000 Fire at St. Paul.

ST. PAUL, January 30.—Fire starting on the second floor of the White House department store, between Cedar and Minnesota streets, in Seventh street, at 7:20 o'clock last evening, for a time threatened to devastate a large part of the business district of the city. As it was a half dozeu buildings were almost destroyed with an aggregate loss of about $600,000. There was no loss of life and no serious injuries are reported. The cause of the fire is not known.

The severest loss was sustained by the White House department store $145,000. California wine house, $125,000; Woolworth's five and ten-cent store, $100,000; Fey Hotel, $75,000; McQnaid Grocery Company, $10,000, and many other smaller losses.

Standard Promises to be Good in Missouri.

JEFFERSON CITY, Mo., February 2.—Attorney-General Major has not decided whether he will recommend to the Supreme Court of the State the acceptance of the proposition which the Standard Oil Company, through its attorneys, filed with that tribunal to-day. The proposed procedure is said to be without precedent and State officers are puzzled by it.

The principal point is the proposal that in lieu of the ouster decision against the company, a new Missouri corporation be formed to succeed to the business of the Standard Oil of Indiana in this State. The stock of the new company, less enough shares for the qualification of directors, is to be issued to two trustees—one named by the State and the other by the company, but both approved by the Supreme Court. These trustees are to act as officers of the court and as such vote and control the stock of the new company. The stock of the Waters-Pierce Oil Company, now owned by the Standard Oil Company of New Jersey, is to be turned over to the new company also.

Nothing is said as to the remission of the $150,000 in fines levied against the Standard Oil Company of Indiana, the Republic Oil Company, of Ohio, and the Waters-Pierce Oil Company, of Missouri, and the supposition is they are willing to pay these without further controversy. The announced intention of the company is to preserve the big Sugar Creek refinery near Kansas City.

The Waters-Pierce Oil Company will resist the adoption of that portion of the Standard proposition which deals with the disposal of the Waters-Pierce stock held by the Standard Oil Company of New Jersey. This was the word that came unofficially from the company's officers to-day, a personal friend of H. Clay Pierce being the spokesman.

Taft Will be Made a Mason "At Sight."

CINCINNATI, February 2.—The grand master of Ohio Masons, Charles S. Hoskinson, of Zanesville, has tendered to William Howard Taft the rare and high honor of being made a mason at sight. Judge Taft has accepted and will return to Cincinnati on Thursday, February 18, when the grand master will convene a distinguished company of Masons in the Scottish Rite cathedral and exercise the high prerogative which belongs only to a grand master of Masons.

Panama Assembly in Defense of Obaldia.

PANAMA, February 2.—The National Assembly has unanimously approved a resolution protesting against what it describes as: "The slanderous assertions made by Representative Rainey in the American Congress against President Obaldia, which assertions deserve to be considered only because of the official character of the one who made them."

The resolution concludes as follows: "The assembly publicly and solemnly protests against the insult to the chief executive of Panama. His Excellency Domingo de Obaldia, as implied in the parliament of a friendly nation.

A copy of the resolution will be officially communicated to the Government of the United States.

Nevada Legislature Adopts Anti-Jap Resolution.

CARSON CITY, Nev., Feb. 2.—The assembly of the Nevada legislature this afternoon accepted the anti-Japanese resolution directed to the California legislature after it had been so amended that all reference to President Roosevelt had been eliminated. The resolution will go to the senate tomorrow and will undoubtedly be passed by the body as it stands.

Speaker Giffen, who introduced the measure, has also introduced a bill designed to prevent Chinese and Japanese from holding lands in the state.

Assemblyman Dodge introduced a resolution to-day asking that a fleet of warships be maintained in Pacific waters, as "citizens of Asiatic countries with whom we cannot mingle on terms conducive to our interests are rapidly becoming a menace to our peace and prosperity, mainly from the want of proper naval protection."

WASHINGTON, Feb. 2.—No single question nor indeed any group of questions is absorbing the interest and concern of the administration at this moment to the same extent as certain of the phases of the anti-Japanese agitation in California. The president has been in communication with many reputable persons who should be thoroughly informed as to the conditions on the Pacific coast. It is admitted that a systematic agitation was in progress on the coast, but a significant feature of its lack of strength was the fact that the labor leaders had taken no prominent part in it.

Indeed it has been stated to the administration that the real mainspring of the agitation was to be found in some of the great corporations that had found their profitable business of coolie transportation threatened with destruction by the success attending the efforts of the administration to stop this class of immigration. For the fact is that in the opiuon of the administration the negotiations with Japan for a practically complete closure of American ports to the entry of Japanese laborers are certainly jeopardized by the extreme utterances of certain persons in California and by the mere consideration of such resolutions as were entertained yesterday by the Nevada legislature.

Taft Watches the Waves at Colon.

COLON, February 2.—A heavy north wind has been blowing here since yesterday. All the steamers in port have left their docks and are anchored in the roadstead.

William H. Taft, Lieutenant-Colonel Goethals and the engineers came over to Colon this morning to look at the high seas. The visit was timely, as it enables Mr. Taft to form a judgment of the contemplated breakwater from the lighthouse across the harbor entrance, which it is estimated will cost $10,000,000. After a short stay here the party returned to Gatun by train.

Importation of Opium Forbidden.

WASHINGTON, Feb. 2.—The senate to-day passed a house bill which is intended to prevent the importation of opium into the United States except for medical purposes.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, FEBRUARY 11, 1909. No. 6.

The Touch of Human Hands.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.

We have not in our hearts of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.

Whenever man his brother man
Upholds in helpfulness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back a wandering race
By touch of human hands.
—Woman's Missionary Magazine.

Items of News and Comment.

The Sadducees did not believe in a future life, nor in angels, but one of them was too much for them.

Correspondences and news items from our congregations are at all times welcome for the columns of our church papers.

Rev. Christian Krehbiel, of Halstead, Kan., filled the pulpit on Sunday morning, Jan. 31, and in the afternoon he experienced a stroke of paralysis.

Differences of opinion among men are not wrong, but to be mean to those not of their own creed, or to persecute them, is nothing short of sin.

The presence of angels is not always observed on their mission, but it is a precious consolation to know that the Christians are divinely overshadowed and constantly guarded.

This, the first school year since Kansas City, Kans., closed out her saloons, finds six hundred boys and girls between the ages of twelve and eighteen able to attend school for the first time. In former years these children were unable to attend because—through the frequent drunkenness of their fathers—they were compelled to assist in supporting their respective families.

Dedication of the Mennonite Church at Donnellson, Ia.

The dedication of our new church at Donnellson had to be postponed on account of last week's storm. Trains were so delayed that Rev. Musselman could not get here. So arrangements were made over the telephone for Tuesday, Feb. 2, and we were blessed with ideal weather. Nine preachers and a large audience enjoyed the three services—morning, noon and night. Truly many of us could feel that God was with us. I wish we could repeat in our correspondence all or at least many of the good things that were dished out to us by the dear brethren.

We were congratulated by many on the nice, up-to-date appearance of our church. We were also reminded that it is of far more importance that we as members should all be "live stones" of the Church of Christ filled with the spirit of love, the true mission spirit that seeks to save mankind, not so much to make Mennonites, Presbyterians, Methodists, etc. out of them, but to lead them to Christ. We as a denomination are only a small link in the Great Chain that is dragging the world seeking to save souls.

Brother Hilty gave a full history of the foundation and growth of the congregation dating back about 58 years. By this we were again reminded of the fact how much the present generation is indebted to Father Schowalter for the great work he did among us. May God also bless the whole congregation in the future.

Feb. 1, without amendments the Senate passed the House bill making Feb. 12, 1909, the one hundredth anniversary of the birth of Abraham Lincoln, a legal holiday and recommending its celebration throughout the United States, for which purpose the President was authorized to issue a special proclamation.

Dr. James M. Gray, Dean of The Moody Bible Institute, Chicago, is giving a series of Bible Lectures on Saturday evenings, on the general subject of "Satan and the Saint", which is attracting audiences of nearly 1800 people. The series is repeated Friday evenings in Grand Rapids, with a similar result. The lectures deal with various phases of Occultism, the philosophy of Christian Science, Millennial Dawnism, and other fads and fanaticisms destructive to Christian faith. Deep spiritual interest is felt.

The Mountain Lake (Minn.) View relates the following sad incident: "D. Ewert, H. P. Goertz and Cashier Dickman returned on Wednesday from Sioux Falls, to which place they went for the purpose of seeing Mr. Unruh, of Tyndall, S. D., the man who has managed to swindle some $8000 out of the Aid Plan's treasury and who is now in consequence of that under bail to appear before the U. S. Court when demanded. They found that individual now a human wreck, while only a few years ago he was considered good for $50,000 and entrusted with the office of county auditor, county treasurer, superintendent of schools, president of the village and other positions of trust. His story is short. He is only 40 years old. He began to speculate. He lost heavily in a few days. He mortgaged all of his property to get more money to speculate. All of it was lost. He began to drink and the habit formed is now all he has to show."

From Our Missionfields.

ARIZONA.

Missionary J. B. Epp writes that the conduct of the "Hostiles" at Hotwelo formed one of the most important events during the past months. Their chief said, after his return, when he saw the house erected for Sister Schirmer, that he did not desire to have any white persons to live with them. This made the situation of Sister Schirmer critical, living alone amongst them, six miles away from all white people. And as her health was of late somewhat affected we deemed it advisable for her, under the circumstances, to move to the station and have Hotwelo visited from this place as before. In case Sister Schirmer should get an associate worker before long and the conduct of the Indians should change, or if the Government should establish a school at Hotwelo, as it is planned, then she can go back again.

Sister Schirmer has a number of personal friends at Hotwelo. They have given her a little orphan child to bring up under the condition, that the child is not to be taken from the reserve for a longer period of time, and that it is to be returned to its father as soon as it is able to do some work. The mother died with the birth of the child and no one cared for it afterwards.

Such children never remain alive, either they are buried alive with the bodies of their mothers or they are treated in such a manner that they soon die. But since some such children have been cared for by white people and were thus kept alive, they began to offer them to us. The care of this child gives Sister Schirmer a great deal of work. But it seems God has given it into her care.

At Moencopi they recently had a similar case, where a woman died at the birth of her child. The relatives did not know what to do with the child, as is generally the case. Brother and Sister Frey could not take it on account of their own sick child. But they daily sent some fresh milk for the poor orphan. After the father of the child had tried in vain for some time to find some white people to take the child we heard of it and came to the conclusion that we must take it, believing that the Lord would in some way provide for it. Brother and Sister Cornelius Frey expressed their willingness to care for the child together with their own child with whom the Lord had blest them a few weeks before. They have their hands full to do, but trusting in the Lord, they are willing to take upon themselves this additional burden.

Since we have services at the Oraibi day school on Sunday mornings, thus having four services every Sunday, we can reach many Hopis on every Lord's day. The average aggregate attendance at these four services is upwards of 100. God gives us grace to speak with earnestness at these services and we realize more than ever before, that the word spoken is not without effect. This undoubtedly accounts for the fact, that the old priest Wikwaya, who had been a candidate for baptism for years, at last came to a final decision and requested to be baptized at once. We consequently baptized him on January 3rd in our chapel at Oraibi. This is the crowning event of our report and of our work here. We implore the prayers for this dear old Indian.

Bible instruction in the day-school and our language work were continued with but few interruptions. With greetings,

J. B. Epp.

Sister Maria Schirmer writes: This is the first time that I report directly of my work to the Board. I will therefore briefly state what I have thus far neglected to report.

The two and one-half years that I have been at this place have been the best years of my life, yet far from being the easiest ones.

After I had left my co-workers here at the station and had gone to Hotwelo I realized more than ever before what it means to leave all and follow Him who has given His life for me. But I also in a special manner experienced the truth of His promise, lo I am with you all the days.

At Hotwelo I visited the Indians day for day in their houses and at their work and, where an opportunity was offered, assissted them in their labors. My object was to put myself on the same level with them as far as I possibly could in order to gain their confidence and tell them something about the gospel.

On account of the very suspicious nature of these Indians it was at first quite hard to approach them and still more so to show them the nature of Christianity by deeds of love. They absolutely declined to receive anything from Americans. In course of time this suspicion vanished with many of them, and while there are yet no Christians at Hotwelo we have the satisfaction to know that the way for the gospel has been opened with them.

Towards the last I found many opportunities to render them services of love by giving them food for the hungry, clothes for the naked and medicine for the sick. These gifts they all received gladly. During the past fall they gave me a little child, a nephew of their chief, whose mother had died at its birth, to bring up. This child was only 24 hours old when I took it. It is now three months old.

The children of the village, who at first kept shy of me, afterwards came quite frequently to visit me. And although some of them were punished by their parents for doing so they would still come.

As much as I loved the work there it became at last too heavy for me. I felt, that I could not hold out much longer. And when at last an order came from the chief that no white person should be allowed to live there, because people accused him of being friendly to Christianity, I took this as a testimony from God, that He would in this way lighten the burden which had become too heavy for me to bear. Hotwelo will therefore, for the time being, be served from the station, as before. And as Brother and Sister Epp expect to visit their friends and relatives in Kansas there will be plenty of work left for Brother and Sister Frey and myself during their absence. Besides this I have a desire to do something for the young people who have returned from school and of whom some have made beginnings in Christianity, which, however, are easily smothered while living here at home among their heathen friends.

Committing myself and our field to your friends, I remain yours in the service of the Lord,

Maria Schirmer.

Jan. 5, 1909.

Co-operation in Home Mission Work.

Presented at the
Federal Council of Churches.

The paper on this subject was presented by Rev. Edgar P. Hill, D. D. of McCormick Theological Seminary, Chicago. The subject includes the work of church extension into new communities, the evangelization of older communities, especially the towns and cities, and mission work among the foreigners that come to our country. It is claimed that Protestant Christianity has failed along these lines largely by reason of division and rivalry which is both wasteful and discrediting before the world that is to be reached with the Gospel. Following are some of the leading parts of the paper read by Dr. Hill:

The men on the watch towers are announcing a new day for evangelical Christianity. Past are the days of theological bickerings over unessentials. Past are the days of egotistical assumptions of denominational superiority. Past, we trust, are the days when any branch of the evangelical church would insist that a community is not being evangelized unless its agents are doing the work. From either the children of the world or the Father of lights we are learning the wisdom of co-operation. We are beginning to realize that the things we hold in common are infinitely more significant than those which distinguish us. We are being confronted with the impressive fact that unless there is a coming together of the evangelical forces in this land of ours, we seem to be engaged in a losing fight. The manner of cooperation is secondary; the necessity of of it is explicit, imperative, insistent.

The thought of eighteen million followers of Christ brought together under a single banner is a thing to inspire the most sluggish imagination. It is thrilling, magnificent, awe-inspiring. But, my brothers, it is one thing for the men in the watch-towers to catch sight of a glow in the east. It is another for the multitudes to see it. It is one thing for a few hundred representatives of the various federated bodies to meet and plan and rejoice. It is something different for the men and women in cities and towns all over our land, who worship on opposite corners of the street, to treat one another like brothers and sisters, and to plan like members of the same family for the extension of their common interests. It is stating bluntly a fact recognized by all who have studied the matter in its practical bearings rather than on its theoretical side, that any sort of federation is only a rainbow dream if it does not eventuate in some plan whereby the extension work of the various churches may be carried on, with no less aggressivenesss than now, but with far more economy and co-operative wisdom. At no point will the sanity and sincerity of the movement represented by this Council be more searchingly tested than on the Home Mission fields.

No sooner does one approach the subject than the difficulties begin to loom up big and threatening. But in spite of the difficulties, much has already been done in the way of co-operation on the Home Mission field—enough to give an idea of the more that may be accomplished. The plan adopted in Maine is well known. For more than a dozen years it has been in operation. Those on the field testify that it has allayed friction, encouraged a delightful fellowship among the co-operating bodies, and promoted the interests of the Kingdom. In Wisconsin an aggressive work is being pushed much along the same lines.

Because of the great influx of foreign populations, the cities have become the great Home Mission ground of the Nation. The hour calls for special attention to the urgent need of united action in dealing with the problem of evangelizing the millions of aliens who are now within our borders. We have hardly begun the serious consideration of the task. In Chicago a few months ago representatives of five separate missionary societies met to consider plans of co-operative work. In one hour the men present learned more concerning the work that was to be done, the difficulties being encountered, and the magnitude of the task, than they had discovered in all the twelve months preceding. In sixty minutes they were made to realize, as never before, the inadequacy of their equipment, the discouragement involved in each attempting the work alone, and the impossibility of making an impression on the unevangelized multitudes except by united, aggressive, enthusiastic action.

As a result of the conference a permanent council was formed composed of representatives appointed by the societies of co-operating bodies. After careful consideration, this council decided to recognize three lines of work as coming legitimately within their purview: Work among the foreigners; work in the congested districts; the organization of new churches. It was realized that the current methods of appeal to those of foreign speech was provocative of ridicule. For four or five denominations to be holding their little services in rented storerooms almost side by side and just across the street from a towering cathedral, is not calculated to arrest serious attention. To allow the rescue work of a great city to be monopolized by the Salvation Army or irresponsible street preachers, is not to the credit of organized Christianity.

The progress of the Chicago Mission Council will be watched with eager interest. But a plan that works well in one place may not work in another where conditions are different. Even where the conditions seem exactly alike in most particulars a plan that works well in one place may fail in another because of a lack of leaders having the necessary vision and perseverance and forbearance. Thus it is becoming increasingly evident that the essential thing in this matter of co-operative action in religious work is not a method but a spirit. Splendid work can be done with almost any method if the right spirit is present. When the wrong spirit prevails, the most perfect method will fail utterly. Obviously then our first step must be the cultivation of the spirit of unity between the denominations in the Home Mission field. Here are

Ten Imperative Reasons

why immediate and earnest co-operation is necessary:

1. Present methods are inadequate to cope with the situation and avoid waste through duplication of equipment.

2. Undue denominational zeal in efforts to secure results without regard to general conditions and need, causes irritation, suspicion, and estrangement between followers of the same Master.

3. Divisions and unholy rivalries give unbelieving multitudes occasion to scoff at Christianity as thus misrepresented.

4. Such evils as intemperance, Sabbath desecration, and Mammonism which are imperiling the spiritual life everywhere, compel our combined strength if their swift advance is to be stayed.

5. The congested districts of our large cities offer a task as difficult as it is fascinating. Only a union of the forces of evangelical Christianity can begin to command the situation.

6. Foreign populations have swarmed to the great centers until the very existence of Protestantism in some cities is being endangered. Our workers are engaged in a heroic fight but are slowly backing away. Co-operative action is the only hope.

7. The Roman Catholic church is rushing ahead by leaps and bounds. One-fourth of the school population of is now in parochial schools.

8. The growing spirit of comity in the ranks of the laity demands that ecclesiastical strife shall cease and co-operative evangelism be pushed. The laymen have observed that when our combined forces get into action, the saloon begins to move, the cause of Foreign Missions assumes new importance and even the politicians take notice.

9. It is reasonable to suppose that young men contemplating entering the ministry will turn away, not so much because of heroic work demanded, as of the senseless competition between the religious bodies, which stamp the calling as trivial.

10. Only by means of unity of action will it be possible to offer an apologetic for Christ that the world shall not be able to resist. Let the solemn words be repeated again and again: "That they may all be one.....that the world may believe that Thou hast sent Me." The spectacle of the denominations here represented, working side by side in sincere, ardent fellowship, to extend the cause of our crucified and risen Lord, would thrill the indifferent multitudes and compel sympathetic attention to the message we preach.

Emmanuel Movement.

It is a curious state of mind which leads the ignorant to trust the confident amateur rather than the professional, to pin greater faith to quack remedies or grandmother's simples than to the prescription of the physician. We should regret indeed to lose the powerful therapeutic force that resides in religion, but it does not follow from this that we are ready to welcome the priest as a fellow practitioner of medicine, or even to acknowledge that he can exercise that function in the public and wholesale way of the Emmanuel rectors without the danger of doing far more harm than good.—Medical Record.

Courage is just strength of heart; and the strong heart makes itself felt everywhere, and lifts up the whole of life, and enables it, and makes it move directly to its chosen aim.

Home Circle.

Duty.

It is sometimes said that the word duty is a stern word. Very few boys and girls like to be told that something is their duty, but whether they like it or not duty is always near at hand, and if we take time to look it in the face and see just what it is, it is not such a stern thing after all. It lies at the basis of much of the best things in the world. Here are some good words about duty and its meaning for life:

"The path of duty is the way to glory."

"Do your duty and leave the rest to God."

"The windows of heaven open directly over every post of duty."

"The real duty is neglected when we step over one duty to perform another."

"Simple loyalty to to-day's duty is the only preparation for to-morrow's greater one."

"When God gives a duty, He is ready also to give the grace needed for the doing of it."

"The boy who succeeds is not the boy who insists upon his rights, but the boy who attends to his duties."

"Only the combined sweetness of all the flowers in the world can compare with that which comes from duty performed, for

The highest duties oft are found
Lying upon the lowest ground;
In hidden and unnoticed ways;
In household works, on common days.
Whate'er is done for God alone.
Thy God acceptable will own.

Killing Time.

Wanting something to do is a very different matter from wanting to do the thing that ought to be done. A life that has a purpose finds no time to kill time. There are those who excuse themselves for having the habit of "killing time" on the ground that "the evenings are long and must be spent somehow." Such people are looking for trinkets to fill their basket, instead of looking for the basket to put their treasures in. Such persons may well ask themselves whether life is worth living, when they have so much time on their hands that their chief concern is how to get rid of it. Better to be short of time than of purpose.

The Saloon a Coward.

The saloon is a coward. It barricades itself behind stained doors and dark stairways. It strikes in the night under cover of darkness, it attacks defenseless womanhood and childhood; it will steal the coffin off the dead child; it will take the last crust of bread, and steal the milk from the mother's breast; it is a sneak and an infidel; it would close every church and rip the surplice off the body of the priest; its music is the ribaldry of drunkenness; its sermons are a collection of lewd, vile stories; it is a liar; if defies the jury box; it is heaven's worst enemy and hell's best friend; it spares none; it lies in wait for the unborn babe with a dirty blanket and bears it off to a life of squalor and want; it cocks the pistol of the assassin; and every anarchistic plot in this country has been hatched in saloons.—Billy Sunday.

The Stranger Could Preach.

Late one Saturday night there arrived at a town in the mountainous regions of Pennsylvania, a total stranger, a tall, gaunt, light-complexioned man, with rather low retreating forehead and high cheek bones. He spent the night at the public house, and the next morning made his way to the Methodist church, and accosted the pastor, telling him he was a brother in the ministry.

He seemed so awkard and plain in appearance that the pastor was half inclined to omit the courtesy due a brother preacher of asking him to deliver a sermon. If he inquired of the stranger as to his name, he failed to catch it, and had no definite idea to whom he was speaking. His request for the stranger to preach was therefore in the most formal and constrained manner. The stranger readily agreed to fill the pulpit; and the pastor's chagrin was evident as he resigned himself to his fate.

The visitor commenced in a low and deliberate tone, but warmed as he proceeded, and preached a most powerful sermon, and everybody in the audience whispered to his neighbor, "Who is he?" Before he had taken his seat the pastor had him by the hand.

"What did you say your name was?"

"Simpson," was the reply.

"What! Not the Bishop?" said the startled preacher.

"That is what they call me," said the tall, gaunt man.

The minister instantly sprang to his feet and shouted:

"You have just had the privilege of listening to Bishop Simpson. Let us sing, 'Praise God from whom all blessings flow'."

It is not safe to judge men by the outward appearance. John B. Gough was an ordinary-looking man, with his hair almost down in his eyes; the beginning of John P. Durbin's sermons was almost dull enough to make one wish he had stayed at home, while the end blazed like a shower of falling stars. God has great preachers still on earth. Keep your eyes and ears open, and you may both see and hear them.—The Christian.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Death Penalty.

After having been banished to the store-rooms of the state for three years, France has again dug the guillotine out of dust, oiled it up and set it about its ghastly work. It appears that the mild tempered President Falliers has not been able to overcome the clamor of the French people and press for gore and has given away to their demands for the execution of a number of convicted criminals. There is something despairingly pathetic in the expression he used when affixing his name to the death warrants. "If France wants blood she shall have it." If we are to trust the reports given in the press of the consequent executions, the scenes that took place at the public cutting in two of the condemned criminals were anything but a credit to modern civilization and might have been better suited to the times of the French Revolution when the whole nation was drunk with the blood of victims.

The putting to death of persons convicted of high crimes has always been a measure of which the majority of mankind generally approved. That murder is the most horrid crime with which society has to deal every one will admit, but killing the killer seldom protects society from a crime that is so seldom repeated. For the State to say, as some one puts it, "you have committed murder, therefore I will murder you" only adds another wrong to the one already committed, and two wrongs never make a right.

The imposing of the severe punishment of death upon a criminal unjustly disgraces and punishes the innocent family of the condemned wrong doer and marks them forever for a sin with which they may never have had a thing to do. The proper attitude toward this awful custom should be one in which the law "Thou shalt not kill" is upheld rather than violated as it is in a judicial killing. A life imprisonment without the possibility of a pardon, prevents further killing on the part of the murderer as much as putting him to death. The barbaric thirst for vengence which an execution satisfies ought not to have a part in the law of a Christian state. Killing is not a safe way of doing justice. Too often a conviction must be obtained upon circumstantial evidence and a certainty of the guilt is not established by direct proof. An error in judgment in a case of this kind leads to a great wrong which cannot possibly be righted. Better a thousand guilty ones getting not quite all they deserve than one innocent man put beyond the reach of any effort to make right an awful wrong done to him.

Our church has always been against capital punishment. Our holding to the doctrine of non-resistance leads us to oppose the shedding of any kind of human blood. This opposition to legal murder is one of the many things for which we have stood for generations, which is now finding support among many of the advanced thinkers and teachers of our age.

Our people have always refused to serve in juries whose verdict could bring the one they tried to the gallows and we hope that our record in this regard will be kept clean. To keep it so, however, our teachers and preachers should bring the gubject continually to the notice of our people. It is surprising to find how often some one turns up in the most unexpected quarter and asks "what is the teaching of our church on this matter?" It would be well for us as a church to keep the matter so much before our people that we might feel secure that no blunder along this line would be committed by some one ignorantly accepting service on a jury to try a man for his life.

There are several notable examples of men in our church to whom high civic offices were open, but who, because the places involved a part in sending men to death refused them. Such sacrifices are an honor to the men and the church. Let us hope that for the good of our church, all the consciences of our people may ever remain tender on this matter of capital punishments.

G.

Your renewal to "The Mennonite" and one new subscriber for only $2.50.

Mennonite Book Concern,
Berne, Ind.

Correspondence.

UPLAND, Calif., Feb. 2.—The Mennonite church of Upland had a veritable feast of good things during Missionary Penner's presence here. His time was much limited but we had the pleasure of having him in three services. Very few of our people had any conception of India's needs for gospel workers, of the vast extent of the field, and of the great opportunities for bringing light to those who have for many centuries lived in such utter darkness.

The Mennonite church of Upland will have a greater interest in missions because of these meetings than ever before and will surely be more liberal in contributing for this line of work as was evidenced by the free contributions at this time.

Nearly every one was disappointed that Bro. Penner's visit here was so limited. The earnest prayers or many will follow him to the foreign field.

WADSWORTH, Ohio, Feb. 6.—Our S. S. for the ensuing year has been placed entirely into the hands of the younger generation. We consider this a splendid movement, for there is no time like the present to begin anew. We feel that this will be a great help to our school, for no hands are so able to push to the front like the young and strong. Shoulder to shoulder as we are now we cannot fail. The officers as they stand are,—Supt., Howard D. Yoder; Asst. Supt., John B. Yoder; Sec., Charles Rickert; Treas., Fred Houder; Org., Elsie Hartman; Chor., Mrs. Will Overholt and Lib., Sophia Beery.

On the eve of Jan. 10th, union services were held at our church. The service was in the shape of a temperance lecture and a rousing one. The speaker was no other than Rev. James Rutlege, so well known for his untiring and ceaseless warfare against the saloon.

Three of our members have been on the sicklist for some time. They are Mrs. Emma Shelly, Mrs. Anthony Overholt and Mrs. Julia Schall. We hope soon to hear, however, of their convalescence.

Last Sunday evening marked the close of one of the most profitable series of Special Meetings we have ever had. They were of two weeks' duration. The sermons were founded on the Searching Questions of Jesus. In order they were as follows:—A question of Aim, John 1:38; of Watchfulness, Luke 22:46; Health, John 5:6; Knowledge, Luke 10:26; Desire, Matt. 20:32: Motive, Mark 9:33; Seevice, 20:6; Loyalty, Jno. 6:67; Excuses, Luke 5:22; Love, Jno. 21:15; Profit and Loss, Mark 8:36; Personal Experience, Jno. 18:34; Faithfulness, Matt. 26:40.

Our pastor, Rev. Grubb, conducted the meetings unassisted, and the Lord blessed his labors abundantly. Beside the souls that were led to Christ, there are many who have been brought nearer to their Savior than they ever were before, and have secretly resolved in their own hearts to follow Jesus with more willing feet. The special music rendered during these meetings was excellent, and highly appreciated.

On last Lord's Day morning the latter part of the old adage—Laugh and the world laughs with you, weep and you weep alone, proved an exception to the rule. After singing the last hymn Rev. E. F. Grubb read a letter from the Mission Board calling him to a new field of labor at Los Angeles, Cal., also his acceptance of same, and resignation from this congregation. The appropriate time for the singing of the hymn was wisely chosen. The high esteem with which he and his family are held here was plainly visible throughout the entire congregation, which was very unprepared to receive this message. We can hardly understand why we must suffer this loss, but of a truth,—"The Lord moves in a mysterious way, His wonders to perform."

Switzerland's War on Drink.

Eight years ago when I was about to make my first trip abroad, my traveled friends began to fill me up with advice. Among many things they said nothing more emphatically than this:

"Now when you go on the Continent you must be very careful about the water. Nobody drinks water on the Continent. It really isn't safe. So when you go to Germany you must order beer and when you go to France and Switzerland and Italy you must order wine. No matter now about your religious or temperance scruples, my dear fellows; it really won't do for you to drink the water, you know.

"Besides, the hotel-keepers expect their guests to order beer or wine. It is the custom of the country. They count on it in running their hotels, and if you don't do it they will look on you as mean and niggardly. Therefore for your reputation's sake, [save the mark!] as well as for your health's sake, you must eschew water and drink the beverage of the country."

This, mind you, to me as a Christian and a minister! Nay, the advice itself came from Christians, and, I regret to say it, from ministers also.

TOURING EUROPE ON MINERAL WATER.

Well, I went throughout Europe traveling in Germany, France, Switzerland and Italy, and pertinaciously, with malice prepense, used the water everywhere, without injuring either my health or reputation. True, in some places I was looked at askance when I refused the wine list, but in such cases I quickly "fixed it up" by ordering mineral water.

In more than one instance also did I prove my friend's advice unreasoning and illogical, for notwithstanding what they said about the added income from the wine and beer which you were expected to order, I found it, once at least, dearer to order than the wine.

It was on a dining car going from Heidelberg to Basle. The lunch was three marks, wine included. The waiter in serving my order brought me a large bottle of red wine and set it down by my side. I said to him quietly in my best German: "I don't want this." The man looked at me in astonishment. "*Wasser! wasser!*" he said, as if he surely could not have heard aright, and then a great light breaking over him, he said "*Ja! ja!*" and straightway brought me—a bottle of Apollinaris! The wine, remember, was free, but when my bill came, though I had rejected the wine, they charged me extra for the water.

Now to bring my story down to date and introduce the dramatic contrast. Eight years have passed—eight years of activity on the part of the Christian people here, eight years of agitation along temperance lines—for, strange though it may seem, there is temperance activity here—and I am again in a land where vineyards cover every hillside and where the fruit of the grape is, or was, considered a necessary adjunct of every meal but breakfast.

TREMENDOUS CHANGE OF HABIT AND SENTIMENT.

What of conditions now? For ten days I have been in a large summer hotel, or mountain resort, with 250 guests, and never once have I had the wine list put before me nor been asked what I would have to drink. Nay, more; I have before me a bill of fare which says at the bottom in French and German: "*Demandez ici les vins sans alcool;*" "*Verlangen Sie hier alkoholfreie Weine.*" That is to say, "Ask here for alcohol-free wine," or "wine without alcohol."

This is certainly a long step in advance in eight years, but there is much more than this to tell. In many of the cities and even in some of the smaller places I have seen signs on some of the hotels reading: "*Hotel sans alcool.*" Think of it, a temperance hotel in wine-drinking, Continental Europe!

Observing these signs of the times, I of course was constantly on the outlook for others of like import, and was not surprised to find, later, placards stuck up on bill-boards, barn doors and fence corners with flaming headlines and very vivid, suggestive pictures. The headlines might not have attracted my attention, as my command of French is nothing to speak of, but the pictures could be understood at a glance, so that he who runs might read. They represented two armies, one with necks and heads sticking out of beer, wine and whisky bottles; the other an army clad in clean and polished mail, to represent the whole armor of God, with the Christian and Swiss cross upon their breasts. As these advanced, the picture had them saying: "We will conquer in the name of the Lord."

HOW THE MOUNTAIN REPUBLIC SMOTE ABSINTHE.

And then I slowly read the placard. It was issued by the "Sons of Switzerland Temperance Society" and was calling the attention of the people to the vote to be taken July 5 in all the cantons of Switzerland for the absolute prohibition of the sale of absinthe throughout the nation. It depicted graphically the horrors of the drink traffic, and especially the crimes of this deadly liquor. It told of the widows and orphans it had made, of the shiftlessness, laziness and vice it bred in men; of the increasing murder, violence and crime of every sort for which it was responsible, and urged all good men to vote against it at the coming election. Altogether indeed it read just like a local option campaign document in America.

And then I read the other side. The brewers, distillers, hotelkeepers and wine merchants had banded together and got out their documents and posters, which they placed side by side with their opponents'. They said the temperance movement was infringing the liberties of the people, that it was being proposed only by the sanctimonious and overly pious, that it would destroy their business and the people's pleasure, and that indeed it was but an entering wedge that would lead to the prohibition of all liquor-drinking. Altogether it just read like the documents that the brewers and distillers and saloon-keepers have been flooding America with during the late temperance "uprising."

And what of the result? Well, on July 5 (which was Sunday, by the way—a pretty good time to vote for temperance) the people went *en masse* to the polls from their churches and meeting houses and voted against this, the most damnable liquor that was ever distilled, in such overwhelming numbers as to give a clear majority of 103,000 votes.

Oh, yes, it's only against absinthe, but remember, it's "an entering wedge." Remember the "alcohol-free wine" on the hotel menus. Remember the hotels "*sans alcool.*" Remember the "Sons of Switzerland Temperance Society" and the host of godly ministers and Christian workers that are fighting against this curse, and it is not vain to hope that in the years soon to come another vote will include all malt or spirituous liquors and the victory be just as sweeping and overwhelming.—*Rev. William Carter, Ph. D., in The Interior.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 21.—PILGRIM'S PROGRESS SERIES II. THE SLOUGH OF DESPOND. Ps. 69, 1—4, 13—18; 40, 1—3.

QUESTIONS.

1. What was the Slough of Despond?
2. What was its origin?
3. How did Christian get into it?
4. How could he have avoided it?
5. What is the cause of despondency for us? Ps. 42, 1—4.
6. How can we get out of it? Ps. 42, 5; Ps. 91; Matt. 11, 28.
7. How can we avoid it? Rom. 5, 1—5; Phil. 4, 4—7.
8. How did Despondency overcome Elijah? 1 Kings 19, 1—8.
9. How did despondency overcome John the Baptist? Matt. 11, 2—6.

MEDITATIONS.

There seems to be a law in nature and in the spiritual world, that after a time of affluence there comes a time of want; after the tide the ebb; after a time of exceeding joy a time of discouragement.

Christian after leaving the city of Destruction, while picturing unto Pliable the joys which were awaiting them when they would reach their destination, falls into the Slough of Despond; which Bunyan describes as a very miry slough. Pliable, discouraged, got out of the mire on that side of the slough which was next to his own house; so away he went.

Help, who drew Christian out of the Slough of Despond told him: "This miry slough is such a place as can not be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place."

The reason, why Christian fell into the Slough of Despond, was that he was heedless, for "there were certain good and substantial steps, placed even through the very midst of this slough." If the had watched for these steps, he might have avoided falling in.

Can despondency come to a true Christian? Not if we are in constant communion with our loving Heavenly Father through His beloved Son, Jesus Christ. And yet there are few Christians, who have not experienced such times of despondency and generally after they have enjoyed special times of joy and refreshing. This is partly a reaction, but often occasioned by physical conditions, when we suffer not physical pain, but a general lowering of the vitality from one or the other abnormal physical condition. The devil begrudges us the joy and happiness, which we find in Christ, and especially in the beginning of our Christian life, he awakens many fears and doubts.

Elijah, after having by his prayer brought down fire from heaven, so that Israel had to acknowledge: "Jehovah is God," "Jehovah is God;" meeting with disappointment and threatened persecution, becomes so discouraged, that he wishes to die, but God deals with him kindly and after appearing to him He gives him new work.

John the Baptist experienced a similar despondency; when he was in prison, and heard of the deeds of Christ, he sent some of his disciples to ask, whether he was the One to come, or whether they should look for another.

QUOTATIONS.

Rev. Robert Johnson gives a case of extreme despondency, resulting from physical debility. The lady overcame by looking to Jesus, and triumphed most gloriously during sickness and in death.

The greatest geniuses seem to be subject of despondency. Such was Shakespeare, who, at such times, thought himself no poet and Raphael, who doubted his own right to be esteemed a painter. One great preacher hid himself for shame in a graveyard, and others have wished

that they could do so. More make the opposite mistake, and imagine themselves to be what they are not.

Rev. Thomas Collins, in visiting one of his parishioners, found her in a very depressed condition. She had her infant in her arms. Mr. Collins said, "Drop that little one upon the floor." With an air of wonder at such a request, she refused. "Well," said he, "for what price would you do it?" "Not for as many sovereigns as there are stars." "You would not?" "No, I would not." "And do you really think that you love your feeble children more than the Lord does His?" Her face brightened, and, aided by that lesson from her own maternal love, faith grew strong.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Feb. 21.

Subject: Stephen, the First Christian Martyr. Acts 6:1 to 8:3.

Golden Text: They stoned Stephen, calling upon *the Lord* and saying, Lord Jesus, receive my spirit.

The following notes on this lesson are taken almost verbatim from the International Revision Commentary edited by Philip Schaff:

The second great preacher of the Apostolic church was not an Apostle. Stephen, no doubt was converted under the preaching of the Apostles, but God's purpose in anointing him so abundantly with the gift of eloquence, and permitting him to be the first martyr was perhaps to keep the early Church from too great reverence for the Apostles, and teach us that God is not bound to any particular order of men to carry on His work. The seven were appointed to preside over the daily ministration (v. 3), but they did not confine themselves to that. Philip, one of their number, is expressly called the Evangelist (ch. 21:8). Stephen was an ardent representative of liberal evangelistic views. He did not confine himself to the preaching of the resurrection, but following the Lord's predictions, he declared fearlessly that the exclusively Jewish rites were to pass away, and the temple itself be destroyed. A new dispensation had come. Christ was to be all and in all, and God was to be worshipped neither at Jerusalem nor on Gerizim exclusively, but everywhere.

If Paul, who was of the synagogue of them of Cilicia, having been born in Tarsus, a city of Cilicia, heard Stephen, this particular tone of his speech must have empressed itself deeply upon him, who was to be the Apostle of the Gentiles.

Stephen's angelic expression of face was indicative of the feelings reigning within his heart. He had a confident trust in Christ, felt it a great joy to be able to elucidate God's plan of redemption, and looked forward to the transcendant glory which would be his when the persecution had done its utmost and satisfied itself with his blood.

It is well to have a ready command of Scripture that we may be able to give a reason for the faith that is in us (1 Pet. 3:15). Stephen showed great ingenuity in his answer to the high priest's summons (v. 1). But the facts of his reply were all from the Scripture and largely in its very language.

The meaning of God's promises may be mistaken by those for whom they are specially meant. God had spoken plainly through Moses and the prophets. But when Stephen explained from the Scriptures that the Mosaic dispensation and the temple were only temporary, not permanent, these things were 'counted as a *strange* thing' (Hos. 8:12). Students may know the letter of Scripture by heart, yet miss its intent and purpose.

Stephen experienced the truth which his speech brought out, viz., that noble sins are not always honored in this world, nor good men always well treated. But in such cases, God receives those whom men reject and cast out. The judgments of men may be and often are very far from agreeing with the judgment of God. These men condemned Stephen as unfit to live; Jesus at the right hand of God in heaven stood ready to receive him and crown him with life eternal.

He who looks up to heaven (v. 55) is not apt to be distracted by the passions of earth and sees no darkness in death. Under the shower of cruel stones, Stephen "fell asleep." A sad but sweet word, says Bengel. "God giveth His beloved sleep" (Ps. 127:2). Death is not night but a sleep, not the end of all but the portal. Stephen's career was cut off early on earth; but he lay down to awaken in the glory beyond. The calmness of Stephen and the spirit which he manifested in those harrowing moments ending in his death are inexplicable except on the ground of his absolute faith in the resurrection. Men do not die and die so peacefully for a theory.

Stephen's speech and death had a strong bearing on the future of the Church. Saul (v. 60) saw Stephen die, and in all probability heard him speak. Stephen was the first to meet in a bold and comprehensive way the great question of the relation of the Gospel to the Law, of the new dispensation to the old. Paul afterwards spent much time declaring and defending the position here taken by Stephen on this question. We can not help admiring the wide sweep of Stephen's vision. This characteristic of his conception of Christianity, as well as his intrepid boldness, justify the view that if he had been spared, he would have developed into a champion and missionary of the faith such as Paul became. In Saul's heart the seed of the martyr's words, and his peaceful joyous looks in death, germinated into conviction of the truth of the Gospel.

Persecution scattered the Church and produced much suffering, but it did not dampen the ardor of the early Christians. God had in His wise providence kept them together in Jerusalem until many had become strong in the faith. Though they were driven from Jerusalem they carried the Gospel with them. "There is that scattereth and yet increaseth." The church at Jerusalem was scattered, but churches in Samaria, Antioch, Cyprus and other places sprung up from the seed planted by the believers.

Marriages.

Erb—Moyer.—On Jan. 30, 1909, at the home of the bride's parents, Mr. and Mrs. Jos. H. Moyer, by Rev. A. S. Shelly, Effenger M. Erb and Orpha O. Moyer, both of Bechtelsville, Pa.

Beatty—Brumbaugh.—On Feb. 3, 1909 by Rev. A. S. Shelly, at his residence in Bally, Pa., Thorne Beatty and Zula Brumbaugh, both of Bally, Pa.

Contributions.

Congregation at Pulaski, Iowa, for Relief Commission of General Conference by W. W. Miller, $15.00.

From the C. E. Society, Mennonite church, Berne, Ind., for earthquake sufferers in Italy by J. F. Lehman, $25.00.

Gratefully acknowledged,
Harrison Landis, Treas.

For Foreign Mission.

During the month of January, 1909, the following gifts were received.

I. General Fund. From the Mennonite Mission Society, Trenton, O., $46.49; Tabor Mennonite church, Goessel, Kan. $22. Hoffnungsau church at Buhler, Kan. $57.56; Young People's Union, Eastern conference, for Annie Funk for a native worker in India $82; Upper Milford Men. church at Hosensack, Pa, $25; Men. church at Canton, Kan. $8.45: German school at Medford, Okla., for P. A. Penner's station, $9.45; Men's Bible class of the Halstead S. S., Kan., a Christmas gift, $9 25; Neuhoffnungstal church at Meno, Okla., children's Christmas gift, $17 08; Men. church at Great Deer, Sask., first mission collection, $8; Men. church at Longham, Sask., first mission col. $7; West Zion church, Moundridge, Kan. $17.50; S. S of the Hoffnungsfeld-Eden church at Moundridge, Kan. $28; Friedenstal church at Gotebo, Okla. $16; Johannestal S. S., Hillsboro. Kan. $29.84; sale of mission albums, by B. T. Thiessen, $7.75; Zion church, Donnellson, Ia. $5 91; Ladies' Sewing Soc. of Halstead church, Kan. $26; Hillsboro Men. church, Kan. $22 50; Men. church at El Reno, Okla. $13 50: Hebron church, Buhler, Kan. $34.34; Quirling's church at Delft, Minn. $6.85; Hillsboro S. S., Kan., for P. J. Wiens' asylum in Champa, $10; Hillsboro S. S., Kan., for Kroeker's orphanage at Janjgir $10; August and Henrietta Hildebrand, Karston, S. D. $10: Sewing Society of the Bergtal church at Korn, Okla. $82 60; Helena N., Korn, Okla. $5; S. S. of the First Men. church, Newton, Kan., part of the Sunday collections, $20.44; Alexanderwohl church at Goessel, Kan. $111 60; Herald Men. church at Bessie, Okla. $49.18; Men. church at San Marcus, Cal. $10; Bro. and Sister Jacob B. Reimer at Buhler, Kan., a thank offering at their silver wedding, $25; mission friend, Upland, Cal. $100; S. S. of the First Men. church, Reedley, Cal. $45; First Men' church, Reedley, Cal. $40.75; Elnsiedel church at Hanston, Kan. $9.50; S. S. of the church at Arlington, Kan. $18 77; S. S. of the Zion church at Dallas, Ore., a Christmas col. $3.50; John Warkentin, Gotebo, Okla., for the new station in India, $35; Friedenstal Men. church at Lorena, Okla. $5 81; Pandora Y. P. S., Ohio, $31.05; Summerfield Men. church, Ill. $30; Bergtal Men. church, Korn, Okla. $11.65; Pandora Men. church, Ohio, collection on Thanksgiving Day. $208.28; J. A. Funk's church, Canton, Okla., for new station in India, $5; late Mrs. Catharine Schrag, Moundridge, Kan. $50; S. S. of Grace Men. church, O., $60.94; proceeds of sale of mission gifts on Thanksgiving Day, First Men. church, Newton, Kan. $110 56; mistake in the order No. 178, $1; Hoffnungsfeld-Eden church, Moundridge, Kan. $15; third installment received from friends for the support of enlarging the Hillsboro Preparatory School, $400; Men. church at Beatrice, Nebr. $90 39; Mission Soc., Summerfield, Ill. $50: children's Mission Soc., ditto, $10; sale of India photos, Mennoville church, Okla. $3.15; S. S. of Halstead church, Kan. $14 36; Girl's Sewing Soc. of West Zion church, Moundridge, Kan. $3.10; Emmaus church, Whitewater, Kan., additional, $10; Friedenstal church at Lehigh, Kan. $18.

II. For Orphans in India. From Sukhwara Scc., Bethel College, Kan. $20; S. S. of Zion church at Dallas, Ore. $2 32; widow K. Martins, Medford, Okla. $5; Upland, Cal., Y. P. S. & Mission Soc., for an orphan at Kroeker's, $30.

III. For Lepers in India. From widow Jacob Buhr, Edenburg, Can. $5; Jacob Buhr, ditto, $5; Halstead Ladies' Sewing Soc. Kan. $10; S. S. of Bethel church, Mo. $14.36; widow K. Martins, Medford, Okla $15; late Mrs. Catherine Schrag, Moundridge, Kan. $50; M. S. Society, Upland, Cal. $10; Peter H. Reimer, Medford, Okla., $5.

IV. For India. From Y. P. Union of Eastern Conf. for Annie Funk, for a native helper, $82; Halstead Ladies' Sewing Soc. for a Bible woman in India, $25; ditto, for medicine in India, $10. Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

News of the Week.

Domestic.

GOVERNMENT WILL INTERVENE

Against Anti-Japanese Laws

President Roosevelt Serves Notice That Johnson Bill Must Not Pass.

Washington, Feb. 8.—"The policy of the administration is to combine the maximum of efficiency in achieving the real object which the people of the Pacific slope have at heart with the minimum of friction and trouble, while the misguided men who advocate such action as this against which I protest are following a policy which combines the very minimum of efficiency with the maximum of insult, and which, while totally failing to achieve any real result for good, yet might accomplish an infinity of harm."

In this language President Roosevelt to-day, in a long telegram to Speaker P. A. Stanton, of the California assembly, set forth the government's view of the anti-Japanese school legislation now before that body. The president stated that the bill gives just and grave cause for irritation and that the government would be obliged immediately to take action in the federal courts to test such legislation because it is held to be clearly a violation of the treaty obligations of the United States. The telegram to Speaker Stanton was sent only after a conference with Senator Flint and Representative Kahn, of California, and F. K. Lane, of the interstate commerce commission.

The President's message says further: "The Japanese government is loyally and in good faith doing its part to carry out this policy, precisely as the American government is doing. The policy aims at mutually of obligation and behavior. In accordance with it the purpose is that the Japanese shall come here exactly as Americans go to Japan, which is in effect that travelers, students, persons engaged in international business, men who sojourn for pleasuae or study, and the like, shall have the freest access from one country to the other and shall be sure of the best treatment, but that there shall be no settlement in mass by the people of either country in the other.

"During the last six months under this policy more Japanese have left the country than have come in, and the total number in the United States States has diminished by over 2,000. These figures are absolutely accurate and cannot be impeached. In other words, if the present policy is consistently followed and works as well in the future as it is now working, all difficulties and causes of friction will disappear, while at the same time each nation will retain its self-respect and the good will of the other. But such bill as this school bill accomplishes literally nothing whatever in the line of the object aimed at and gives just and grave cause for irritation; while in addition the United States government be obliged immediately to take action in the federal conrts to test such legislation, as we hold it to be clearly a violation of the treaty."

Anti-Jap Strength Seemingly Wanes.

Sacremento, Cal., February 8.—Only five senators favored agitation of the anti-Japanese question when the matter was called up to-day by Senator Marc Anthony, of San Francisco. The senate decided by a vote of 25 to 5 to defer until next Thursday its action upon the report of the committee on executive communications, which advises against legislation aimed at the Japanese.

Senator Anthony's bill providing for submitting to the voters at the next state election the question of prohibiting Asiatic immigration was favorably reported this morning.

Nevada Measure Will be Killed.

Carson, Nev., Feb. 8.—The assembly bill prohibiting Japanese and Chinese from acquiring lands or acting as corporation agents reached the senate to-day. Instead of referring the measure to the federal relations committee as was done in the assembly, the senate sent it to the judiciary committee along with the anti-Japanese resolution. It is almost certain that the bill will sleep in this committee or be reported unfavorably.

Oregon Gets Into the Fight.

Salem, Ore., Feb 8.—Vigorous protests are coming to the senate resolutions committee against Senator Bailey's resolution memorializing congress to extend the Chinese exclusion act to include all Asiatics. These protests are coming principally from personal friends of President Roosevelt in Portland and from the Japanese vice consuls stationed at Portland. Those offering the resolutions are urging that Japanese be exempted from its sweeping provisions.

Segregation Bill in Nebraska.

Lincoln, Neb., Feb. 8.—Representative Jerry Howard, of Douglas county, to-day announced in the house of representatives a bill to segregate Japanese and Chinese laborers from American workmen. The measure provides that the Japanese and Chinese must not work in company with white men and must not be employed in the same building.

Great Religious Meeting of Laymen.

Pittsburg, Feb. 7.—The most important conference of the Protestant church laiety said to have ever been held in this country will take place here February 26. Executive officers representing men's organizations with 1,000,000 members will meet. The conference will follow and be a part of the third annual convention of the Presbyterian Brotherhood of America to be held here February 23, 24 and 25. On February 26 the executive officers of the following church organizations will go into conference: Episcopal Brotherhood of St. Andrew, Interdenominational Brotherhood of Andrew and Philip, Baptist brotherhood, United Presbyterian Mens' league, Congregational brotherhood, Methodist brotherhood, Men's Movement of United Brethren church, Southern Presbyterian brotherhood, League of Universalist Laymen, Canadian Presbyterian brotherhood, Men's Movement in Christian church, Presbyterian Brotherhood of America. One of the important features will be the discussion of a proposition to arrange for co-operation for municipal and social improvements.

Canal Jury has Recess.

New York, February 9.—The several employes of the New York World who, a week ago, were notified to appear to-day to give their testimony in the Government proceedings against the Press Publishing Company, in connection with alleged libelous statements regarding the Panama canal purchase, were informed to-day, when they appeared, that their attendance was not required. The grand jury did not meet and no intimation was given as to when its consideration of the Panama charges would be removed.

It was learned to-day that Douglas Robinson, brother-in-law of President Roosevelt, whose name was mentioned frequently in the articles which are the subject of the present inquiry, has given his testimony in this case before the Federal grand jury.

Religion in Schools.

Chicago, Feb. 7.—The sixth general convention of the Religious Educational society, organized to encourage among colleges and public schools a systematic attention to religious matters, will assembly here next Tuesday for a three days' session. Prominent speakers from this country and abroad are to attend. Great Britain is to be represented by James Bryce, the British ambassador. Since the founding of the association by the late Wm. R Harper, former president of the University of Chicago, five years ago, educators and ministers of various denominations have entered into the work and the literature, embracing many volumes, has been sent all over the world. The extension of the work was done largely by a visit of Prof. Francis G. Peabody to Great Britain.

It is likely that an important part of the sessions will be devoted to questions pointing to Sunday-school teaching methods. A feature of this discussion will be whether the function of the Sunday-school is to teach church and Bible history as simply history. How religions may be introduced into what are non-religious educational institutions will be another subject. The relation of religious education to race problems will be discussed by President S. J. Mitchell, of the University of South Carolina. President Eliot, of Harvard university, will speak on the "Ethics of Industrialism." Many other speakers will be heard.

Qualtrough Gives up His Battleship.

Gibraltar, February 6.—Capt. Edward F. Qualtrough, of the battleship Georgia, having been found guilty by court-martial of being intoxicated while on duty and of conduct prejudicial to the good of the navy, has been suspended from duty for six months, with an additional punishment of the loss of ten numbers in rank. Rear-Admiral Sperry, commander-in chief of the United States Atlantic battleship fleet, which started on its homeward voyage to-day, approved the findings of the court-martial, but the Secretary of the Navy must take official action on the recommendation for loss of members.

Great Battleship Fleet Sails for Home.

Gibraltar, Feb. 6.—The battleship fleet began preparations for departure at 9 o'clock this morning, and at 11 o'clock the ships steamed away, bound for Hamption Roads, where they are due February 22.

Lost in Death Valley.

San Bernardino, Cal., February 9.—The Melrose party of seven persons, which left Nevada recently and became lost in the Death Valley region, has been rescued by searchers, who found the lost prospectors huddled together in a cave in the Panamint mountains, where they had taken shelter from the heavy showers.

For three days the men of the party had been without food, the scanty supply being only sufficient for the two women and children. A short time before their rescue they had shot two jack rabbits. One of the children was ill, but was recovering, despite the unusual hardships endured. They attribute their going astray to the lack of desert sign posts.

Harriman Merger Case Up This Week.

Cincinnati, O., February 7.—The case of the government against the Union Pacific Railway company, E. H. Harriman and others, filed a year ago in the United States courts to break up what is claimed to be a merger of the Harriman lines, is scheduled to be heard in this city on Tuesday next.

Special government examiners have been here the past week and have subpoenaed witnesses whose testimony is desired. These include prominent railroad men, receivers and shippers from this city, Hamilton, Springfield, Columbus and other Ohio cities.

Foreign.

Chinese Officials are Dismissed in Disgrace.

Pekin, February 6.—Chen Pi, president of the board of communications, and three under secretaries of the board were to-day dismissed in disgrace.

Recent dispatches from Pekin set forth that Chen Pi had been impeached on charges of corruption. The recent failure of the board of communications to float a domestic loan of $5,000,000 for the purpose of paying the shareholders of the national telegraph system embarrassed the government seriously and Chen Pi in December began negotiations with British, French, German and Japan banks for this sum.

The terms imposed were described as humiliating to the central government. Chen Pi is the second high official to be dismissed from office since the death of the Emperor and dowager Empress of China last November. His dismissal follows that of Yuan Shi Kai, a member of the Grand Council, by about five weeks. Chen Pi is a native of Fukion. He is a metropolitian graduate of 1877, and he has held various public offices, including the governship of Pekin, since 1901.

German Emperor Welcomes Uncle.

Berlin, February 9.—King Edward of England and Queen Alexandra arrived in Berlin, this morning, from London, and were welcomed by Emperor William and the German authorities. The city was gaily decorated in honor of the visitors, and large crowds gathered in the streets, which were liberally decorated with flags, to witness the procession to the palace.

The visit of King Edward is the first state visit of a British monarch to Berlin in nearly two centuries.

Unemployed in Demonstration.

The unemployed attempted a demonstration at the time King Edward was driving to the palace, but they were subdued by the police and several arrests were made. Fifteen meetings of unemployed were held in various parts of the city this morning and resolutions were adopted against what was characterized as the inadequate measures of the city government in the matter of nonemployment and demanding radical socialistic remedies.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, FEBRUARY 18, 1909. No. 7.

Loneliness.

By William Hervey Woods.

Angel, demon, seraph, man,
Through their tribes the tidings ran,
Till they gathered, great and small,
Thronging to the judgment call.
Shapes of Glory and of Fear
Side by side were ranged there;
All the firmament was faces,
Stars were crowded from their places,
Hill and plain and sea and skies
Now were naught but eyes, eyes, eyes.

"Summon such an one!" He came,
And before the Awful Name
Stood, and heard the silence broken,
Stood, and heard his sentence spoken;
Then on Space's utmost bound
Rolled a wave of thunderous sound,
Angel, demon, seraph, man,
"Welcome, and well done," began.

After in a heavenly place
Came a Great One face to face
With the saint, and wondering cried,
"Know'st me not? Yet at thy side
Stood I when the Judge was set."
"Nay: when I my Maker met,"
Answer came in steadfast tone,
"God and I were there alone."—Ex.

Abraham Lincoln's Former Home.

Items of News and Comment.

The Bible is full of promises of God's assistance for His servants. Expect help from God—in His own way.

Stephen, the first Christian martyr, triumphed in the hour of death.

Next Sunday, Feb. 21, baptismal services will be held at the Mennonite church, Berne, Ind.

The Board of Trustees of the Central Mennonite College will meet this week at Bluffton, Ohio.

The victory of the true Christian is expressed implicitly in the following passage of the Bible: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38—39.

Rev. George Lambert, on his tour to the Orient, has informed the editor, from Mombasa, B. E. Africa, Jan. 7, that he has arrived there after a 12-day voyage from Port Said. He passed the American fleet of 16 war ships in the Red Sea. He states that this is also an important post, where President Roosevelt is to come in April (1909) on his hunting tour. Bro. Lambert writes that he is enjoying the best of health, intending to start at once for the Interior about 400 or 500 miles to visit the mission stations of the African Inland Mission and to return in about thirty days.

On Sunday, Feb. 14, Rev. N. B. Grubb gave at the First church in Philadelphia an address on Lincoln based on clippings in his scrap book gathered during past years. The address was interesting and instructive, showing his close relation with the Mennonites both in association and beliefs,—his belief in prohibition and his ideas as an abolitionist. The church was beautifully decorated with American flags for the occasion.

Abraham Lincoln.

The centenary anniversary of Abraham Lincoln was celebrated throughout the Union on Feb. 12, 1909. Many precious expressions and singular incidents of this truly great character were reproduced at this occasion, of which we will give here only a few.

Mr. Lincoln said: "With malice toward none, with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the Nation's wounds; to care for him who shall have borne the battle and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

His appeal for prohibition, by passing an effective law, was implicit and decisive by advocating the following step in regard to the liquor traffic: "The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but aggravate the evil. If the prohibition of slavery is good for the black man, the prohibition of the liquor traffic is equally good and constitutional for the white man. There must be no more attempts to regulate the cancer; it must be eradicated; for until this be done, all classes must continue exposed, to become the victims of strong drink. The most effectual remedy would be the passage of a law altogether abolishing the liquor traffic."

One day, after Mr. Lincoln became a congressman, he was walking along the street, when he saw a little girl at the gate, crying. "What's the matter?" asked Mr. Lincoln. The little girl explained that she was going on a journey, no one had come for her trunk and she was afraid she would lose the train. "How big is the trunk?" was the next question, as the tall man pushed through the gate.—When he saw it Mr. Lincoln shouldered it, and very soon was striding down the street with the little girl trotting behind him. "Just like him," said people when they heard.

There was nothing too humble or too insignificant for Mr. Lincoln when an opportunity was presented to him to lend some one a helping hand—to a feeble child or to a person in a high position! Is it a wonder that he was called "King among men?"

He who ceases to kneel before the divine wisdom soon talks superciliously of the human, and ends with the worship of his own.

From Our Mission in India.

Missionary P. J. Wiens writes from Champa: Once more the Lord has permitted us to enter upon another year. In looking back upon the past we must exclaim: Lord, we are not worthy of all the manifestations of Thy love and goodness towards us. Joy and sorrow have reciprocated each other during the past year, which we entered under threatening clouds, but yet we had nothing to complain of and were spared from diseases and dire calamities during the same. The Lord has led us according to His love and grace. While there are things of which we would desire that they were different yet we console ourselves with the thought that the Lord knows best what is for our good.

Of changes in our mission here at Champa I have nothing to report save that Brother P. A. Penner left us in March and that the new workers, Brother and Sister P. W. Penner and Sister Anna Braun arrived here on November 19th. As we have no organized congregation here as yet I can not report of such a one. We have a small number of baptized orphans, of whom none are here at present. Our helpers are all from other missions. With these we have services every Sunday. But few from outside attend these services except on Christmas when many come with the expectation of receiving some gift. By the aid of some of our churches we were enabled to prepare a happy Christmas for them as well as for our lepers. Without these Christmas gifts but few of them would have shown friendly countenances.

Orphans:—Five orphans were received during the year, four girls and one boy. The two youngest of them soon died, as also Esther, one of our baptized girls, who died of tuberculosis during the hot season. One orphan girl had to be put into the asylum as she showed symptoms of leprosy. She afterwards ran away on account of the moral restraint exercised over her. Another one also left, so that two of our orphans ran away during the year. The present number of orphans is 7, of whom 3 are in the mission school at Bilaspur and the remaining four younger ones are living with Christian families. All are supported from the orphan fund, and it is to be hoped, that some of them at least will allow themselves to be trained as helpers.

Lepers: — Thirty-nine new lepers were admitted to the asylum during the year and four others returned who had ran away, 43 in all. Nine lepers died and nine went away without returning. We are sorry to state that to the latter some of our Christians belong, of whom we had expected that they would be a blessing to others, but instead have become an offense. May the good Lord be gracious unto them and bring them to repentance! The present number of lepers in the asylum is 91, 44 men and 47 women, boys and girls included. This makes 25 lepers more than at the beginning of the year. One leper woman was baptized during the year and 8 men have applied for baptism. These will be baptized after the chapel is completed.

Medicine: — We administered medicine to upwards of 2500 patients, afflicted with various diseases during the year. Minor operations were also performed. Many, however, had to be sent away on account of our limited medical knowledge. We are grateful for the help we are able to render to the suffering but we realize more and more our own imperfections in this line and the necessity of having a learned physician here.

Schools:—Two schools have recently been opened, one at Kusmunda, a village about two miles from here, and the other here upon the compound for the children of our helpers and for the children of the neighboring village. Both schools are promising, the former, however, will have the greatest number of pupils after a schoolhouse will be erected, towards the erection of which the inhabitants of the village have promised their assistance. But the greater part of the expense will no doubt fall upon the school treasury. A beginning has been made, but in India things progress very slowly.

As for ourselves we have nothing to complain. We are grateful for what we have. We never had any need. And if we can only adapt ourselves to our circumstances and be satisfied with what we have and what we can obtain we can be contented. We are blest with excellent health.

In regard to the success of the work we can also be satisfied. We can not expect a greater amount of success as long as we can not apply ourselves more fully to direct mission work. This will no doubt be better after two missionaries are stationed here. It is doubtful whether I will be able to visit many villages during this year. But little could be done during the past year in this line on account of the meager knowledge of the language. And then not every missionary is adapted for street preaching. It requires a good, strong voice, and this I lack.

May the Lord richly bless His work here and may all remember it in their prayers!

With greetings, yours,
P. J. & AGNES WIENS.

The Church and the Temperance Question.

Excerpts from the Proceedings of the Federal Council of the Churches of Christ.

The paper on the subject of Temperance was presented by Rev. Luther B. Wilson, of Philadelphia. The first part of the paper gave a brief but strong presentation of the evil effects of the indulgence of the appetite for intoxicating beverages, and the demoralizing results of the traffic in strong drink. It then takes up the question of the church's proper attitude, both as to the individual indulgence and as to the traffic, as follows:

The Church, if it sees clearly the facts as they are, can not be indifferent, can not be silent upon the subject. Statesmen worthy the name have fitly characterized this traffic in strong drink as the greatest promoter of disease, pauperism, ignorance, and crime in all the category of present ills,—and a wise statesmanship would declare its proper treatment is the greatest issue of our times.

What shall the Church do? Speaking after the manner of men the Church may be divided into the pulpit and the pew. The pulpit must publish in God's name its message for the quickening of conscience and the clarifying of moral vision. Whatever else it may declare concerning this traffic two utterances must be clear:

First we venture to assert there can be no course of safety for Church or Society except in the practice of total abstinence by the individual. With the appalling tragedies of the days before us can there be conceived in moderate indulgence such gratification as outweighs the dangers of excess? Is the wine cup safe in any house or any hand? If the hand that holds it be the hand of the strong, it can not be forgotten that many just as strong have been mastered and ruined by it. But if this is the really strong, yet the law for the strong is service and not self-indulgence. The day has come when with all the problems of our complex civilization to solve, and with the records of the past writ large for our reading, no man in any place, who has respect unto himself, or regards as worthy of his sacrifice the welfare of his brother man, should lift the wine cup to his lips.

The pulpit must be lacking in its knowledge of what the world well knows, or be recreant to the duty laid upon it if it shall not lift the standard of individual duty up to total abstinence and not one hair's breadth lower. Social drinking customs may obtain, and those given to indulgence are sensitive when such things are set forth in their true light, but if the pulpit is established of God not for the reflecting of popular opinion, but for the publication of the true and good then it must not fail in the utterance of its message, hoping, believing that manhood, yea and womanhood shall hear its utterance as the voice of God.

So much may the pulpit say. What shall the pew do?

First, accept that plea for personal sobriety, the rich and poor alike persuaded to an acceptance of the standard, but accepting that plea likewise against the traffic and going out with such endeavor as seems appropriate to such a conviction.

But who will claim that the Christian man has done his full duty when he has only abstained from the personal use of a curse so destructive? He should, to the full extent of his opportunity, use his influence for the removal of the temptation from the youth and from his brothers, who have already been weakened by heredity or indulgence. His influence should be exerted not only socially but politically as well, until the greatest curse which has afflicted the nations is banished from our entire land. In our land no evil can long withstand the power of the Christian Churches united.

And if the pulpit and the pew shall agree in the conviction that in respect of the use of strong drink, total abstinence is demanded of the individual, then it will follow that in respect of its sale, as a beverage, prohibition should be the policy of the state. It is not an academic question but one of practical morality. If the voice of every pulpit rang clear and the laity of every church republished the message, what must come to pass? It would be as if Sinai with its thunders and lightnings were at hand, and conscience in that presence would recognize the inherent sinfulness of such a traffic. Seeing the undivided responsibility attaching to the promotion of the iniquity many in private and public life would change sides, coming from the place of friendliness or of indifference over to that of opposition to the traffic.

Laws long upon the statute books, but as long inoperative would become effective. Privilege long ago secured for the correction of the ill would be utilized. Under the dominion of a new conviction the people would demand more wholesome laws for city, county, state, nation, and as the territory of prohibition grew would demand the right of safeguarding it against the invasion of organized greed, however reinforced or defended.

If the Church can not rear men capable of dealing with the world's problem, then it needs a new baptism of wisdom and of power. It would seem as though already God had spoken, as though the Church were awaking to hear and heed His voice. The cleansing of our land is going forward. In no other movement has the solidarity of the Christian Church yielded more significant results. The time is ripe for action.

The Church must exercise her function of leadership. She must not temporize, must not hesitate, must not compromise. Here is the opportunity for bringing to a speedy end this giant wrong that has outlived its day, this wrong whose continuance is an indictment against our mind or our conscience. Love and hate are complemental forces. If we love God we must hate that which opposes Him. If we love man we must hate those evils which work his wretchedness. If we love and are loyal to the Christ who died for man's redemption, then must we set ourselves resolutely and unreservedly against the legalized traffic in strong drink.

Home Circle.

Advice to a Young Man.

Remember son that the world is older than you are, by several years, that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer-windows; that when they died the old globe went whirling on, and not one man in ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder-head; shed the light of your wisdom abroad in the world but don't dazzle people with it, and don't imagine a thing is just so because you say it is. Don't be too sorry for your father because he knows so much less than you do; remember the reply of Dr. Wayland to the student of Brown University, who said it was an easy enough thing to make proverbs such as Solomon wrote, "Make a few," tersely replied the old man. We never heard that the young man made any—not more than two or three, anyhow.

Young men are useful, and we all love them, and we couldn't engineer a picnic successfully without them. But they are not novelties, son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out, but don't be so fresh you will have to be put away in the cool to keep from spoiling.

Don't be afraid that your merit will not be discovered. People all over the country are hunting for you; if you are worth finding they will find you.

A diamond isn't so easily found as a quartz pebble, but people search for it all the more intently.—*Bob Burdette.*

Try Him Wi' a Text.

Many a time has Satan succeeded in his efforts to overcome frail humanity, but in no case could he have done so if always and ever his victims had known how to use the "sword of the Spirit, which is the Word of God." "*It is written,*" said our Saviour in the wilderness, and "Satan departed from Him."

"What's wrang wi' ye noo? I thocht ye were a'richt," said one Scotch boy to another, who had recently been converted, but who was still disquieted and despondning. "What's wrang wi' ye noo?"

"Man, I'm no richt yet," replied the other, "for Satan's aye tempting me."

"And what dae ye then?" asked his friend.

"I try," said he, "to sing a hymn."

"And does that no' send him awa'?"

"No, I'm as bad as ever."

"Weel," said the other, "when he tempts ye again, *try him wi' a text*; he canna staun that."

This is the great remedy for temptation; and we can only conquer our adversary the Devil by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left.—Sel.

The Boy He was Looking For.

"There's a boy in the electrical shops that I want to recommend to your attention," said the superintendent of the Eureka Manufacturing Company, as he and the president came down the steps of the office at the noon hour.

"What about him?" asked the shrewd old gentleman.

"He has an inventive mind, and has already made several suggestions which had saved us a lot of money."

"How old is he?"

"Fifteen."

"Fifteen? He is a mere child!"

"But he has a man's head on his shoulders. There he is now—the little fellow that just threw that hand-spring. He's the queerest possible combination of childhood and manhood that ever I saw. What in the world is he up to?"

As the superintendent paused, a fair-haired slightly built lad disentangled himself from a crowd of fifty or sixty workmen who were hurrying into the street, and hid behind the corner of the building, peering keenly toward a figure coming slowly down the road. The object of his attention, a man of almost gigantic mould, was dressed in his working clothes, having evidently just come out of the rolling mill, where he had, no doubt, been pounding iron. In spite of his dirt stained garment he presented not only an imposing but an attractive appearance. His great head was firmly poised upon his broad shoulders. His features were strong, his blue eyes keen, and his heavy shock of hair so fiery red that his shopmates call him the "Volcano."

The boy permitted him to pass the corner, and then swift with an agile spring, bounded onto his huge back, and flung his arms around his neck.

"You little imp!" the two observers heard the giant exclaim, and then saw him hoist his evidently not unwelcome burden across his shoulders and start down the street on a run, the boo's musical laugh ringing out on the air, and the crowd cheering.

"That's his crony—Mike McGinnis," said the superintendent.

"Queerly mated pair," the president replied.

"Perhaps you never heard how they became friends."

"No."

"Well, this little shaver's name is Alfred Atherton. He lived in a little town up the state somewhere, and when his parents died, a couple of years ago struck out for himself, and came down to Cincinnati. For a few weeks he sold papers; then got into the messenger service, and finally landed here. He was good-natured and clever, making many friends, but exciting some hostility by his indomitable teetotalism. While he was not aggressive about his temperance ideas, it became perfectly evident that he disapproved of his shopmates' habits of 'rushing the growler.' They resented this, of course, ridiculing, abusing and tempting him cruelly. Nothing could move him, however, and they resorted to the scurviest trick you ever heard about. Eight or ten of the biggest and roughest boys in the shop devised a scheme to inveigle him into one of the saloons, and either persuade or force him to drink a glass of rum. Somehow or other they got him inside the door, and, failing to make him obey them voluntarily, began to threaten. 'We'll pour it down your throat,' they said. 'You will?' he cried, with flashing eyes. 'We'll see! My father fills a drunkard's grave, and I promised my mother on her dying bed that I'd never drink a drop! Now make me break that promise if you can.' With these words still on his lips, the little shaver flung off his coat, and set his back against the wall.

"In a jiffy the crowd was on him, and he went down, but fighting like a wildcat. Several of them held his hands and feet; others pried his mouth open, and one was just going to pour the whisky into it, when this same big Irishman sprang from his chair, and seizing them, one after another, flung them across the room as if they had been five-pound bags of salt. When he came to little Atherton, at the bottom of the pile, he picked him up, set him on the bar, slapped him on the back, and said to him: 'You little spalpeen! You make me want to sign the pledge.'

"'Then do it,' said Atherton.

"'But I can't keep it.'

"'You can, with the help of God,' the boy replied.

"There was something about the honest look in his eyes and the clear ring in his voice that made the giant tremble. He had been a terrible man, you understand, having taken to drink on account of the death of his little child. He was the best puddler in the city, earning eight or ten dollars a day, but spending it all in weekly drunks, and going home to abuse the sweetest and most patient little woman in the world.

"For a moment McGinnis looked him blankly in the face while the crowd of boys picked themselves up and kept watching from a safe distance.

"'My Dennis would have been just about your size', and the puddler burst into tears.

"'Don't cry! don't cry!' exclaimed little Atherton, putting both hands on his shoulders in an agony of sympathy, for it hurt him to see the giant weeping.

"'Come home with me, lad', the Irishman replied; and lifting him down from the bar, led him out of doors. No one knows just what happened, but it looks as if the McGinnises had adopted the boy, for he stayed in the house, and the 'Volcano' has never drank another drop."

"Send that boy to me at 7:30 to-morrow morning. I've been looking for him for twenty years," said the president, when the superintendent had finished his story.—*Selected.*

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription.

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN. BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Art on the Stage.

Every now and then the theatre makes a bid for the patronage of the Christian people by placing a special play on the boards designed to respect their prejudice. The play is advertised as a strictly moral one or, the public is informed, it is founded upon a Bible story. Sometimes the play is given the name of a Bible character, then everything is complete for the management to take in the dollars at the box office.

The drama, to be sure, is to be classed as art and the moral and beautiful are fit subjects for it to take up. If the poet or the sculptor or the painter may take and use a Bible character in the name of art the dramatist should be given the same right. But there are kinds of art—the questionable as well as that which is proper. A picture, a song or a poem that does violence to purity is the kind of art that might embellish hell and please the devil but it is not the kind of art that appeals to the Christian. To touch a slimy object results in our getting slime upon ourself and art plus the slime certainly creates an atmosphere in which neither the pure Christ nor His followers are to be seen or heard.

Mr. Oscar Hammerstein, a man reputed to posess a highly artistic temperament, lately placed the opera Salome on the stage of one of his houses in an Eastern city and that in spite of protests from the Catholic, Jewish and Protestant clergy. The facts of the opera Salome a r e sufficiently familiar to the reading public to compel its condemnation. The plot does violence to truth and reverence. John the Baptist and other characters are introduced. Surely blasphemy and untruth should be decried by every loyer of righteousness. There are many positively bad plays before the public but a play dealing with sacred characters and written by the unspeakable Oscar Wild is above all things a fit thing to be denounced by those who stand for purity and morality. G.

Some Home Mission Considerations.

Home missions make demands upon the church for support in both men and money. For us as Mennonites the work has been confined to narrow limits. We sent out brethren to visit our scattered churches and drop in occasionally upon our scattered members and their families. If there were a sufficient number of our people located close together they were encouraged to organize a congregation and build a church. But our home mission efforts have always been among our people. While we were doing our little part for those distinctly our own, the country round about them has rapidly become settled. While this was going on our people attended strictly to minding their own business and letting their neighbors get on as best they could. Meanwhile, however, the home missionaries and home missionary societies of other churches became active and soon the steeple of another church was pointing skyward, and it was not long, either, before some of our people found their way into the congregations just established in their midst. Other churches grow up under the eaves of our own, because there is lacking among us a feeling that we owe a duty to the unchurched.

The recent irrigation development and the perfecting of the system of dry farming in the far west are rapidly increasing its population in some quarters, and this state of affairs calls for some one to look after the spiritual needs of these people. According to the statements recently made by several denominational secretaries, there are whole counties in many of the states without a church or religious services of any kind.

The activities of the home mission societies of the several churches have been largely in towns and many towns are blessed with too many churches while the rural districts have been altogether neglected. It will not be long before the rural districts of the west will be supporting an immense population. Our people are best suited to work in the country and the Mennonite church should establish a footing not only in communities where there are Mennonites but the neighborhoods that need evangelixing should be taken up and cared for. Such work requires men and money but it has its advantages. It would stimulate the liberality of our people and furnish an excellent training in gospel work for young men who should be in the ministry. The duty of our church to the unchurched of our great country must be met and we feel that when we take ourselves seriously to the task God will raise the men and the means.

Our observations have been chiefly confined to conditions as they are in the great West, the white mountaineer of our Southern states is another subject to which we might give attention in our home mission work; there are over three millions of them and the few boards who do work in this field would cheerfully welcome competition. We might wisely ask ourselves, Has the Mennonite church a duty to perform to these people. G.

Correspondence.

BETHEL COLLEGE, Newton, Kan., Feb. 13. The one-hundreth anniversary of our honorable American hero. Abraham Lincoln, was also celebrated here at our College. The news announced by our principal after the morning devotion, that the afternoon should be set aside for memorial services, filled the hearts of the students with good cheer, it meant no lessons to prepare for the afternoon on the one hand and on the other it aroused the patriotic spirit which is so marked in every true American citizen. Addresses were delivered by Prof. G. A. Haury and Rev. John Y. Ewert, pastor of the Presbyterian church, of Newton.

The program was interesting and instructive. It again led us to think how much we owe to Christian statesmen, such as our nation found in Abraham Lincoln, who may be well called the preserver of our nation just as Washington is known as the father of our country. But after all let us not forget to thank God who has given us such strong men who were able to cope with the various difficulties which confronted them during their political career at the most critical point of our American history. J. O. B.

STEVENSVILLE, Ont., Feb. 15. On Sunday evening, January 17th, our people at Black Creek (Riverside church) had the privilege of listening to an interesting and instructive sermon by Rev. S. P. Prieheim, of the Moody Bible Institute, Chicago; who also addressed the Sunday-school in the afternoon at the same place. While Bro. Prieheim could not stay any longer than the following Friday, announcement was at once made for special meetings during the week; when services were held on Tuesday evening at Stevensville, Wednesday and Thursday eyenings at the Riverside church, and Friday evening at Stevensville. Bro. Prieheim left for Berne, Ind., on the night train leaving Stevensville at 1:30 a. m. The meetings were well attended and the interest manifested encouraging, as was shown by the many inquiries made by the people of this community as to "how soon is Rev. Prieheim coming back again? He is an all right preacher."

On Monday Bro. Prieheim accompanied by M. G. Oberholtzer visited Niagara Falls, also Rev. Jacob Krehbiel, of Clarence Center, N. Y., by the former. The services at Stevensville have been suspended for the present. Arrangements are in progress for a Sunday-school Convention to be held shortly at Stevensville, by the Bertie-Willoughby Township S. S. Association.

WASHINGTON, Ill., Feb. 13—My Dear Editor:—May the Lord bless you and all the readers of the MENNONITE, is my prayer. On Sunday, Feb. 9, we had the pleasure of having with us Rev. H. J. Krehbiel, of Trenton, Ohio, who preached two very inspiring sermons to us and on Monday evening he spoke to us with regard to his "Tour in Europe and his visits to Paris and London," which was very interesting indeed to those who were fortunate enough to be there, but unfortunately it was a very rainy evening, which prevented many from attending the address.

Bro. Krehbiel's visit in our midst was very highly appreciated by all, and we would be glad to welcome him in our midst at any time. The work of the church has been very encouraging here thus far in the new year, having received eighteen new members since the first of Jan., and it appears to me that God is putting His seal to every honest effort put forth by our people everywhere. May we continue to be faithful in the work He has entrusted to our care, is my sincere prayer.

QUAKERTOWN, Pa.—How much one enjoys being busy with the work of the church! There is no excuse for idle hands in the church, and it seems the more one has to do there the happier one feels. Our church services are fairly well attended, and the Sunday-school shows a good attendance in all its departments. We have a teachers' meeting every week, which is lead by our pastor, Rev. A. B. Shelly. We are very glad to have our pastor in town with us this winter; it gives us more opportunity to see him and have him at our various meetings, since his different charges require much of his time. The Ladies' Aid Society meets every week to sew, and they are always busy and a great help to the church, their donation last year being $95. Our Young People's Society has three regular meetings each month, held before the church service; at two meetings topics are discussed, and the third is a song service which is always greatly enjoyed by our people. A Mission Study Class was organized several weeks ago, and though the class is small they all seem greatly interested. The country we have taken up is India, and as we study each new chapter in the text book we feel more deeply how much India needs Christ. "I was glad when they said unto me, Let us go into the house of the Lord."

Cor.

FIRST CHURCH, Philadelphia, Feb. 14.—Through the efforts of the Mission Committee of our C. E. Society a Mission study class was organized on Tuesday evening, Feb. 2. The class is studying the "Why and How of Foreign Missions", a very interesting study designed to give a deeper and better insight into this important part of our church work. The class numbers fourteen, among whom are the superintendent, two associate superintendents, secretary and four teachers of our Sunday-school.

A Good citizenship meeting, which had been arranged for by our organized Sunday-school classes, was held on Thursday evening. This was a timely meeting, just before our municipal election and the day before Lincoln's birthday. The chief features were a recitation by Mrs. Herbert Shelly and an address by Rev. Dr. A. H. Hibschman, of the Reformed church. A splendid address it was, full of good sentiment. Four things the speaker emphasized:

1. Our country from its early history has been and still is a home for the oppressed. The early colonies were settled by those who sought civil and religious liberty and for that reason had to leave Europe. Many late settlers came here for the same reason, among them many of our own denomination. To-day many Europeans are looking toward America as the land of promise and by the thousands are coming here. This is God's country, He made it and all its resources. Men are God's children no matter where born, so we have no right to keep out the foreigners. This incoming host of the uneducated, as so many are, presents a great missionary problem to us right at home. This host must be Americanized, yes Christianized. The Jews coming here present the greatest problem, their hatred for Christianity is so intense.

2. We must care for our public schools and Christian religion. We must preserve in our schools the Bible and teachings of Christ. Christian men and women must ever direct our schools. We must never let other hands get hold of them. Our foreign children must be gathered into our public schools, for in them and through their associations with American children, must be inculcated into the foreign child mind the principles and ideas of Americans.

3. We must preserve inviolate the sanctity and sacredness of our Christian Sabbath. Upon how we keep the Sabbath depends the preservation of our country. This is the day that means most to us individually and as a nation. It is the day set apart by an allwise Providence for a cessation from all unnecessary work.

4. The great and all important liquor question. 100,000 men yearly in drunkards' graves in our country, many of these from good families, some of them of our best men. Can any country stand such a drain for a long time? This means loss of hope, purity, heaven, father, son, brother, daughter, home, loss of everything. This requires a type of citizenship that will stand by the right and say nay to the wrong, a citizenship which will strike a blow that will foreyer free our country from the danger of demon rum which so madly threatens us. These four problems demand a high type of Christian citizenship.

This being the 100th anniversary of the birth of our martyr president, Abraham Lincoln, we had an address on the life of Lincoln in our Sunday-school to-day. Prof. S. M. Rosenberger, Assoc. Supt. of our Adult Dept., and principal of the Cornegy Grammar School, in West Philadelphia, gave us an excellent talk on Lincoln, speaking of Lincoln as a maker of history and that in a most troublesome time, a man who bore burdens, heavy burdens, amid great discouragements and yet unflinchingly and without complaint. There was dissension without between north and south, a bitter war and dissension in his own official family. Lincoln was faithful to duty. He felt that the people and God placed him in his position, so he held it as a sacred trust and nothing could swerye him. Lincoln had faith in God and obeyed God. His religious inclinations have at times been minimized, but his actions and his words indicate a deep faith in God. Lincoln knew few books but knew these well. The Bible, Pilgrim's Progress and Aesop's Fables were his chief books. How unlike the present day boy or young man, who knows many books and knows none well, not even the Bible. Lincoln as a man was known for his simplicity. He was always Lincoln, a common everyday man of the common people, simple in ways and habits, no high official etiquette thrown about himself. He was known for his kindliness of heart. This showed itself in his treatment of soldiers when often strict and severe measures were needed. Many esaped punishment through his kindliness and Lincoln was frequently accused of endangering army discipline through his kindness. Honesty was another characteristic of the man, honesty that would not budge under any circumstances. Lincoln was not appreciated while alive, but now as time goes on his due measure of praise is being meted out more and more. The world has raised him to fame and this fame will increase.

We hope to have our intermediate room supplied with chairs in place of the present benches before long. This will help to make this room more attractive and comfortable. Sunday, Feb. 28, we will observe as Visitors' Day in our Adult Department of the Sunday-school. We hope to have many visitors on that day, and a good service.

A. S. BECHTEL.

The Prohibition Flood.

The political protection of the saloon, says Harris Dickson in the January Circle Magazine, gradually aroused public sentiment and arrayed against the saloon thousands of men who had no prejudice against the moderate use of liquor. Patriotic citizens regarded the whole system as the greatest stumbling block in the path of honest government. No matter what plan might be proposed for the reform and advancement of the city, the allied liquor and criminal elements stood beside the machine politicians, musket in hand, to defend the old system. Liberal-minded men came to believe that the saloon, as a social and political institution, must be wiped from the face of the earth before anything whatsoever could be accomplished. After the saloon is destroyed it will be easy to uproot the weaker evils which have found shelter behind it. Thousands of gentlemen say they had rather see the liquor business in the hands of a few confessed outlaws, dodging from bush to bush and hiding in the alleys, than to see it controlled by political tyrants who boss the town. They cannot understand why the liquor business should go hand in hand with every form of vice and crime. The hardware trade and the grocery stores do not find it necessary to enter into such partnerships. The drygoods trade does not continually fight the law. If this antagonism to law and decency be necessary for the success of the liquor business, then there must be some inherent wrong in the trade itself, and that trade should be stopped.

Such reasons as these have drawn into prohibition ranks thousands of reluctant reeruits; originally they did not want to be prohibitionists. but are none the less enlisted for the war and mean to fight it out to the last ditch.

The only way to get at what is right is to do what seems right; even if we mistake, there is no other way.

You can not count the stars and make mud pies at the same time.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 28. —HOME MISSIONS: PRESENT-DAY PIONEERS. Eccl. 11, 1-4.

QUESTIONS.

1. What is a pioneer?
2. How can we speak of present-day pioneers?
3. Under what picture is the work of the man who spreads the gospel represented? Matt. 13, 3–9.
4. Who calls to and enables for the work? Jer. 1, 6–10; Ezek. 3, 4–11.
5. What message was given to Isaiah? Isa. 40, 1–11.
6. What is the chief message now? John 3, 16.
7. With what does God compare the sinful world or at that time Israel? Ezek. 37.
8. What has the messenger to expect? 2 Tim. 21, 1–13; John 15, 18–21; Dan. 12, 3.

MEDITATIONS.

A pioneer is one who goes before to remove obstructions or prepare the way for another. We usually speak of pioneers as first settlers; such there are to-day in newly settled regions. The present-day pioneers meant in our topic are such, who have been first in starting home missions in large cities or in remote regions; and many, but not enough yet, are following in their footsteps trying to bring souls to Christ.

Our Lord gives us in the parable of the sower a picture of the work of him who proclaims the Gospel. The ground and accordingly the success is very different. Sometimes it may seem as if all the work was in vain and again he may rejoice in the fruit, which he is permitted to see.

It is not that a person has a natural preference for the work of a home missionary, that he or she works in the home mission-field; but it is because God calls them to the work, creating in their hearts a love for souls, which impels them to work for the salvation of souls, when the Lord opens the opportunity.

Isaiah was given the message: "Comfort ye, comfort ye my people" and the Lord gave the promise, that the glory of Jehovah should be revealed, and all flesh should see it together. At the same time the cry is: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the word of our God shall stand forever." And that message is true now as well as then.

The chief message now is, as it has been since the time of Christ: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This message has the same power to attract, to convert hearts and purify lives, as it has had in the past centuries. Social reform work may help to lead to Christ, but it is best to bring Christ into the hearts and the reform of the life will come as a natural consequence. Wherever Christ comes, His spirit purifies the life, as well as it fills it with joy and happiness.

In Ezekiel 37 God shows to the prophet a vision of a valley full of bones and, lo, they were very dry. Jehovah asks: "Son of man, can these bones live?" And he answered: "O Lord Jehovah, Thou knowest." Jehovah said: "These bones are the whole house of Israel." And God made him prophesy over these dry bones and cause breath to enter into them and laid sinews upon them and brought flesh upon them and covered them with skin. So God can make the unconverted sinners, who are dead in sins, to repent, and God can by faith in Jesus Christ bring new life into the souls which are dead in trespasses and sins.

What has the messenger, who proclaims this gospel, to expect? The experiences are very different in different fields, or of different persons; but what the Lord said to His disciples is as applicable now: "Remember the word that I said unto you. A servant is not greater than his lord. If they persecuted me, they will persecute you; if they kept my word, they will keep yours also."

QUOTATIONS.

Dr. Guthrie was looking down upon the degraded people of the Cowgate, Edinburgh, where he went to try the power of the gospel on the heathen at home, when he suddenly met Dr. Chalmers who exclaimed, "A beautiful field, sir; a very fine field of operation." Comparing it with his country charge, Guthrie says, "It is the change from the green fields and woods and the light of nature to the darkness and blackness of a coal pit."

A late writer says, "Why was Christ's long journey from heaven? Why His long sojourn amidst poverty and scorn? Why His toilsome ministry in Galilee and Judea? Why the journey to Jerusalem, and the known betrayal, rejection and cruel death there? Ah, "the Son of man came to seek and to save that which was lost." With the Spirit of the Master upon them, thousands have gone forth upon the same errand.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Feb. 28.

SUBJECT:—The Gospel in Samaria. Acts 8:4—25.

GOLDEN TEXT:—The multitudes gave heed with one accord unto the things that were spoken by Philip when they heard and saw the signs which he did. Acts 8:6.

The seven men who were appointed to relieve the apostles in the matter of the daily ministrations in the community of Christians in Jerusalem, were to be men of good report, full of the Spirit and of wisdom (ch. 6:3). Of that number Stephen is named first and described as a man full of faith and of the Holy Spirit (6:5). Philip's name stands second. That these men with their five associates attended well to the work for which they were chosen and appointed is evident from the absence of any further mention of complaint such as had caused the appointment. But being full of the Spirit they not only ministered in material things, but likewise in the matter of giving testimony for their Savior they hid not their light under a bushel. Stephen's irresistible eloquence and wisdom drew upon himself the focused enmity of the rulers and he was the first to seal his testimony with his blood in a martyr's death.

Philip, too, became so active and effective in his preaching that he was called the evangelist (21:8). When with many of the believers he was forced to flee from Jerusalem, he went to Samaria and there, as Bishop Lightfoot observes, he carried into practice the doctrine which Stephen preached, and for which he died, viz., the unfettered liberty and universal scope of the Gospel. He hesitated not to give the Gospel to the despised Samaritans, and when they accepted it he baptized them into the name of the Lord Jesus and thus founded the earliest Gentile congregation.

That Philip had not been specifically called to the office of a preacher mattered not to him nor to anyone else. The Spirit of God directed him and endorsed his preaching with miraculous signs. The Apostles questioned not his right or authority, but came and helped to push the work which he had begun to completion. They prayed for his converts and led them into a fuller apprehension of their privileges as members of Christ's body.

Why had not these Samaritan believers received the Holy Spirit? Evidently with them, as with those disciples at Ephesus, of whom we read in Acts 19, there was something lacking in their understanding and therefore in their faith, This was not owing to any fault in Philip's teaching so much as to the deeply ingrained conception of the Messiah which the Samaritans held in common with the Jews. Compare on this point the woman's conversation with Jesus at the well (John 4). People are very apt to read their preconceived notions into the clearest teaching. To get them corrected often requires line upon line, teaching upon teaching, even with those who are honestly open to the truth.

That the Apostles coupled further teaching with their prayers for these yet sadly lacking believers is hardly to be questioned. When they got them to apprehend Christ in the real meaning of His atoning death and His resurrection, and His ascension, they were then prepared to receive the baptism of the Holy Spirit. These had outwardly received Christian baptism in the name of Jesus, not, like those at Ephesus, only the baptism of John. They were therefore not baptized again with water as were those. But in the one case as in the other the Spirit baptism waited for the intelligent apprehension by faith of Him who ascended on high leading captivity captive and giving gifts (the gifts of the Holy Spirit) unto men (Eph. 4: 8—12). Cornelius and his company (see ch. 10) rose at once to this clear apprehension of the truth as it is in Jesus, and in answer to their faith the Holy Spirit came upon them while Peter was yet speaking. No laying on of hands was needed and not even water baptism to be first applied. This, no doubt, is the true order. Hearing the word, believing, being sealed with the Spirit (Eph. 1:13). The outward seal of water baptism properly should follow rather than precede the inward sealing by the Spirit, even as in the case of Cornelius.

Simon had for a long time kept the people of Samaria in awe of himself by the exercise of some occult power which they thought must be from God, but which was either the practice of deception or was derived from an evil source. When Philip came with the good tidings of the gospel and the people turned to his message supported with miracles which Simon, like the magicians of Egypt, could not match, he in turn was amazed, and professed to believe in the new teaching. His heart, however, experienced no change. Peter found him to be still "in the gall of bitterness and in the bond of iniquity." He accepted baptism, no doubt, in the hope of getting this new power to work miracles in order that he might turn it to account for selfish purposes. He then proposed to buy it with money. Peter's severe rebuke filled him with fear of dreadful consequences, and like Pharaoh he asked to be prayed for; but we find not that he followed Peter's admonition and prayed for forgiveness. Had he really repented he might have been forgiven. Had he done so, it likely would be recorded. Tradition has it that he became a hateful and persistent opposer of the Gospel.

The Apostles preached the gospel in many other villages of the Samaritans, before they returned to Jerusalem. Thus we see how the Spirit of Christ obliterates natural hatred. The Jews hated the Samaritans and would have no dealings with them. Even the loving disciple John once asked permission to call fire from heaven upon a Samaritan village. Now he with Peter goes from village to village to offer salvation to these people. When the love of Christ takes full possession of the heart the eye sees things very differently. That love causes one to recognize his indebtedness to all men for whom the Son of man shed His precious blood for their redemption.

News of the Week.

Domestic.

LINCOLN MEMORIAL

DEDICATION ON NATIVE FARM NEAR HODGENVILLE, KENTUCKY.

HODGENVILLE, Ky., February 12.—Reverent Americans to the number of several thousand to-day dedicated the mean little cabin in which liberty wrought her last great miracle, three miles from this Kentucky town. The present head of the nation, the Governor of Abraham Lincoln's native State, two eminent leaders in the struggle through which Lincoln brought forth the nation reunited and free; another, recently the Governor of a State riven, like Kentucky, between the fires of sectional devotion and duty; all these and a host of others in the forefront of American life joined in the act of consecration. Bishop Galloway, of Mississippi, pronounced the benediction.

Something of the uncouthness so inseparable from Lincoln during his life was distinct in the heart of the ceremony of to-day, which celebrated his one-hundredth birthday. The enshrining of a flower-mantled, but, withal, dingy structure of logs, within a noble structure of marble, one block of which would buy a settlement such as that in which the Lincolns lived when Abraham was born, cannot but retain some elements of the rural and the homespun.

The entire region to-day seemed quickened into life by the activities of the throng which gathered early under the leaden sky. A light rain did not interfere with the program.

The tent which served as an auditorium was roped off from the crowd which gathered around the hallowed spot in the center, beside the platform for the speakers and the machinery of the corner stone laying, is the cabin itself, a little building not over sixteen feet square, built of logs, notched and laid together, pioneer fashion. The logs are worn smooth where the bark has peeled off or rotted, and now they are a dirty leaden gray. The clapboard roof is in fair condition and the puncheon floor patched as though "shiftless Tom," as Abraham's father was known, had knelt down one afternoon and done the work.

Early morning revealed that Hodgenville had with some trepidation taken a temporary position as capital of the world. Main street as well as the entire residence portion and every farmhouse passed along the route to the Lincoln farm was shot through with the colors in the national ensign. How many thousand yards of bunting were used in Larue, the county to-day no one will ever know.

It is an even three miles from the station to the farm and the farmers, gloved and holding the reins over the backs of every quadruped in Larue, gave lifts to many a centenary jubilator who had not calculated the distance from Hodgenville itself to the dedication site. The cabin itself was the only antique on actual display.

By the suggestion of some of the kindly Kentuckians whose co-operation made the entire celebration possible in a rural county, the native cabin was set in a casket of flowers, the gift of the school children of Kentucky.

The cabin stands a half mile inside the gate of the farm, and as none was allowed to bring his vehicle within this gate, there was a forking delta of humanity and color setting toward and around the cabin during the time before the ceremonies, and when it was seen that there was no more room within the tent.

ARRIVAL OF THE PRESIDENT.

Five special trains that set out early from Louisville kept the air in the little town vibrant with their whistles until near the hour of dedication. A long-drawn-out-toot at a quarter to 12 o'clock announced to the waiting hundreds surrounding the station the President's train, and when it pulled in and the distinguished American alighted the air cracked with cheers.

No traffic was permitted on the road during the passage of the procession, but its sides, policed by mounted officers, were lined with legions.

APPLAUSE IN THE BIG TENT.

The parade drew up at the side of the cabin and the Governor, the President, Mrs. Roosevelt, Miss Roosevelt, Mr. Loeb and members of the centenary committee entered the tent to the applause of its occupants and took their seats on an improvised platform near the flower-mantled cabin.

Close to this lay the corner stone of the new memorial temple, in its bed of mortar, and a derrick was manned, ready to raise the huge stone into place when the President had spread the cement on its broad side with the silver trowel which lay upon the rostrum.

Silence and the significance of the event fell upon the assemblage when the invocation was delivered.

Next followed the address by Governor Wilson, of Kentucky, ex-Governor Folk, of Missouri, and President Roosevelt.

CELEBRATION AT OLD LINCOLN HOME, SPRINGFIELD, ILL.

SPRINGFIELD, Ill., Feb. 12.—Amid a scene of unrivalled brilliancy at the state armory to-night where thousands of electric lights showed their dazzling illumination upon a most artistic array of national colors, poinsettias and portraits of Lincoln, thousands of citizens paid their tribute to the emancipator. French Ambasssakor Jusserand brought the message from France; British Ambassador Bryce the eulogy of England; while Wm. J. Bryan, of Nebraska, and United States Senator Jonathan P. Dolliver, of Iowa, laid America's wreath of respect at the feet of Lincoln.

This was a fitting climax for the remarkable all-day celebration which took the distinguished guests mentioned above, and two score others, through the Lincoln home, past the old court house where Lincoln practised law, by the building where his office was located, to the old church where Lincoln worshipped and where his name yet appears upon the pew he occupied and to the burial place of the martyred president.

LINCOLN'S SON AT TOMB.

A most impressive feature of the celebration was the scene at the tomb of Lincoln, where Robert T. Lincoln, son of the martyred president, beside the sarcophagus in which the remains of his great father rest, stood with tear dimmed eyes in silent meditation with Ambassadors Jusserand and Bryce, Hon. Wm. J. Bryan, Senator Dolliver and other distinguished guests gathered about. At the base of the monument old soldiers who had responded to Lincoln's call to arms stood with fixed bayonets.

This afternoon 8,000 people crowded the big tabernacle, recently erected for the coming revivals of the Rev. Wm. A. Sunday. Thousands were turned away.

Formal addresses were delivered by W. J. Bryan on "Lincoln as an Orator," and by United States Senator Jonathan P. Dolliver, who reviewed the career of Lincoln. Informal addresses were delivered by Ambassador Jusserand and Bryce.

Protocol Between U. S. and Venezuela Signed.

CARACAS, Venezuela, via Willemstad, Curocoa, February 13.—A protocol in settlement of the matters between the United States and Venezuela was signed to-day. The Venezuelan Cabinet approved the proposal to effect the settlements directly between the United States and Venezuela, thus removing the last obstacle to the signing of the protocol. Special Commissioner Buchanan will leave Caracas for Washington Tuesday.

Three claims go to The Hague tribunal for arbitration; the fourth is settled by a small cash payment, and the fifth has been settled directly between the Venezuelan government and the claimants. The protocol is equally satisfactory to the United States and to Venezuela. It saves the dignity and honor of Venezuela, while as for America the troublesome claims that have led to so much negotiation are disposed of.

Seventy People Drowned.

WELLINGTON, New Zealand, February 13.—The number of persons drowned in last night's wreck of the steamer Penguin, off Cape Terawhiti, in Cook strait, is now placed at seventy, out of a total passenger and crew list of ninety-six. Thirty bodies have already been washed ashore. All the passengers and crew tried to escape in improvised rafts and two small boats, the other life-saving boats having been destroyed when the steamer was wrecked. Nearly all of these were destroyed in the heavy sea.

Robbers Hold up Rio Grande Train.

DENVER, February 13.—Almost within the city limits of Denver, at what is known as Military Junction, two masked robbers, at 2:50 o'clock this morning stopped the east-bound Denver & Rio Grande passenger train, No. 4, known as the "Atlantic Express." Amid a fusillade of revolver shots from one of the robbers, the other forced the mail clerk to open the door of his car. The second robber then coolly searched every piece of registered mail in the car, threw the packages he desired into a sack and jumped off. At the points of revolvers, the engineer, fireman, baggageman and mail clerks were marched up the track a distance, then told to go back to their train. The robbers then disappeared.

Sleet Storm of Wide Extent.

CHICAGO, Feb. 14.—A heavy snow and sleet storm to-day in Illinois, Iowa, Missouri, Kansas, Oklahoma, Indiana, northern Ohio and southern Michigan seriously crippled telegraph and telephone communication, badly delayed steam trains and practically stopped street car and interurban service in many localities. A high wind accompanied the snowstorm.

STORM BLOWS DOWN A CHURCH.

LEARNED, Miss., Feb. 14.—A storm struck here this afternoon with terrific force, blowing down a negro church, killing one woman and one child and injuring ten persons. Seventy-five persons were in the building at the time.

Pennsylvania Special Wrecked.

PHILADELPHIA, Feb. 15. — The Pennsylvania special, the eighteen-hour flyer from Chicago to New York, struck a rock at Newton Hamilton, eighty-three miles west of Harrisburg, shortly after 6 o'clock this morning, wrecking the train. Officials report to the offices in this city say that beyond a severe shaking-up no one was injured.

A heavy fog obscured the tracks at the time of the accident, and the engineer had no opportunity to reduce speed before striking the rocks, which had fallen from the hillside. The combination buffet car, the baggage car and three sleepers were derailed, the engine and first two cars turning over on their sides. The last car remained on the track.

All the passengers were still in their berths and were thrown about. The number of passengers on the train was small. They are being brought east on the train which left Altoona at 7:15 a. m.

Six Killed in Wreck on Illinois Central.

MURPHYSBORO, Ill., February 16.—Illinois Central train No. 205, southbound, from St. Louis to New Orleans, was wrecked six miles east of here to-day. Six persons are reported killed and about thirty injured. Owing to broken telegraph lines, details were lacking this afternoon. A relief train was sent from here to bring the injured to this city.

Pierced by Limb of Tree.

AUBURN, Ind., February 16.—While Arlo Monger, a young lad living near this city, was coasting Sunday afternoon with his little sister, a broken limb of a tree caught him and penetrated his body. It pierced his right kidney, his liver and the lower portion of his right lung and came out through his clothing. The limb also struck his sister in the breast, but did not injure her seriously. The parents of the boy found him suspended from the limb. The lad was taken to the Sacred Heart Hospital at Garrett, where he lingers between life and death. The attending physician holds out hope for him, if blood poisoning does not set in.

Foreign.

Earth is Trembling Around Mt. Colima.

MEXICO CITY, February 13.—Rumbling and earth quivering continue to be felt in the vicinity of Mount Colima. During the eruptions, ashes and cinders fell on Colima, Tuxpan, Capotlan and other towns in the vicinity and forests were set on fire.

Wild animals rushed into the settlement and people abandoned homes and fled in terror.

Earthquake Costs 30 Lives.

CONSTANTINOPLE, February 16.—A number of houses and government buildings at Sivas, the capital of a vilayet of the same name in Asiatic Turkey, collapsed to-day as the result of an earthquake. Reports say that thirty persons were killed and others injured. Many of the inhabitants are without shelter.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, FEBRUARY 25, 1909. No. 8.

How Beautiful are the Feet of Him that Bringeth Good Tidings.

How bright across the Temple floor
The angel-herald's shining feet!
People and priest together pour,
Within, without the curtain-door,
Their supplications meet.

How beautiful beneath the shade
Of Mary's humble dwelling place,
What time the message he conveyed
And blessed the highly favored maid,
Was Gabriel's heaven-lit face!

How fair with swift and eager tread
Upon Judea's rolling hills
Mary's glad feet! "All hail!" she said;
Elizabeth bows low her head,
And with high rapture thrills.

How radiant is the midnight sky,
Across its fields of sapphire blue,
The pathways of the angels lie!
While one o'er Bethlehem's town
draws nigh,
Herald of tidings true.

And though with weary feet we plod
Over these hills and plains below,
Yet with preparation shod—
The gospel of the peace of God—
In this same light may glow.

A. E. Moule, in The Bible in the World.

Items of News and Comment.

To pray and to be a witness for good and against wrong must be mutual to be effective.

Sister Elizabeth Lehman, of Mt. Joy, Pa., died on February 16 in her 105th year—probably the oldest Mennonite at the present time.

At the baptismal service at the Berne, Ind., Mennonite church on February 21st twenty-seven persons were received into church membership, which now numbers about 780.

To preach Jesus as the disciples, Philip, Paul, and others did is the highest, holiest and most beneficial work men can do. But only few of our young men seem to see or to realize this important fact at the present time.

The persecution of the church in Jerusalem seemed to be a great hinderance to the advancement of God's cause, but it proved to be the means that the gospel was preached at once in Samaria, where many accepted Christ.

The Red Cross stamp committee which had charge of the sale of the little red sealing stamps during the Christmas holidays report that the total receipts from the 1,500,000 stamps sold were something over $15,000. All that was made over expenses will be devoted to fighting tuberculosis.

Mr. Peter Jansen and family, of Jansen, Nebr., will move in a few days to Beatrice, Nebr., to make this their future home. Last fall, at the time of the General Conference, we had the pleasure and the privilege to meet there some of their relatives.

On Jan. 30th, a sad accident happened to the family of Missionary J. M. Tschetter at Elk Park, N. C. While their little daughter was roasting an apple her clothing ignited and before the fire could be put out she was so badly burnt that death followed about ten hours later.

Temperance people united.—In Adams Co., Ind., on Feb. 23, the temperance people of the different churches and political parties united to vote the county "dry" by a majority of about 1,000. Berne, where the Mennonite Book Concern is located, has good reasons to rejoice and to thank God for this victory over the saloon.

An announcement that will interest Jewish scholars is one to the effect that the Jewish Quarterly Review of London, the foremost scholarly and religious publication of its kind in the world, will be transferred to this country. The Review, it is now said on good authority, will be edited in New York by Dr. Cyrus Adler, formerly of the Smithsonian Institution and now president of the new Dropsie College of Hebrew and Cognate Learning which is being established in Philadelphia.

To propose and to act ought to go together in every reform work, no matter whether it be in America or China. An anti-opium bill, forbidding the importation of smoking opium of any form into the United States, has recently passed the senate, but was prevented from immediate consideration in the house, chiefly because, if passed, it would involve a loss of revenue. In the meantime, Rev. Charles H. Brent, chairman of the American delegates to the International Opium Conference which is to meet at Shanghai, China cables that if the bill is not immediately passed, every other nation of the twelve participating nations will be in a better light as to recent action in its own constituency than is our own.

"Dry" Better Than "Wet."

In West Virginia, there is, in the "dry" counties, but one convict for every 4,022 of population. In striking contrast MacDowell County, which is "wet," shows an average of one convict for every 190 of population.

The United States Government has refused to accept whisky warehouse receipts as payment on internal revenue assessments from distilleries. The Chicago Tribune in a Washington special dispatch February 2, declares that the whisky men are in distress over the rapid progress of prohibition which is handicapped by the startling fact that "some 225,000,000 gallons of distilled whisky are stored away in bonded warehouses which they had expected to pour down thirsty throats during the last year." — The Inglenook.

National Life and Drink.

Apologists for the liquor traffic are fond of saying that the drinking nations of the world have been the strong and progressive nations. In a recent magazine article the writer said:

"Now, as ever, it is the drinking people that lead the progress of humanity. The Jews drank and gave us monotheism. The Greeks drank and gave us art and literature. The Romans drank and gave us law. The Teutons drank and gave us liberty. Britain has drunk, not always wisely, and established commerce. What have the teetotal races done for the betterment of the world?"

Statements like that often go unchallenged just because nobody happens to take the trouble to look the matter up or to give the subject a few moments' serious thought.

But in this case somebody has taken the trouble, and here is the answer given:

"The Jews drank, of course, but where are the Jews now? They are scattered over the earth without any national home.

"Greeks drank, of course, but where are the Greeks now? The Greek civilization is a matter of history and their descendants are now peddling peanuts to abstainers on the street corners of American cities.

"The Romans drank, of course, but where is the Roman empire to-day? It is a matter of ancient history, and the descendants of these drinking Romans are now prowling around American cities with monkeys and hand organs, living off the pennies tossed them by abstaining Americans.

"The Teutons drank, of course, but what 'liberty' did we get from the Teutons? The Teutons for years have been running away from the tyranny and oppression of the Teutonic government to find liberty under the prohibition laws of America.

"The Britons drank, of course. But it requires 300,000 of these drinking British-trained troops to subdue 25,000 abstaining Dutch farmers.

"Greece and Rome both died drunk.

"Wise men are now writing articles on the decay of France, another drinking nation.

"Russia has the delirium tremens, and will soon die or reform. Japan, a temperance nation, with the oldest dynasty on earth, chased the vodka-soaked Russians all over Eastern Asia."—*The Illinois Issue.*

From Our Missionfields.

Janjgir, India.

Sister Annie Funk, superintendent of the girls' school at Janjgir, India, writes:

Dear Brethren of the Mission Board!

Another quarter has slipped by and with it also another year and a happy Christmas season filled with various duties for the happiness of those who are less fortunate than we are. The making and distribution of packages is a work in which we all delight. Only a few days after the distribution in school, some of the children could be seen on the street with clothes made from

the material received at school. The cut of the clothes would be quite amusing to the home people.

Now, as we are in the beginning of 1909, our hearts are filled with gratitude for the innumerable blessings of the past year. Praise belongeth to the Lord! While we cannot speak of definite results, still we know that His word has been taught and spread through books sold and that sooner or later results will follow to His honor and glory. We have reason to think that some day, through the power of the gospel, some of the old iron customs of India will be melted down. Up to this time only one low caste girl is in our school. At first none of the high caste girls would sit near her, or touch her. But of late it has been pleasing to note, that the girls seem to have forgotten about it, or at least it is not as serious after all. This makes the work much lighter.

The foundation for the new school house has been dug and stones have been hauled so that the work is quite under way. But of course more funds are needed to complete it.

Was very glad to hear that you deemed it advisable to build a new bungalow and then have Sister Braun live here too. Stones have been brought here for that purpose and Brother Kroeker has ordered some material, so we hope that the work will soon be well under way. It is the material that costs the most and these have to be ordered first. But as yet not enough funds have come in. Hope more money is on the way so that the work will not be retarded.*

Greetings in His name,
Yours in the Master's service,
ANNIE FUNK.

Missionary J. F. Kroeker writes from Janjgir, India:

Worthy Mission Board:—

Continue in prayer. Col. 4:2. These words I will make the basis of my yearly report. We are repeatedly admonished in God's word to continue in prayer. There is no distinction made between dark hours and bright hours, but it only says, pray, or watch and pray, or, as in the words quoted, continue in prayer. In looking back upon the past year we are reminded of a number of dark hours we had to experience, outside of our own family. Several of our baptized orphan boys grieved us by their un-Christian conduct. They would not heed our admiinitions and some of them went away. One of these who had left us returned and is now working here. Another one went to another mission professing to be a heathen and desired to become a Christian. He was there admitted to the orphan asylum and prepared for baptism. Another one, who is blind, desired to get married. As I could not see how he could support a wife I adyised him to wait a year longer, receive instructions in the Bible and prepare himself as a catechist. But as he was not willing to wait he clandestinely left us. A fourth one, a talented young man, yielded to the lusts of the flesh. But thanks to God, when spoken to of his sins, he confessed and showed repentance. These and other similar cases brought us many dark hours, during which the words quoted above gave us consolation. But we also had some bright experiences, of which I will mention but one as an example. During the year 1907 one of our orphan boys went away and sold himself to Asam. After he was there for a while he wrote letters asking for money to redeem himself. But as we have no money for such purposes much less for one who had conducted himself the way he had, no money was sent him. Last May I received a letter from a Baptist missionary from that place, stating that the boy had died and he had great hopes for him, that he did not deny Christ, but that he openly confessed Him before the people. May the good Lord grant that also these others who haye grieved us by their sins may return with sincere repentance!

The prospects for the work here are promising. Requests for schools came from different places. One school has been started with 13 pupils. The school is held in a building rented for the purpose. More shall be done in this line and we are glad that both the Mission Board and the General Conference have expressed themselves favorably for this kind of work. The Lord grant that much good may come therefrom!

Committing ourselves and the work here to your prayers, we remain, Yours,

J. F. & SUSIE KROEKER.

*The money for the building of the bungalow has been sent some time ago. SEC.

For Meditation.

The MENNONITE is responsible for the following: "The German Emperor has gone one step further in his policy of personal reform by becoming a teetotaler." Again a little farther on, "That is just what we understand the American President-elect, Mr. Taft, has done; and the writer has it from good authority that Pres. Elliot, of Harvard University in the eleventh hour of his life found out that total abstinence is a good thing." This surely is praiseworthy, and I think we can learn from this that we are never so wise or so good but that we can learn and get better. God is no respecter of persons. He is merciful to the learned and the unlearned, the rich and the poor, young and old alike. It is, however, a sad thought to know that the examples of these men entrusted with great responsibilities are not safe to follow in every case. From the Woman's National Daily I clip the following:

TAFT TO BE MADE A MASON.

CINCINNATI, O., Feb. 2.—President-elect Taft will come to Cincinnati on Feb. 18 to receive the rare honor of being made a Mason at sight. The Ohio Grand Lodge announced to-day that Mr. Taft had accepted and that the grand master will on this date convene a distinguished company of Masons in the Scottish Rite cathedral. This honor is so rarely conferred that there is but a single instance on record in the 100-years' history of Masonry in Ohio."

Mr. Taft is also fond of dancing, sosays the Woman's National Daily. I am no dancer but they say there is no fun in dancing alone, so he chose Mr. Cortelyou for a partner. I almost wonder that he doesnt select President Roosevelt for a partner as they are intimate friends. But it is the President-elect and society will not hold him responsible for anything out of the way. You or I, my brother, do such a thing, and it will cause a scandal in the community. Why this distinction? Is there any good reason for it?

There are a few things in the life of our coming President that we would not care to recommend to our boys. Buthow about his faith? He is said to be a Unitarian, and I believe this is generally accepted. My old school dictionary says that it is a denial of the doctrine of the Trinity. But you say, Hasn't a man under our laws a right to believe what he will? Yes, certainly he has. The constitution of our country is very liberal on this point. He can be a Unitarian, an Infidel or even an Atheist. But since the doctrine of the Trinity is fundamental in the Christian's faith, I question (not the right under the law) but the propriety of Christians voting for such a person for President when at the same time there are two other candidates for that office that are pronounced and outspoken Christians. Persistent and harsh criticism oft times repels, but fair and timely criticism is a safeguard to any people.

President Roosevelt, perhaps, is the most popular man in our country at this time, yet to my mind he is a strange compound of the wise and unwise—wise because he stands for the rights of the common people over against those that would oppose them; unwise in that he wants Congress to build more battle ships. Simply a well regulated coast defense is not enough. We must he aggressive, keep even with the other fellows and more than that if possible.

O, I wonder when we will get rid of this old delusion, "Trust in God but keep your powder dry," that is, keep yourself ready with a big gun and at the slightest provocation shoot somebody into a thousand splinters! Our expensive navies, our still more expensive standing armies, made doubly so because of the tremendour strain upon the morals of the people. The war-like attitude of the nations toward each other is a foul dark blot upon the world's civilization. War is barbarism, and evcry time we grasp the sword to settle anything we become barbaroSs. I have said I would give up our name Mennonite for the sake of union among believers, but its principles of peace, never. Brethren, let us stand fast for this principle. It is coming. The Master stands for it, and He is mighty to overcome. A. M. O. Wadsworch, O.

George Muller's Bible

George Muller said: "The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the Divine life; but I was led to see that the Holy Spirit is the Instructor and the Word the medium by which He teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in three years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh, it always seems like a new book.

"I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say to me, 'O, I have so much to do, so many people to see, I cannot find time for Scripture study.' They are not many who have had more to do than I have had. For more than half a century I have never known a day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a yast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into this work for the day, with only a few minutes' interval for prayer."—*The Wayside Evangel.*

I Believe in Printer's Ink.

If I were asked to write out my creed, one article would be this: "I believe in printer's ink" When a man puts in circulation a good, religious book, he sets in motion an influence the extent and duration of which he cannot estimate. It is a teacher that requires no outfit, no money for traveling expenses, no salary, is not affected by the climate, is never sick, and consequently has no druggist's or doctor's bills to pay, and by reason of age experiences no diminution of physical or mental activity. Always ready for work; no blue Mondays; always as bright as the morning stars. Books can go and stay where it is not practicable for missionaries to live. Our merchant ships carry books and leave them among the islands of the sea, as well as on the shores of continents, years in advance of the arrival of missionaries.

What agency for doing good in an inexpensive way will compare with the printed page? It is related of Rev. Dr. Goodell, of the American Board. that when in 1832 he was passing through Nicomedia, having no time to stop, he left with a stranger a copy of *The Dairyman's Daughter* in the Armenian - Turkish language. Seventeen years afterwards he visited Nicomedia, and found a church of more than forty members, and a Protestant community of more than two hundred persons. That tract, with God's blessing, did the work. Good seed—"some sixty and some an hundred."—Dr. Stockbridge.

Home Circle.

Raindrops.

O merry sparkling raindrops,
You glimmer as you fall,
And all the little flowers
Will hear your joyful call.
You bring glad news of summer,
Of birds and blossoms fair,
Of fields and blooming meadows
That lately were so bare.

"Good-morning," sing the raindrops,
While falling from the sky;
"We cannot tarry with you,
But quickly hasten by.
For we must wake the flowers,
And swell the little stream,
Then onward to the river
With a sparkle and a gleam."

A Kindly Hint.

Here is a practical hint from The Pittsburg Christian Advocate, which, if heeded, would add to the decorum of many church audiences. Well-meaning young folks cannot always resist the temptations of roguish companions. The hint is as follows: "Boys and girls, when in church, take a seat with your parents. A back seat may be as comfortable as any, but whisperers, gigglers, light-headed girls and soft- brained boys seek that quarter."

Only One More.

"I cannot sing; I can not play; I can not even tell a story particularly well," said a young girl, despondently enumerating her own deficiencies. "Wherever I go, I am of no special value except to count one more."

"In some place one more holds the deciding vote," laughed a companion. Many of us feel that simply being one more is about all our presence amounts to anywhere. We have no special gift or talent to contribute to the world's work or pleasure, no particular endowment for leadership or service; we can count one more in whatever is going on and that is all. It was Lincoln who remarked that "the Lord must love common people because He had made so many of them." For the same reason it would seem that He must have use for the people of only ordinary endowment—they are so greatly in the majority. And the "counting one more," which the young girl mentioned so scornfully, may, after all, mean a great deal; it all depends upon where we are counted.

There are many times and places where the added one means much of help and encouragement—in the too often slender mid-week prayer meeting, in the rainy day service, or the occasions when an unpopular topic or a prosy speaker furnish the many an excuse for absence. There are struggling causes and needed philanthropies not a few where the additional member, even without a full purse or great talent of any sort, can yet add welcome strength and support. If it really seems to us that our ability along all life's great lines is limited to only counting one more, let us remember that that one shall be on hand to be counted. The governor of a great state found himself rather unexpectedly one day in the midst of a Sunday-school convention. As soon as it was known that he was in the house there was a desire to haye him address the meeting, and he was called upon. But he felt himself utterly unprepared; he had no speech ready, and he simply responded: "Friends, I really have nothing to say, but I am heartily in sympathy with your work, and I can at least stand up and be counted." Standing up to be counted does not require any great genius or brilliancy, but there are many times when it does require courage—a courage in which many gifted ones may be found lacking. To be numbered, and have it known that we are always ready to be numbered among those who stand for whateyer is pure and right, and against whatever is evil, however strongly it may be intrenched, is in itself no mean position.

It is very easy to undervalue one's self as having no influence, and to do so quite honestly, forgetting that the Master's picture of the final blessed reward was not "Well done, talented and brilliant seryant," but "Well done, good and faithful servant." Steadfastness and faithfulness have a mighty power. If we look back over our own past, and study the lives that made the greatest impression upon our own, we shall find them for the most part among those common and unobtrusive ones who thought very humbly of their own worth—when, indeed, they were not too unselfishly busy to think of it all—and who never dreamed of possessing any special gift. We probably can count on the fingers of one hand all the eloquent orators, the people of remarkable intellect or talent, who in any way up-lifted or helped us; but we never can compute the influence of the mother with her tireless, everyday goodness; of the plain father with his industry, his unsullied honor, his stanch faith; of the old church elder, whose simple piety and earnest life were a living epistle; of the faithful school teacher who taught for her daily bread, but put her religion and her soul into her loving work. It is these and their like who have builded themselves into our lives, and have helped us to whatever of goodness or high ideal we may posses.

If we look at the world as a whole we shall find that the same truth holds good everywhere. It is not the exceptional few who have done its work and compassed its progress, but the common many. Men of genius there have been remarkable leaders, mighty reformers, and they were needed; but they would have been useless without the steady, stalwart host of nameless ones who gathered about the uplifted standard and carried it fearlessly forward. And as has been in the past, so it is now. We boast of our country's greatness and glory, but one thing is certain, and that is that the honor, the freedom, the Christian patriotism of our land, will rise no higher than that of the mass of its citizenship. Rulers and politicians cannot at last go beyond the will of the people—the ordinary, common place people, who will think their thoughts and cast their votes one by one. And sometimes the one more holds the deciding yote. There was meaning in that carelessly uttered statement of the girl's friend.

So there is no reason for losing self-respect or holding one's self lightly because of a lack of shining qualifications. It is the "Lord's host," and and not His generals, who are doing the work and fighting the battles of earth to-day as they have done in the past—who are leveling the mountains, making the desert to blossom, and slowly bringing the kingdom nearer. It is no small thing to count one more in every right cause as it comes to us, and to be pressing forward among earth's unknown workers toward that "great multitude which no man can number", who made up the shining ranks of heaven—a multitude no man can number, but the Master knows them soul by soul, and name by name.

The surest way to get a larger place is to make our service fill and overflow the place we occupy.—Josiah Strong.

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Pet Dog.

She was weeping when we met her and in answer to our inquiry concerning the cause of her sorrow she replied "The doctor says that there is no hope for poor Jackie." But our heart did not altogether melt with pity or sorrow because the doctor had given poor Jackie up. Had Jackie been a brother or a husband we would have been ready with a sincere offer of help and sympathy. But Jackie was the dog who for the ten years of his life was pampered and petted in a childless home to the extent of disgusting every one who saw it.

Animals are interesting and deserve our affections, but when one's affections for animals reaches to the extent of giving a mere beast the place a child may rightly claim, petting dogs or cats is a sin. A childless home is an unfortunate home but when in such a home there is ample means to take in and care for a poor or orphaned babe, the beast should be put away in favor of the child. G.

The Return of the Battleships.

Amid the roar of guns, thousands gathered at Hampton Roads to view the return this week of the fleet of battleships this country sent around the world just to show how big a fellow Uncle Sam really is. The press is as wild over the successful return of the fleet as were the crowds of people who came by the thousands to see it. Much was said in print about the inspiring sight and the imposing spectacle. That the scene was spectacular no one will deny. A dozen and a half of gigantic instruments designed to exterminate as much of humanity as possible in the shortest given time, when moving across the water do indeed present a most spectacular scene. Neither do we deny that such a fleet of battleships are an inspiring thing to look upon. It fires the imaginations of the boys and young men with thoughts of gore and glory.

But, after all, what a pathetic thing it is that a Christian nation should surpass in making and maintaining killing machines, and finds its highest satisfaction in parading them under the noses of the other nations some of whom do not even claim to be Christian. The crew of the fleet get what they expect from their countrymen, a royal welcome. We join with others in rejoicing that there was no occasion for them to "trim ship for action" and get down to the serious business of blowing men into eternity by the hundreds. But for a people committed to the precepts of the Prince of Peace we make entirely too much of those of those who choose the profession of arms for the life's calling. If the man behind the gun is a patriot and deserves the applause of his countrymen why not make the same kind of a hero of the man who manipulates the gallows?

The hypocricy of the whole affair lies in calling this voyage around the world "with a chip on the shoulder" a peace mission as some of its apologists are doing. When my neighbor comes to my house uninvited and armed to the teeth at such a time when such things as arms are not needed in the community I conclude that he is either insane or a neighbor very dangerous to both my peace and safety. G.

The Passing of a Noted Chief.

Geronimo, the Apache chief who, next to Sitting Bull was the most troublesome Indian with whom the Government has had to deal has just died at one of the posts, where he was kept a prisoner. His passing away calls to mind the many ineffectual efforts of the red men to check the advance of the white. Of the savage nothing but savage treachery and warfare is to be expected but of the white man in his dealings with an inferior race we should expect sincerity and justice; this, however, was too often lacking and Indian troubles were the result. If when representatives from many denominations gathered in the Quaker meeting house in Philadelphia to pay tribute to William Penn a few months ago an Indian could have been included he might have eloquently spoken of the treaty never sworn to and never broken. The Indian, defrauded and ignored, is but another striking illustration of the shortcomings of a nation that professes to acknowledge Christ as its Saviour. Our church wisely selected the Indian as the one to whom she would first send missionaries, thus proving to him that in this great land of ours and among the thousands who live upon that which once was the exclusive possession of the Red man's fathers there are some who believe that he has a soul and is entitled to the considerations that duty dictates should be shown to a brother. G.

Correspondence.

DALTON, Ohio, Feb. 15.—In reflecting over the past year we must say that we were bountifully blest, not only materially but spiritually as well. God has given liberally of the fruits of the fields and nourishment to the soul. Although our pastor's health was failing a while yet he is recovering again, and we can rejoice with the Psalmist, and say, "Surely goodness and mercy shall follow me all the days of my life." His goodness is ever new and His mercy is ever near.

During the first ten days of this year we were visited by Rev. Hege, from Bluffton, O. He preached eleven inspiring sermons and visited some homes besides. These meetings were quite well attended, considering the weather. Such meetings should always be given preference to other work, yet some people are always too busy to attend them. May the Lord bless these efforts with the saving of many souls.

On Sunday, Feb. 7, Rev. J. A. Ressler, missionary from India, addressed the congregations here. He was well able to speak on his subject, "A Missionary's Experiences", as he has spent ten years in India. Such addresses make mission work in heathen lands seem more real to us. He showed how Mission work has its discouraging but also encouraging side. But a missionary's success or failure depends largely upon the condition of the church upholding him.

Peace or War in International Relations.

Considered at the Federal Council of Churches in Philadelphia.

Reported by A. S. Shelly.

The paper on this subject was prepared and read by Henry Wade Rogers, LL.D., Dean of the Yale University Law School. From this paper I quote:

"The morality that ought to govern the conduct of nations is not different from that which ought to govern the conduct of individuals. That there are two codes of morality, one for public and the other for private life, one for nations and the other for individuals, is a sentiment so utterly false and contrary to Christianity that it must always receive the indignant denial of the churches."

"Charles Sumner, speaking on the true grandeur of nations sixty years ago, said: 'There is a topic which I approach with diffidence, but in the spirit of frankness. It is the influence which war, though condemned by Christ, has derived from the Christian church. * * * * It will not be doubted that this strange and unblessed conjunction of the Church with war, has no little influence in blinding the world to the truth, too slowly recognized, that the whole custom of war is contrary to Christianity.' Twenty years ago Hugh Price Hughes, of London, spoke of 'the awful custom which has so excluded this subject (of war) from the Christian pulpit.' And he went on to say: 'There is no question on which the churches of Christ have departed more completely from the teaching of Christ. This is the darkest and most scandalous page in the lamentable history of ecclesiastical Christianity."

"For four centuries after Christ the profession of arms was thought inconsistent with the profession of Christianity. Justin Martyr wrote: 'That the prophecy of Isaiah is fulfilled we have good reason to believe for we (Christians) who in the past killed one another do not now fight our enemies.' Clement of Alexandria wrote: 'The followers of Christ use none of the implements of war.' Tertullian wrote: The military oath and the baptismal vow are inconsistent with each other, the one being the sign of Christ, the other of the Devil.' Origen wrote: For no longer do we (Christians), take up arms against any race, or learn to wage war, inasmuch as we have been made sons of peace through Jesus, whom we follow as our Leader.' St. Augustine wrote: 'Not to keep peace is to spurn Christ.'"

"If nations are to abolish war, then some substitute for war must be found by which states can settle those international differences which can not be adjusted through the channels of diplomacy. There is but one substitute for war and that is the doctrine of arbitration."

"At the second Hague Conference it was very earnestly desired by many nations, that a general obligatory arbitration agreement might be made. The delegates from the United States were instructed to urge such an agreement, and with the exception of

Germany and Austria the really great powers of the world were on the side of obligatory arbitration. The vote showed that the nations had made great strides since the adjournment of the first Hague Conference in 1899."

"The government of the United States has taken the matter up, and the Senate during the last session of Congress approved no less than twelve arbitration treaties. While these treaties are not as comprehensive as might be desired, the fact that they have been entered into, even within somewhat narrow limits, certainly affords great satisfaction and warrants the remark of the Secretary of State that their negotiation is evidence of 'continual progress toward making the practice of civilized nations conform to their peaceful professions.'"

The question of limitation of armament is given considerable space in the paper. Two short quotations must suffice on this point:

"The problem is a perplexing one. Nations feel compelled to increase their armaments because their neighbors are augmenting theirs and they want to be prepared for emergencies. The annual expenditures for armaments of the civilized nations of the world is now estimated to be somewhere between two and two and a half billion dollars."

"Metternich thought the question of disarmament should be regarded from a moral and a material point of view, and he regarded the moral point as granted. The Churches must take it for granted too. They cannot acquiesce without protest in the ever increasing expenditures for armaments, and excuse their silence in a temper of futile fatalism, without confessing themselves enemies of progress and reform and unfaithful followers of the Prince of Peace."

"But the practical question for this body is, What can the Churches do to aid the movement for the abolition of war? In answering that question it is necessary to remember that the world is governed by public opinion. Those who manage affairs of government do not lead public opinion. They follow and obey it. In no country is public opinion so powerful as in the United States. And the public opinion of this country will exert more influence, probably, than that of any other one country, in shaping the opinions of this century and therefore the conduct of the nations of the world. Every great reform is to be worked out by educating public opinion. The answer to the question we have propounded is simple. Let the Churches educate public opinion. The greatest moral influence in the country should be the pulpit. The abolition of war, like slavery and polygamy and intemperance, is a great moral question. It is not a question to be left solely to Peace Societies, to Chambers of Commerce, and to Peace Conferences. The Churches should exert their influence through the pulpit and through the religious press to awaken the public conscience and create a universal demand for the abolition of war, for a limitation of armaments, and for an International Court of Arbitral Justice. The responsibility rests upon the pew as well as upon the pulpit. Every church member in his place must do his part in the great work. He should be an agent for creating in his own particular sphere of influence a right public opinion on this subject."

The following resolutions were recommended by the committee and enthusiastically adopted by the whole body:

"*Resolved*, That the Federal Council of the Churches of Christ in America, assembled in the City of Philadelphia and representing more than eighteen million of communicants in the Evangelical Churches of America makes the following declarations:

"1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

"2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the Government of the United States will promote its establishment and that at the earliest possible day.

"3. It is opposed to increase of armaments and deplores the failure of the Hague Conferences to come to an agreement upon this all important subject.

"4. It has learned with much satisfaction that the Government of the United States has recently entered into treaties of arbitration with some of the nations and it trusts that without unnecessary delay other treaties of arbitration made be made with other States. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define."

"*Resolved*, That the Federal Council makes the following recommendation to the Evangelical Churches of America represented in this body:

"That the Churches throughout the United States, adopting the recommendation originally made by the British Peace Society to the Churches of Great Britain, observe in each year the Sunday before Christmas as Peace Sunday.

"And that the above action is taken in the hope that in all the world Christian Churches of whateyer name will observe the same day as Peace Sunday."

"*Resolved*, That the Federal Council recommend to the various societies of young people connected with the Evangelical denominations represented in this body that they in each year recognize as Hague Day the 18th of May, and have on that day in all their chapters as far as possible a consideration of the subject of Peace."

A Clean Mouth.

A distinguished author says, "I resolved when a child never to use a word that I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation by all children.

Boys readily learn a class of low, vulgar expressions which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean; for "out of the abundance of the heart the mouth speaketh."—Christian.

When a real revival comes to town the fires upon the family altar begin to blaze.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 7.—LIFE LESSONS FOR ME FROM THE PSALMS. Ps. 46, 1—11. (Consecration meeting).

QUESTIONS.

1. What are the Psalms?
2. What can we learn from the first and second Psalm?
3. What can we learn from the 14th Psalm?
4. What can we learn from the 19th Psalm?
5. What can we learn from the 23d Psalm?
6. What can we learn from the 32d Psalm?
7. What can we learn from the 51st Psalm?
8. What can we learn from the 90th Psalm?
9. What can we learn from the 103d Psalm?
10. What can we learn from the 104th Psalm?
11. What can we learn from the 119th Psalm?
12. What can we learn from the 146th Psalm?

MEDITATIONS.

The Psalms are lyrical pieces to be sung to a musical instrument. The collection of psalms grew in course of time and has five divisions. David, the royal psalmist, seems to have been the first to use the psalms in the divine service, writing many psalms himself. Many of the psalms refer to Israelitish history, others express the varied experiences of the religious life, therefore they were used in the old Christian church as well as in the temple service and home life of the Israelites. Even after the time of the reformation some churches sang no hymns, but only psalms, and even now some churches will use no other songs.

The blessings, which the psalms have brought to many saints and sinners can not be counted or measured. Only few of the many, many lessons which the psalms can teach us, can be mentioned in so short a space.

The first psalm is a beautiful description of the difference between the righteous and the wicked. The righteous, whose delight is in the law of Jehovah, on which he does meditate day and night, is compared to a tree planted by the streams of water, that bringeth forth its fruit in its season; the wicked are like the chaff which the wind driveth away. This psalm has been an encouragement to many. The second psalm has also served to strengthen the saints' reliance on the Lord in the time of strife and persecution, assuring them of the final victory of Christ.

The fourteenth psalm shows the foolishness and corruptness of those who deny and oppose God and the universality of sin and iniquity.

The nineteenth psalm is one of the most beautiful hymns to praise God as taken from nature and the word of God, which is said to be more desired than gold, yea than much fine gold; sweeter also than honey and the drop-

pings of the honey comb. The blessed influence of the word of God is described and the psalm closes with the prayer; "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer."

The twenty-third psalm is the best known and most beloved of all psalms. No one, who has any feeling and spiritual experience, can help but love this beautiful psalm. It describes God's loving care of His own in guiding, nourishing, protecting them.

The thirty-second psalm is the psalm of the sinner, who has found forgiveness. Here we find described the restless unhappiness of the sinner, who will not confess his sin; but the blessedness of him, who has found forgiveness and who trusts in the Lord.

The fifty-first psalm is the psalm of the penitent David, who has learned to know the hideousness of his sins, and desires to be purified by God; who prays for a clean heart and a right spirit, and promises to teach transgressors God's ways, so that sinners shall be converted. He says: "The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise."

The ninetieth psalm seems to be the oldest psalm, since it is said to be the prayer of Moses the man of God. He speaks here of God's being from everlasting to everlasting and then speaks of the uncertainty and shortness of the human life; "for it is soon gone and we fly away," "so teach us to number our days, that we may get us a heart of wisdom." He closes with a prayer for God's blessing upon us.

The hundred and third psalm is the psalm of thanksgiving, so often used and so appropriate under many circumstances. Especially for the grace and forgiveness of sin, which we experience, the psalmist expresses his gratitude and says: "Like a father pitieth his children, so Jehovah pitieth them that fear him." He contrasts the frailty of man with the loving kindness of Jehovah, which is from everlasting to everlasting to them that fear Him, and His righteousness unto children's children.

Psalm 104 describes God's care over all His works. It praises Jehovah as the great and majestic God. Alexander von Humboldt said of this psalm: "It contains all that I have written about the world in my book, The Kosmos" and says, its better than I ever could say it."

The hundred and nineteenth psalm is peculiar, not only because it is the longest psalm, but because it is so systematically arranged. The letters of the Hebrew alphabet commence each a set of eight lines. The whole psalm is written in praise of the law of God.

Psalm 146 is a psalm of praise to Jehovah, the abundant helper. The psalmist says: "I will sing praises unto my God while I have any being, happy is he that has the God of Jacob for his help, whose hope is in Jehovah his God." Many in affliction have found comfort in this psalm as in many others.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Mar. 7.

Subject: Philip and the Ethiopian. Acts 8:26–40.

Golden Text: Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me. John 5:39.

Philip's work at Samaria was crowned with so much success, that he might naturally have desired to continue there; but the Lord had other work for him, and Philip was willing to go where the Lord would have him, even though it meant going away from a prosperous field of labor with joyful conversions still in prospect, to a desert region where, humanly judging, there was little or nothing to expect. He asks no question but starts out on his mysterious and lonely mission without any misgiving apparently. Being told to go, he simply "arose and went." From the city of Samaria he had in the neighborhood of fifty miles to journey before he would strike the road indicated—the desert road toward Gaza going from Jerusalem. Nevertheless he hesitated not, but promptly set out, wondering no doubt what he would find, yet confident that a mission thus communicated was not lacking in importance.

Such willing readiness to go where He would have us go is a characteristic of true consecration to the Master's service. The true servant has no choice of his own to weigh against the choice of his Lord for him. The one matter of concern to him is to know assuredly that the call he hears is the Master's, and to interpret correctly its meaning. The call to Philip came by the mouth of "an angel of the Lord." We are not told how Philip knew that this messenger was really an angel of the Lord and not Satan's messenger fashioned into an angel of light (2 Cor. 11:14); but somehow he did know, and so may we discern always between the true and the spurious, between the beckonings of the Master and the allurements of Satan in his effort to switch us off the right track. Jesus warns His disciples against false Christs and false prophets who shall show signs and wonders that they may lead astray, if possible, the elect (Mark 13:22). So in our work for the Master we must be on our guard lest we mistake the voice of selfish desire on our own part or of angel-cloaked adversaries of the cause, for the voice of the Lord. If we are sincere and look to the Holy Spirit for guidance, He will give us the true discernment: He will not allow us to be deceived.

Philip left Samaria and going past Jerusalem struck the desert road somewhere between Jerusalem and Gaza. There he soon found the object of his mission. A fine chariot came along and in it sat the one whom the Holy Spirit was after. The Spirit somehow impressed it upon Philip that he must go up to this chariot and speak to this man. Thus bidden he hastened to the side of the carriage. But what should he say to this great dignitary? Naturally one of Philip's station in life would hesitate to intrude himself upon such a person. However, as he walked along for a moment he heard the man read the wonderful words of Isaiah, the fulfilment of which in Jesus' vicarious sacrifice was the burden of the Gospel message. This "broke the ice" for Philip at once. Here was a man either in possession of or else seeking the truth which filled the evangelists' own soul with joy. Does he or does he not know the import of this passage and its fulfilment? With this question Philip opens the conversation, and finds in the man an humble and anxious seeker, quite ready to accept help.

As in the case of Cornelius, so in this case the Holy Spirit had prepared the soil to which He was now, through Philip, bringing the seed of the Gospel. The Eunuch, like the wise men from the east (Matt. 2) and the Greeks who once asked to see Jesus (John 12:20–21), was a Gentile who had come to know and share the faith of Israel. The Messianic hope inspired by the prophetic utterances especially appealed to these Gentile believers. The Eunuch evinced this interest in his question,—Does the prophet speak of himself or of some other? And this gave Philip a good starting point for his instruction. He preached unto him Jesus, and surely no better text could have been selected from all the Old Testament Scripture. The open mind and heart of the hearer drank in the precious truths, and as by the eye of faith he saw Jesus the Lamb of God, uncomplainingly giving His life as the price of redemption to take away the sin of the world (v. 32), then as the triumphant Victor over death, being received from the earth back to heaven, there to be the firstborn of a generation whose numbers no finite mind can declare (v. 33), as by personal apprehension of his own share in this wonderful plan of redemption he felt the joy of a new life come into his soul, he desired to take his stand formally with the followers of Jesus by receiving the symbolic rite of baptism (v. 36). What could hinder such an one to be baptized? Nothing should.

Notice what is said and what is not said about the outward manner of the baptism administered. They both went down into the water. Why are we not told whether Philip put him under the water or put the water upon him, whether they kneeled or stood etc. etc. ?

That the Eunuch received likewise the inward sealing of the Holy Spirit is indicated by the statement that he went on his way rejoicing (v. 39). The kingdom of God that is in the believer (Luke 17:21) is righteousness, and peace, and joy in the Holy Spirit (Rom. 14:17).

Deaths.

Kratzer.—On Feb. 11, 1909, Dalton, Ohio, Anna Kratzer, nee Schwartz, aged 65 years, 3 months, 25 days, of dropsy and heart trouble. She was buried on Feb. 14 at the Sunmount church, where funeral services were conducted by C. N. Amstutz and Jacob Nussbaum.

Badertscher.—On February 10, Dalton, O, Ida Badertscher, nee Sprunger, aged 31 years, 1 month and 24 days. Her mother died while she was yet a child, so her father moved with his motherless children from Berne, Ind., to Wayne Co., Ohio. She joined the Salem church, of which she remained a faithful and active member until her death. In August, 1905, she was joined in holy wedlock to John Badertscher, thereby taking upon herself the duty of a mother to the three children of her widowed husband. She is survived by her sorrowing husband, 3 infant children, 2 brothers, 3 step-children, and a host of relatives and friends to mourn her early departure. This is a severe test for our dear widowed brother, as this is the third time his beloved was taken from him by death. Interment was made at the Salem church where funeral services were conducted by Rev. Vornholt, of Mt. Eaton.

Contributions.

For Home Mission of Middle District Conference.

Summerfield, Ill., cong. $9.00; Sterling, Ohio, cong. $5.08.

Gratefully acknowledged,
W. W. Miller, Treas.

News of the Week.

Domestic.

Great Revival at Boston.

Boston, Feb. 20.—Boston is in the grip of a great revival. The whole city is being moved in a marvelous manner and the churches are filled. Throughout the city, in homes, in factories, in stores and in newspaper offices, the revivals is the topic of conversation.

The newspapers are devoting page after page to the spread of the awakening. Last week the most conservative morning paper in Boston devoted seven columns to the revival, while another paper gave most of three pages to it.

The movement is under the leadership of Dr. J. Wilbur Chapman and Charles M. Alexander, assisted by about sixty evangelists, ministers and gospel singers. Nearly all the evangelical churches in Greater Boston have united in an effort to win the people of the city to a knowledge of Christianity. Before the arrival of the evangelists there had been long and earnest preparation. The revival fires were already kindled and only awaited the evangelists to burst into flame. Athough the movement has been in progress less than two weeks Boston is aglow and other revival fires are being kindled in many towns throughout New England.

Dr. Conrad Heads Committee.

The chairman of the committee which called the evangelists is Dr. A. Z. Conrad, pastor of the famous Park Street Congregational church. He declares that he is amazed at the results and that even the evangelists do not realize the depth and sweep of the revival.

Twenty-five Thousand Present.

The crowds which flock to the meetings remind me of the scenes at Swansea during the great Welsh revival four years ago. It is estimated that 25,000 people attend nightly, while 30,000 were present on Sunday, although the regular services were continued in most of the churches.

Dr. Chapman and Mr. Alexander conduct meetings twice daily, at noon and at night, in Tremont temple, and on each occasion the building, which accommodates about 3,000, is packed, with many standing and a crowd in the street clamoring for admission. Sunday afternoon an audience of about 3,000 men gathered at the temple at and a thrilling scene was witnessed when at the close of Dr. Chapman's powerful address nearly 200 went to the front to signify their desire to begin the Christian life.

No feature of the movement is more impressive than to see 3,000 people, more than half of them men, pack Tremont temple at noon daily to get a touch of the revival spirit. Yesterday, in spite of the extreme cold, hundreds stood outside the doors hoping to gain admission. The throngs are so great that two extra meetings downtown are held daily—one in the Park Street Congregational church and the other in the historical Faneuil hall.

Whole City Sings Gospel Songs.

The singing of gospel songs is one of the features of the awakening. The city is ringing with revival melodies. Everywhere Mr. Alexander's gospel songs are hummed and whistled. A number of revival hymns have been published in the newspapers.

Reduction in Duty on Print Paper from $6 to $2 Recommended.

Wathington, Feb. 19.—A reduction of the duty on news print paper from $6 a ton to $2 a ton; the placing of ground wood on the free list and the establishment of a duty one twelfth of a cent a pound on mechanically ground wool pulp, are the recommendations of the select committee on pulp and paper investigation which made its report to the house to-day. The report states that it presents the unanimous opinion of the committee.

The committee's report states that it would seem that production of news print paper or the other very cheap grades of paper are to-day dependent upon the continuation of cheap ground wood produced from spruce trees, and that that condition is likely to prevail in the future. The amount of spruce consumed in the United States in 1907, according to the report, was about 1,260,000 cords for ground wood, about 1,420,000 cords for sulphite fiber and about 3,450,000 cords for lumber. The amount of standing spruce is variously estimated, but is roughly guessed to be about 70,000,000 cords east of the Rockies.

An appeal is made for the conservation of the forests, the committee urging that an organized fire department should be formed to fight fire in every considerable forest in the country, and that young trees should be exempted by the various states from the ordinary rotes of taxation. It is also suggested that the national government start large tracts of young spruce forests.

California Dooms Gambling on Races.

Sacramento, Cal., Feb. 19.—Governor Gillett signed the Walker-Otis anti-race track gambling bill to-day, which will have the effect of closing the large tracks at Emeryville and Arcadia. The measure was sent to the governor February 10 after having been passed by both houses of the lesislature.

The approval of this measure by Governor Gillett will stop pool selling at race tracks and wipe out the pool rooms which have thrived both openly and secretly in all parts of the state.

Violation of the law, which goes into effect sixty days from now, is punishable with imprisonment in the county jail for a period not less than thirty days or more than a year.

Five More Indiana Counties Voted Dry.

Berne, Ind., Feb. 24.—Five counties in this state held local option elections yesterday and all voted "dry". This (Adams) county voted dry by a majority of about 1,000, Berne alone gave a majority of 325 dry votes. One county (Grant) with the city of Marion, of about 20,000 inhabitants, gave a dry majority of 2000. Seven more counties will vote this week.

Old Geronimo Buried.

Lawton, Okla., February 10.—Geronimo, the old Apache Indian war chief, who died at Eort Sill Wednesday, was buried yesterday in the Apache burying ground, northeast of the army post. The Rev. L. L Legters, the Indian missionary, conducted the services, which were as similar to the Apache system of burial as the clergyman thought proper. War Department officials had set aside today as a holiday for the Apache prisoners of war at Fort Sill, and the 200 warriors joined in the slow procession that carried the body of their old leader to the grave.

The old chief's wife was prevented from killing his favorite horse in accordance with the Indian custom, but relatives placed in his grave his riding whip and his blankets.

The International Opium Conference.

Shanghai, Feb. 19.—At to-day's session of the international opium conference the delegates declined to consider the medical aspects of the opium question or means of curing the opium habit. It was decided, however, that each delegate should recommend to his government the appointment of medical men to look into this phase of the question.

Liquor Bluff Working Wrong Way.

Topeka, Kan., Feb. 15, 1909.—The liquor sympathizers in Kansas will probably think twice before trying another bluff on the temperance element of that state. During the present session of the legislature, a bill drawn by Attorney-General Jackson, providing against the use of drug stores as blinds to saloons, was recently passed by the house of representatives, after a hard fight, and put up to the senate. The liquor friends in the senate concluded that the only hope to defeat the measure would be to make it extremely drastic, and as a result the bill was amended so as to absolutely prohibit the sale of intoxicating liquors in any form whatsoever, and for any purpose, but Attorney-General Jackson and Governor Stubbs, together with the other friends of the original bill, to the surprise of the liquor force, fell directly in line with the amendment, and declared that they were perfectly willing that the bill pass, since it would be much easier to enforce the law if liquors were excluded absolutely, than if their sale were permitted for certain specific purposes. As a result, the measure passed the senate in its amended form, and the liquor fellows have discovered that they got the wrong end of the club.

Attorney-General Jackson, in speaking of the situation, said that the action of the Judiciary Committee of the senate called to mind the stratagem of the opponents of temperance measures in the early days when Kansas was under local option laws. A measure was introduced into the legislature for the purpose of strengthening the local option laws, and the liquorites, in an effort to defeat the bill, tacked on an amendment calling for state-wide prohibition, but the temperance people accepted the challenge immediately, and passed the amended bill, with the result that Kansas from that time on has been a prohibition state.

Foreign.

Japanese Uneasy Over San Francisco Reports.

Tokio, February 20.—The special correspondence to the Asahi from San Francisco continues to represent the situation as most alarming. The specials say that the anti-Japanese sentiment is rapidly spreading and that the war feeling in America is general. These specials, widely circulated and copied, help to sustain the feeling of uneasiness among the Japanese people.

Nichi Nichi, a paper owned by K. Kato, the Japanese ambassador to England, which commented with great bitterness during the earlier stages of the anti Japanese agitation in California, in a long editorial article to-day on the anti-Japanese sentiment in America, says: "Americans continue to regard Japan with suspicion and this ill feeling continues, notwithstanding the efforts of the Japanese government and people to prove the sincerity and cordiality of their feelings. This distrust extends throughout Europe. It is incomprehensible to our people why America and Europe continue to regard Japan as seeking war. Two wars were sufficient. We want peace in the future. War with America could only be forced by the United States threatening the independence of Japan. It is unnecessary for America to fortify itself against Japan."

The article concludes by quoting the text of the Roosevelt telegram to the California Legislature expressing the belief that the passage of the bill would lead to serious consequences. The paper contends that this message shows that even the Federal Government regarded war as probable, but that it was utterly mistaken.

Recognize Independence of Bulgaria.

Sofia, Bulgaria, Feb. 19.—It is reported in well informed quarters here that Russia, France and Great Britain have notified their recognition of the independence of Bulgaria, announced at Tirnovo, October 5, 1908, and the rank of king since then assumed by Prince Ferdinand. He ruler of the country. The difficulties in the way of Ferdinand's attendia the funeral of Grand Duke Vladimir in St. Petersburg will thus be removed. Ferdinand is at present in Vienna, and he has expressed the wish to attend the burial of the late grand duke, with whom he held a close friendship for many years.

An Automobile Printing Machine.

St. Petersburg, Feb. 19.—The police of Riga to-day seized a mysterious automobile that frequently of late has been seen in the streets of that city. An examination showed it to contain a complete equipment for printing revolutionary literature. Six men connected with the plant were taken into custody.

Revolution in Russia.

St. Petersburg, Feb. 19.—A sensational story of a reactionary plot to dethrone Emperor Nicholas and proclaim a regency in Russia is being related in St. Petersburg to-day in connection of the recent death of Grand Duke Vladimir, the emperor's oldest uncle. The authority for the story is a high judicial official of St. Petersburg. According to this individual the affair was uncovered in connection with the relations concerning the Azef and Lupokine cases. The preliminary investigation into the case of M. Lupokine, a former director of police, who was arrested in this city last January on the technical charge that he was a member of the revolutionary organization, came to an end to-day. The prosecutor determined that there was ample incriminating evidence against Lupokine to justify his indictment.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, MARCH 4, 1909 No. 9

What Have We Done To-Day?

We shall do much in years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?
We shall be so kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?
We shall reap such joys in the bye and bye,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now, do we our task?
Yes, this is the thing our souls must ask,
What have we done to-day?

Selected.

Items of News and Comment.

Winning individuals to Christ is suggestive to every earnest and faithful Christian.

A personal question that is easily answered: Does your home, your society, your church, or your lodge (in some denominations) get your best service?

If we would listen to divine instruction like Philip did, there would be plenty of opportunities to be of service to others.

"The "missionary spirit" is needed, that will prompt the followers of Christ to carry speedily the Gospel to the vast multitudes of heathen who are now hungering and thirsting for it.

Travelers are interested in railroad fare. Roads in the Western Passenger Association have again taken up the matter of excursion rates. Their purpose is to do away with all rates less than 2 cents a mile.

It is reported from Los Angeles, Cal., that Beggs Rocks, located in the outside channel between Santa Barbara and San Nicholas Islands, have recently sunk into the ocean, probably as as the result of an earthquake, and now constitute a serious menace to navigation.

Local Veto in Ohio.

Judge Blair, of Portsmouth, Ohio, has gone to the trouble of gleaning from the Ohio State Auditor's Report a few figures, which present in rather startling form the story of strong drink. We append the table, which the Judge has used with good effect in his temperance addresses:

Divisions of Ohio by Number of Saloons According to Population.	Saloons per 100,000.	Men Felons.	Boy Felons.	School Attendance.	Divorces per 100,000.	Taxes per $1,000.	Insane per 100,000
Harrison County.....	0	0	0	86%	45	$19.79	28 8
First Division.....	69	9	5	80%	73	23 80	52.8
Second Division.....	159	21	11	77%	92	28.12	65.3
Third Divison.....	335	26	18	67%	120	35.39	73.5
Four large counties...	540	30	31	51%	168	39.23	91.8

Harrison County is placed by itself for the simple reason that it has been dry for some years, and prohibition has had a pretty fair chance to do its work. We commend the figures to the careful study of our readers. The number of saloons seems to bear a very close and startling relation to crime, illiteracy, divorce, and insanity. The table has been copied from the Michigan Advocate, and, we presume, is a correct one.

The Slough of Despond.

Notes of an address by Pastor A. M. Fretz, of Souderton, Pa., at Christian Endeavor prayer meeting, Feb. 24.

Dear Christian Endeavors:—Probably none of the metaphors or pictures used by Bunyan in his wonderful allegory is more familiar and more commonly alluded to in our daily speech and writing than this one. This because it expressed a very common universal experience.

When we study the sad experience of John Bunyan we understand well how he could write, as few others; of the Slough of Despond. The wonder is that he could so cheerfully depict Christian's escape therefrom. It is a triumph of Christian faith.

The slough of despond lies in the path of every Christian, and there are few who do not sometimes fall into it. The study of this theme with the Bible lessons. Ps. 69 and 40, should be helpful to us all to escape from being lost in it. Pliable, Christian's companion soon got out of the slough but on the side near the *City of Destruction* and so he was soon back in his former life. Christian, struggling on even with a burden on his back after a while came safely through, on the side next to the strait gate, which opens to the true way of life; through the assistance of the heaven-sent, "Help." Ps. 40, 2. Not only is every one who starts on the Christian life in danger of falling into this slough, but it is blessed to note that every such a one can have the same "Help" to get out of it.

In the Conversation between Help and Christian we note the "certain good and substantial steps," to get through this slough. These steps are Bible reading, prayer, work for Jesus, personal application of the precious promises, watchfulness, joy in the Lord and good deeds.

In conclusion, let us remember the character, Pliable; he began his Christian life from imitation rather than conviction, from the outside rather than the inside. Therefore he was easily turned aside from the way when the exteriors of Christianity became hard and disagreeable. He who would persist in Christianity and gain the crown of victory must be one of his own choice and not only by the wish or will of others. Take it for granted that you will have discouragements and difficulties, and that the load of sin may seem to press you down, but keep your face toward the celestial city and every day and every effort, and every divine help will bring you nearer the King's great highway, the release from the burdens, the perfect peace. The Lord bless you all and help you to the victory.

From Our Missionfields.

ARAPAHOE MISSION AT CANTON, OKLA.

Missionary John A. Funk writes: In reviewing our work done during the past year we join in with the Psalmist and exclaim: "Bless the Lord, O my soul, and forget not all His benefits." Truly the Lord has dealt graciously with us, in our family, in the church and with the heathen. Many difficult problems lay before us at the beginning of the year which could be solved only by the grace of God. With the confident anticipation that the Lord will be with us during the present year also, we joyfully and courageously continue in our work, upheld by the blessed assurance, that our labors will not be in vain in the Lord.

That it is a difficult matter to train an Indian congregation in the midst of heathendom and surrounded by godless white people, according to the teachings of God's word, so as not to be put to shame at the appearance of the Lord no one will deny. The present conditions among our Arapahoes are of such a nature as to weaken them in their Christianity and, if possible, to rob them of its power. Our Christians are constantly coming in contact with their heathen friends and associates and with such white people of whom it may be said, that they are almost as bad as the heathen themselves. All doors of wickedness are thrown open to them and there is no end of all kinds of temptations for them. In view of the many hidden snares and trap doors put in the way of our Indian Christians it is no wonder that some of them are at times caught in them and then fall into sin. But seeing this great danger on the one hand, we can only rejoice to see, how some of them are strong enough to withstand

these temptations and how others, who have been overcome by them, return with penitent hearts. Blessed be the Lord, who in His time will accomplish the work which He has begun among the Arapahoes!

Although there are still many things quite different from what we desire them to be in our Arapahoe congregation, yet conditions are much better now than they have been in the past. It will undoubtedly require some time and much patient waiting until all those whom we were obliged to suspend from communion, will return with a penitent confession of their sins. But even if it does take a long time till all come back I am glad to have taken the course I did, believing that it was for the good of the congregation. Eight of the members thus suspended have returned and made open confessions, others are about ready to do so and we confidently hope that in time all will return. One member, who on account of her hard-heartedness we were obliged to excommunicate, soon broke down and returned with sincere repentance and was again admitted to the church.

Thanks be to the Lord who thus blesses us in our work and gives us such victories, whereby we are encouraged to labor on!

With heartiest greetings,

JOHN & CORN. FUNK.

A Letter from F. Harrington.

CANTON, Okla., Jan. 13, 1909.

To Mennonite Mission Board.

Dear Brethren-in-Christ:—This shall be my report for the fourth and last quarter year of nineteen hundred and eight. During the past quarter year, just closed, our work for the Lord amongst the Araphoes of Cantoment has been going on as usual, with more bright hopes for our work in the future. On December 3rd, 1908, our member Edith Good Warrior died and was buried in the church grave yard. Mrs. Sore Thumb, who for some time had been a candidate for baptism was baptized by Rev. Funk in the presence of a large audience, in the Araphoe Church at Canton, during our Christmas celebration in the evening of December 24, 1908.

The native workers for the Lord, seven in number, raised about seventy-five dollars, and some of the brethren and sisters in Christ and friends of the good work contributed in all about twenty-five dollars towards a Christmas fund, making in all one hundred dollars, by which we have shown the heathen the outward appearance of the good-will of God toward men.

The mission goods that the societies and friends of the Christian work sent us, made the hearts of those who received them glad.

We celebrated the Lords Supper Sunday after Christmas. There has been better attendance on Sunday services in the church during the last quarter year than before.

By the help and power of the Trinity and the Truth as our weapon, we are undermining the evil power of darkness. This evil power rests in the persons of the medicine and religious head men of the Arapahoes. Excepting religion, the Araphoes, whether recognized or not as such, will to some extent and in some respects be a peculiar people for generations yet to come.

On the other hand, as the Arapahoes are generous giyers by custom, when they are Christianized their theme will be, what Christ says about the widow's mite, which means faith, when she denied herself the comforts of this life for the cause of the Trinity. When these head men are once converted they will help much in sustaining the church financially; and not only that, but it will be far more easy to convert all the others of their people. There are no infidels amongst the Arapahoes—all believe in some religion. To me an infidel is worse than a sinner.

Pray for us, brethren in the Lord, that our work may move forward. I am your brother-in-Christ, FRANK HARRINGTON.

Thirty Reasons Why Our Navy Should Not be Enlarged.

The following statement of reasons why our navy should not be enlarged was issued on January 15, with the endorsement of a large body of the leading men of the country, including Charles Francis Adams, Jane Addams, Samuel Bowles, John Graham Brooks, Andrew Carnegie, James Duncan, President Faunce of Brown University, A. B. Farquhar, Edwin Ginn, Washington Gladden, Edward Everett Hale, William D. Howells, Chester Holcomb, Prof. William James, Rev. Charles E. Jefferson, President Jordan, of Leland Stanford University, Bishop Wm. N. McVickar, Marcus M. Marks, N. O. Nelson, Gen. William J. Palmer, Rev. Charles H. Parkhurst, George Foster Peabody, Bliss Perry, Dean Henry Wade Rogers, of the Yale Law School, Prof. William G. Sumner, Lincoln Steffens, Ida M. Tarbell, President Thwing, of Western Reserve University, President Thompson, of the State University of Ohio, Booker T. Washington, Rabbi Stephen S. Wise, President Mary E. Woolley, of Mt. Holyoke College, and others.

1. Because we have fought foreign foes, English, Spanish and Mexican, only six years in the one hundred and twenty-five years since the Revolution. In every foreign war we made the first attack. With less danger from attack than any other nation, we are now spending more for past war and preparation for future war than any other nation in the world.

2. Because our extent of coast line has little relation to danger from attack. The second Hague Conference has provided for immunity from bombardment of all unfortified towns and from levying contributions by threat of bombardment. We should be safer still if we reduced fortifications, as one of our delegates to The Hague has said.

3. Because the Hague Conference also provided for arbitration of disputes over contractual debts, thereby removing excuse for our keeping a navy to prevent forcible collection of such debts of South America to Europe.

4. Because a navy is less needed than ever to protect South America, as it is now perfectly capable of a defensive alliance among its nations to repel any wanton attack from outside. Reasons which made the Monroe Doctrine necessary when there was a "Holy Alliance," and the weak South American republics were unconnected by telegraphs or railroads, haye no application when modern communications, soon to include the Panama Canal, and enormously increased population, wealth and mutual friendship make them now far from eager to continue our overlordship. With the price of a few torpedo boats we might secure by education and diplomacy a federation of South American states.

5. Because there is no danger from China, a peace-loving nation friendly to us. Our return of the indemnity has done more to promote peace with her than anything else could do. According to the testimony of Ambassador Luke Wright, of Hon. John W. Foster, of Secretary Taft, and of over one hundred missionaries to Japan, familiar with her language, customs, and politics, there is not the slightest foundation for the violent and frothy talk which is emanating from a few Americans against Japan and is poisoning the minds of millions of our uninformed citizens. Said Ambassador Wright, "The talk of war between this country and Japan isn't even respectable nonsense." The one hundred missionaries say: "We desire to place on record our profound appreciation of the kind treatment which we experienced at the hands of both government and people; our belief is that the alleged belligerent attitude of the Japanese does not represent the real sentiments of the people. We wish to bear testimony to the sobriety, sense of international justice and freedom from aggressive designs exhibited by the great majority of the Japanese people." Nothing could do more to develop the opposite feeling than the baseless assumption and insulting statements published by certain irresponsible newspapers and military men.

6. Because of an excessive, unhealthy reliance on force in our country in recent years, which calls attention away from the real foes at home to suppositiitious foreign enemies. Its spirit fills the newspapers with reckless, unfounded suspicions and accusations, distorting historic statements, promotes constant talk about war and preparation for war, of manœuvres, promotions, and technical details, and makes us blind to the real sources of our greatest loss of life and property.

7. Because our three foreign wars since 1781, which lasted only six years, cost in life, all told, in battle, nothing comparable with our reckless slaughter by accidents every year in time of peace. The $60,000,000 increase of the navy asked for last year, if spent in fighting disease, ignorance, waste, and wickedness at home, probably could saye as much life and property as all our foreign and civil wars have cost. In five years we have lost alone by fire, largely preventable, $1,-200,000,000. In four years we have killed, by accident, largely preventable, 80,000 more than were killed on both sides in the four years of civil war.

8. Because we are already spending over sixty-five per cent. of the nation's revenue in payment for past war and in preparation for future war, and have but one-third of our national revenue left for judicial and executive departments, coast guard, lighthouses, quarantine, custom houses, post offices, census, waterways, forestry, consular and diplomatic service, and all other constructive work.

9. Because we have increased our expenditure for defense two hundred times during a period when our population has increased only twenty-two times, our coast line perhaps three times, and our danger from attack not at all.

10. Because we are protected by nature as in no other country, and have not the excuse for a great navy which England has, nor for a strong army which Germany has. Our wealth is as great a protection as our geographical position. We supply our own necessities and are not dependent, as many nations are. General Sheridan said that no nation on the continent of Europe had sufficient ships to spare to bring over enough soldiers to carry on one campaign so far from its base of supplies.

11. Because we shall need no navy to protect the Philippines if we but ask the nations to pledge preservation of their autonomy when we grant them their independence. No nation could refuse or would dare wantonly break such a pledge made to the world. The neutralization, in this manner, of exposed places is one of the most successful methods of preventing war which we can further use. The pledge between the United States and Great Britain to remove battleships and forts from our Canadian border has, since 1817, secured peace at no expense on over three thousand miles of frontier. Without this pledge we should probably haye had war. So long as this line is unguarded, we shall never fight Great Britain.

12. Because all the great nations in one place or another are securing safety from territorial aggrandizement by pledging territorial inviolability. All the nations on the Baltic and North Seas signed treaties in April, 1908, to respect each other's territory on those waters. Turbulent Central America has secured peace by similar methods. It is the method of the future.

13 Because, in spite of our strategic position and the fact that Europe largely depends on us for food, we are spending for defense more than France and only $36,000,000 less than Germany, and only $66,000,000 less than Great Britain, which has possessions to protect around the globe, and is unable to feed herself except by imports.

14. Because labor put into the construction of armaments could be better employed to increase our insufficient railroad capacity, and as many men could be employed in making rails and engines, of which we have too few to move our crops, as in making armor plate and instruments of destruction.

15. Because the recent arbitration treaties signed with Great Britain, France, Norway, Spain, Portugal, Switzerland, Japan and Germany minimize the possibility of war with those countries, and we have no fear of any others.

(To be Concluded.)

Only what thou art in thyself determines thy value; not what thou hast.—Auerbach.

Home Circle.

Sympathy.

Sometimes the world's asleep so soon,
When all the winds are still,
That I can see the little moon
Come peeping o'er the hill.

It looks so small and scared and white,
The way I feel in bed
When I have just put out the light
And covered up my head.

It half-seems wishing it had stayed,
And half-creeps softly out.
"Dear moon," I say, "don't be afraid!
No bogies are about."

—Anna Burnham Bryant.

Useful and Happy.

Little Bessie Eyebright awoke one morning with a merry laugh. "Oh mother, but I have had such a good sleep, and I had such a pretty dream about a little girl who did everything her mother wanted her to; and oh, they lived so nicely together, and they looked so happy! and I believe that I'll try and do the same thing. Won't you try me to-day, mother?"

Mrs. Eyebright smiled at the enthusiasm of her little girl, who so often fretted over the many steps that little feet are frequently asked to take to relieve their mamma's and sisters' weary feet; but she believed in encouraging the child to carry out any resolution that would make her more willing and more useful, so she said: "Yes, my dear; we'll make a bond of good-will between us, and mother will see how much you can be like the good little girl in the dream, while she watches herself, lest she overtax you."

All day long little Bessie's feet were busy with their patter of willingness, and when night came she breathed a great big "Oh, I am so tried! But, mother, haven't I tried to be useful?"

"Yes, dear," replied her mother; "and don't you feel happier than if you had fretted about doing it?"

"Yes, mother," said Bessie; "and I am going to be a busy little girl."

Her mother said: "That resolution, if kept, will keep you out of much mischief, and make you a noble woman; for Satan always finds some work for idle hands to do."—Our Boys and Girls.

The Right Stock.

She was small and frail, but sitting a few seats behind her I could not see her face. Soon a handsome, manly young fellow opened the forward door of the car and looked from one to another as though expecting to meet somebody. At once, on seeing the lady I haye mentioned, he quickened his steps and a happy look came into his face. On reaching her he bent down and kissed her tenderly, and when she moved nearer to the window he deposited his coat and handbag, and seated himself beside her. In the seventy-five-mile ride which I took in the same car with them, he showed her every attention, and to the end exhibited his devotion by anticipating her smallest need for comfort; and once he put his arm around her in such a lover like way that I decided they were a newly married pair enjoying the honeymoon. Imagine my surprise on reaching Chicago to discover her to be old and wrinkled. But when I heard him say, "Come, mother," and saw him proudly lead her out of the cars and gently help her to the platform, banishing her lightest anxiety and bearing her many packages, I knew there was not money nor romance behind the exhibition, but that here was a young man who loved his mother.—Selected.

Dying from Cigarets.

"Oh, I wish that God would let me live just long enough to save one hundred cigaret victims. I would ask nothing more."

This was the dying wish of Herbert Secrest, school boy of sixteen. The fulfillment of the wish was denied to him in life, but it bore fruit a few hours after he breathed his last.

Boys to the number of far more than one hundred who had known Herbert in life, boys who had been members of "the gang" with him, and with him sneaked into unobserved places to smoke, filed past his coffin as it lay in his father's home, and solemnly vowed never again to touch the soul and body-destroying cigaret.

Secrest was a normal boy up to his ninth year. His father is a strict Presbyterian, and all his surroundings were of a wholesome nature. At school he was foremost in his classes. Then he acquired the cigaret habit, taking unusual precautions to prevent the knowledge from reaching his father and mother.

The habit got such a fixed hold on him that he fell behind in his studies and soon gave up school altogether.

His father tried to get him to go to work, but he was listless, weak, and couldn't stay at any one thing long.

He commenced to grow thin and ill looking, and his people thought he was going into a decline. They sent him to a farm many miles from town, but even there he managed to get the baneful cigaret, and he came back no better than when he went away.

Then Herbert was compelled to take to his bed, and the doctor came.

"It's cigarets," the boy whispered to the doctor. "I smoked as many as forty of them in a day. Is there no hope for me?"

The doctor gently told him there was none.

"Then I wish I could see all the fellers and tell them to give up smoking," he said. "I've smoked for seven years. The folks never knew. Now, every one will know. I'm just like an elevator whose cable has been cut. I know that I've had the chance to rise, and now I only want to live that I may warn other boys."

Just before he died he called his brother, Frank, thirteen, to his bedside and said:

"Frank, I want your promise that you will never again smoke a cigaret."

The brother tearfully promised.

A post-mortem revealed that half his heart had been diseased by the cigarets he smoked, and that the remaining half was in bad shape.—Detroit State Journal.

Pure Food.

It is said that the way to tell genuine gold quartz is to examine it from every direction. If it is the genuine article it will glisten and sparkle no matter what the position. There is a commodity that resembles gold, and under certain lights only will shine, but it is not pure. So it is with the real Christian and the nominal professor. The one will shine wherever he is and Christ will be lifted up. The other only looks well under certain lights, and will not bear close scrutiny at all. There is no shining, because the pure gold of a sincere Christian life is not there. What a sad thing it is to occasionally have a counterfeit shine, and thus deceive yourself, and those about you. Why not be a pure gold Christian, then if looked at from any angle the Christ-like life will be radiated? —Zion's Herald.

The more honesty a man has, the less he affects the air of a saint.—Lavater.

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

In Answer to a Letter.

The writer is very grateful to a brother minister in our middle conference for a recent communication. One remains too often in ignorance of his being misunderstood or having fallen into error because no one tells him of it and therefore he cannot set himself right or further explain his position. In the brother's letter two matters are brought to our attention to which we wish to develop more discussion. The letter reads:

"Dear Brother: In the "Mennonite Year Book" I read what you copied from an old Baptist book in which it is said that Menno declared that dipping in water is the only baptism. I found the same remarks in an old Baptist book, but have never been able, though I have searched repeatedly, to find that passage. I told one of our brethren that I could not find that passage; he said, you will never find it for he never wrote it, it is a falsification. Professor Raustaubach, of Rochester, one of the best informed men in the Baptist church as to the history of their church, told me: The Täufer and the Mennonites never immersed. This passage in the year book might leave the wrong impression that Menno immersed.

"Lately you wrote an article on the death penalty and say "Our church has always been against capital punishment." Is that assertion not too sweeping? Gen. 9:6 is so decisive in that respect that Mennonites who believe in the Word of God can hardly be against capital punishment when the case is clear and the guilt confessed. This does not say that in doubtful cases the death penalty is to be inflicted. Please compare Rom. 13:4. 'For he beareth not the sword in vain.' What does it mean?"

In reply to the brother's note the writer wishes first of all to explain that he does not believe that Menno ever wrote the passage in question and that he is altogether out of sympathy with the sentiment it is designed to convey. In the Historical Society of Pennsylvania there are a number of things bearing on Mennonite history that are probably not to be found anywhere else. Last winter we spent a week or so in making copies of many of these things with the idea of getting them into print so that they might be taken up and thrashed over for what they are worth to those interested in Mennonite history to-day. The copy of the Morgan Edwards article was given to a member of the committee having the making of the year book for 1909 in charge with the suggestion that the committe might find something in it worth using. The committee, whose judgment we do not question, published the entire article without comment. Newspapers often reprint editorials taken from other papers which do not agree with them in politics or some other subject and simply give the source from which these editorials come without commenting upon them. They do this to appear fair to those not agreeing with them and take it for granted that their patrons know their position and will not ascribe the sentiments of the quoted editorials to them. Possibly the committee that prepared the year book felt that its readers would be sufficiently familiar with both the works of Menno and the practices of the church to be immune to any error that Morgan Edwards might have presented. The readers of the article will surely admit that it contains information of great value to those interested in the history of our church in colonial times.

Now in regard to the objectionable passage from Menno's works which Edwards most likely quoted in all sincerity. The writer has heard of an edition of Menno's works in the Dutch language containing the passage in question, a copy of which was in possession of that famous antiquarian, the late Abraham Cassell, of Harleysville, Pa. In fact Cassell permitted a friend of the writer to examine the copy. Unfortunately Cassell's library has been scattered and we are not in a position to know what became of the book. Cassell being a member of great influence in the Dunkard church found many of his valuable books in the forgotten nooks and garrets of the homes of his brethren, and as Morgan Edwards was the first writer of importance to investigate the history of the Dunkard church, he had to come in close touch with the Dunkard people and it is not improbable that Cassell's copy is the one from which Edwards quoted. We have always supposed that the passage which Edwards quoted was an interpolation for which some faction of Mennonites favoring immersion was responsible. It is our hope that sometime someone will give the matter a more thorough investigation.

In regard to the editorial in the MENNONITE the question is asked if the assertion that "our church has always been against capital punishment" is not a rather sweeping one. The writer of the editorial has always understood both the XIV article of the Dortrecht Confession of Faith of 1632 on "Defense and Revenge" and the XXIX article of the Confession by Cornelis Ris on "Revenge and War" to be sweeping enough in their assertions to prevent any one believing in them from having a part in any kind of vengeance, be it private, judicial or national. If, then, the standards of our church advise against "violently resisting evil with the object of destroying it," is the assertion that our church opposes capital punishment too sweeping?

From personal information we know that there is a decided feeling against capital punishment throughout our whole church. The writer is naturally best informed on how our brethren in Pennsylvania feel on the matter. There Mennonites of all classes have a feeling that the responsibility for taking life, even though it is a criminal, is something they prefer to avoid. An incident from the history of Montgomery county throws an interesting side light on this subject. The first man to die on the gallows in that county was executed on April 12, 1788 for burglary. Having once been pardoned after having been sentenced to death for burglary he again stole a horse which was found in his posession. About the time of the theft the General Assembly of Pennsylvania changed the penalty for burglary from death to life imprisonment but the persons charged with the crime were allowed to plead and be tried in either the old or the new code. Brown, for that was his name, chose the old form having figured that as the country was made up mostly of Friends, Dunkards and Mennonites, who were opposed to the shedding of blood, the jury would acquit him rather than condemn him to be hanged. He made a big mistake however, for the jury did not happen to be made up of the kind of people he had figured on, and he was found guilty and paid the penalty on the scaffold.

The implication that a Mennonite who is against capital punishment does not believe in the Word of God is hardly fair to either the spirit of the New Testament or the spirit of our church. The people of our church believe in God's word. If they did not we would shake their dust from our feet and do penance in sackcloth and ashes for the rest of our life for having been a guide to them so long. When the brother calls attention to Gen. 9:6 he ignores the fact that we are no longer under the law but under grace. The fact that Israel time and again was commanded of the Lord to engage in warfare is not to be understood as imposing upon us the duty of waging war, if it is, then what is the use of the Mennonite church and why did our Saviour tell us to love our enemies? If taking life is still a duty, whose duty is it? Is it the Christian's, whose teachings are supposed to be in accord with the spirit of the Christ whose murder was the foulest crime of the ages? If so, neither He nor His immediate followers ever desired the capital punishment of His murderers either by act or word.

What is meant, the writer asks, by the passage Rom. 13:4 "He beareth not the sword in vain?" It means just what it says "He is the minister of God, a *revenger* to execute wrath upon them that doeth evil." But let us go back six verses in this same epistle and read Rom. 12:19. "Dearly beloved, *avenge* not yourselves, but rather give place unto wrath; for it is written *vengeance* is mine and I will repay saith the Lord.

G.

Correspondence.

ALLENTOWN, Pa., Feb. 23.—The Young People's class and the Girls' Junior Bible class of the First Mennonite Sunday-school of Allentown held a Musicale on Monday evening, Feb. 22, which was a great success in every respect. The church was crowded to overflowing and we were obliged to turn people away on account of the church being too small. Our Sunday-school is growing; what we need is a larger church.

Plain Attire.

A plain attire for our bodies which is clean, economical, convenient and comfortable, is God's mark that He puts upon His people; whereby they may be known from the world (even by the people of the world), as a shepherd marks the sheep of his flocks, that it may be known where they belong. Christ's people may be known and read of all men. A plain attire is Christ's sheeps' outward clothing. A wolf may put it on, but it will not change him to a sheep; dress will not change the heart, but the *heart* will change the dress, if it yields obedience to the Shepherd's voice. He saith: "My sheep know my voice and they follow me." Obedience is a plant that bears its own fruit, and the fruit of the spirit of self-denial is written upon the vesture, or clothing, of the body; and with joy, and not with *grief*, we put it on.

Not long since I heard a young woman say, that when she walked the streets of the city, and knew that people were making fun of her plain attire, it only made her feel happier, because she knew that she was suffering the reproach of the world for Christ's sake.

And my experience in traveling has been very interesting to me, for the pleasant visits, in conversation with the best class of people on the trains and at stations on the road, while waiting when train is behind time. Good people do not seem backward to commence conversation on valuable subjects; which makes the time pass more quickly away. And the care received from strangers, when traveling alone, I accept with thankfulness.

At one time here in the State of Iowa, while riding on the cars, a Methodist minister, who said his home was in Philadelphia, came to me, and in converse he expressed his sorrow that Friends were not more faithful. He feared that some were going back into the world, and he felt that the world ought to go to Friends.

Let us examine ourselves whether we be in the faith; truly the faith of the Son of God is in us; but are we truly in it. Is not His grace still teaching us to live "soberly, righteously, and Godly in this present world looking for that blessed hope,—the glorious appearing of the great God, and our Saviour Jesus Christ; who gave Himself for *us*, that He might redeem us from *all iniquity*, and purify unto Himself a peculiar people zealous of good works."—*The Friend.*

Tobacconists Oppose Prohibition.

There seems to be an intimate business connection between the tobacco trade and the liquor trade, and where prohibition of the latter prevails it seems to affect the revenues of the former very materially. The Michigan Christian Advocate says that two weeks ago the Cigar Manufacturers' and Dealers' League, meeting in New York, held a mass-meeting for the purpose of arousing anti-prohibition sentiment. The president of the League, Samuel Price, said at the meeting that he had received a number of letters stating that local option and prohibition had thrown many cigar-makers out of employment, and that in some cases the trade has been practically abandoned. George W. Perkins, president of the Cigar-makers International Union, said in a letter: "When prohibition went into effect in Georgia the local union did not hold its charter for more than six or eight weeks. Prohibition reduced the number of employees in cigarmaking at Savannah to so low a figure that the charter of the local union had to be given up. At Macon we wrote the secretary to hold the charter, if possible, regardless of the number of members. He did so until the union was finally reduced to one man, the secretary, and with the only cigar shop in the town closed it was necessary for him to leave the city, and the charter was returned." No wonder cigar men think prohibition a very bad thing. We have heard before that liquor and tobacco were old allies, but as the statement came usually from some reformed drunkard or enthusiastic temperance man, the public thought that perhaps he did not know, but this direct evidence from the tobacconists themselves should convince even the most sceptical that there is a very real alliance between the two trades. —Christian Guardian.

Know thyself and then forget thyself.—Anon.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 14. WHAT ARE OUR LIQUOR LAWS, AND HOW ARE THEY ENFORCED? Deut. 4, 1-9.

QUESTIONS.

1. Why are laws given? Deut. 4, 1-9.
2. Why are liquor laws given?
3. How do these laws differ?
4. Is it right for a part of the people to deprive the other part of the pleasure of using intoxicating drinks?
5. Why do so many states prohibit the manufacture and sale of intoxicating drinks?
6. How can we help to enforce the laws, especially the liquor laws?

MEDITATIONS.

What are laws? A law is: "A rule of order or conduct established by authority; an edict of a ruler or government; the appointed rule of a community or state, for the control of its inhabitants;" and in the highest sense "The will of God, as the supreme moral ruler, concerning the character and conduct of all responsible beings." Webster says: "Laws are the rules of external conduct which arise from the relations of men to each other in society, and the mutual rights which are founded on these relations."

So laws are given to govern the relations of men to each other. They are given to be known and obeyed. There are very many laws and very few people know them all; but every one ought to try and learn about the laws which govern his or her own relations to others.

Every state has special laws in regard to the liquor business, because this business brings peculiar moral and social dangers, not to speak of the spiritual dangers.

These laws are very different. Some cities, towns, villages, allow liquor to be sold in the same, when the men engaged in that business pay a license, which can be $150 to $1000 and more a year. Some cities, towns, villages, townships, counties and states prohibit the sale of intoxicating liquors, some states even the manufacture of them. The present wave of prohibitory legislation begins generally with smaller territory, enlarging it as the people see the necessity of prohibiting the use of intoxicants.

But is it right that one part of the people, even when it is the majority, should deprive the other part the pleasure of using intoxicating liquors? It would not be right if this use was an innocent pleasure, but the use of it carries always with it the danger of misuse. Could the misuse be avoided without prohibiting the use, this would be the fairer way; but since alcohol is a poison, and does not benefit any one, except the brewers and saloonists, by its use, even in small quantities, being an insidious poison, the desire for which grows with the use, and since with the use, are connected such grave dangers for morality, society and religion, many thousands and millions have found it the only possible and at least partly effective way to avoid the curse and the dreadful consequences of the use and misuse by prohibiting the use as a beverage. If only the drinking men would pay the taxes to sustain the poor, the poorhouses, the penitentiaries, the insane asylums, which are largely necessary for the product of the use of alcohol, it would be unjust to prohibit the use of intoxicating liquors by law; though even then, the misery caused by the use of alcohol would appeal to every person to stop the source of such misery; but since the non-drinkers must pay the larger part of the taxes caused by the drinkers, they surely have a right to say whether they are willing to pay higher taxes in order that the drinkers may enjoy the use of intoxicating drinks.

Since the inhabitants of many states and counties are not willing to bear the heavier taxes in order to grant the drinkers their pleasure, many states have passed prohibitory laws.

But the laws, even the best, do not help much to alleviate the suffering as long as they are not enforced. How can we help to insure the enforcement of the good laws? In most places the people who vote that the use of intoxicating liquors as a beverage shall be prohibited, subscribe to a fund and appoint men who shall see to the enforcement of the law, which is very necessary since the liquor men will not obey the law except they are forced to do so.

So we must obey the law, encourage and help others to obey the law and if necessary force them to obey the laws for the best of the whole community.

QUOTATIONS.

The old Romans twisted hay around the horns of dangerous cattle to warn the people to run for their lives; but, although we have been for years hanging warnings, and arguments, and persuasions on the arms of the demon intemperance, men do not flee from it, and hence the need of Prohibition.

Edwin Holmes.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for March 14.

SUBJECT: Aeneas and Dorcas. Acts. 9:31—43.

GOLDEN TEXT: Peter said unto him, Aeneas, Jesus Christ healeth thee; arise, and make thy bed. And straightway he arose. Acts. 9:34.

Saul was the leading spirit in the persecution of the believers following upon the stoning of Stephen. He himself speaks of having been exceedingly mad against them (Acts. 26:11), and says that "beyond measure I persecuted the church of God and made havoc of it" (Gal. 1:13). But God arrested him in the midst of his mad career, and by a thorough conversion made of the arch-persecutor a valiant cham-

pion of the faith. He in turn was made to suffer at the hands of those who continued to oppose the teaching in the name of Jesus, even as the Lord said to Ananias when He sent him to teach and baptize Saul, "I will show him how many things he must suffer for my name's sake." First from Damascus and then from Jerusalem he had to flee for his life.

However, the defection of such a leading spirit from their ranks caused the opposition to cool down some for the time being. Other causes; too, helped to bring about a cessation of suppressive measures on the part of the rulers, so that there ensued a period of comparative rest for the followers of Jesus. The church had peace in all the region throughout which the believers from Jerusalem had been scattered and had become the nucleuses of local churches or congregations. These are spoken of as one church (see Revised Version, also Luther's translation), though composed of many groups in various places. Many years later when John saw his vision on Patmos, the local groups were called churches, though not in a present day denominational sense. In our lesson they are called the saints or disciples at such and such a place.

The rest from persecution was improved by the believers in building up not only their numbers but principally also their spiritual condition. Their love for Jesus caused them to fear lest by any unfaithfulness they should forfeit His approving smile. Such a fear of the Lord and the comfort of the Holy Spirit are in a sense identical and again they are complementary. They go together. You can not possess the one without the other. It is the work of the Spirit to enthrone Christ in the believer's life.

Peter made use of the quiet times by going from place to place strengthening the brethren in their work. Heretofore Peter and John were always mentioned together as companions. On this tour he seems to have gone alone, John's position or work is not again mentioned except by Paul in connection with his visit to Jerusalem (Gal. 2:9). While they went together Peter always was the spokesman. To say this is in no way a disparagement of John's strength of character and influence, which was exerted only in a more quiet and retired way. His writings show the depth of his Christian experience and his spiritual insight.

The first of the two miracles of our lesson is very similar to the one wrought at the Beautiful Gate of the Temple. The healing was in the name of Jesus, by evident faith in that name. Aeneas is not mentioned as one of the saints but "a certain man." But though he probably was not identified with the church before this, he was no doubt made familiar, either through others or through Peter, with the teaching concerning Jesus before Peter announced to him the wonderful gift of healing to be received by faith in Jesus, as his Healer. The effect of this miracle on the community is recorded to show the intended working of these signs as also of those wrought by the Savior Himself, viz., to manifest His glory that men might believe on Him (John 2:11; 20:31).

The man's helpless condition was a symbol of the sinner's helplessness, and his need of a Savior. So the state of death out of which Dorcas was raised, is an apt symbol of man's state by nature—dead in trespasses and sins (Eph. 2:1). Christ the Great Physician "healeth all thy diseases" and "redeemeth thy life from destruction" (Ps. 103:3, 4).

Peter first prayed before he spoke to the one lying in death before him. It is safe to assume that while he prayed, and in answer to his prayer, he received the assurance of God's will to bring back the soul of the dead one. He therefore could call her in Christ's name, doubting nothing but that she would come to at his call. Many others, just as saintly men and women, died who were neither kept from death nor called back to life again by Divine power. But God willed this miraculous restoration to life in the body in order thus to bring others to believe in Jesus in whose name the Divine power was invoked, that believing they might have eternal life (v. 42).

Tabitha (Greek, Dorcas) was a favorite name because of its meaning, expressive of beauty. In the case of this godly woman it was especially appropriate on account of her beautiful life devoted to deeds of loving helpfulness. Her life of good works and almsneeds (v. 36) was peculiarly expressive of the true Christian spirit. She seems to have been one of a group of widows, who took their bereavement as a call to consecrate themselves especially to a life of charitable service. Various passages in Paul's writings indicate that such a course was regarded commendable for widows among the early Christians. Paul's admonition against marriage is probably to be taken as referring to such. Tabitha was held in loving remembrance by her associates for the good that she had done. This is one sense in which their works follow them who die in the Lord (Rev. 14:13).

Suggestions About Questioning.

The following guides serve, if heeded, to help many a teacher to avoid most of the grosser errors in the use of questions in teaching:

1. Avoid long questions. Use the fewest possible words in shaping them. They should also be such as will not require long answers.

2. Questions that require for answer "Yes" or "No" should not be asked. Not, "Did Nicodemus come to Jesus by night?" but "When did Nicodemus come to Jesus?"

3. They should contain no hint or clue to the answer. Not, "After leaving Nazareth Jesus made his home in Capernaum, did he not?" but "Where did Jesus make his home after leaving Nazareth?"

4. They should not be of the alternate form. Not, "Did Jesus sit or stand when teaching in the synagogue?" but, "What was the position of Jesus while teaching in the synagogue?"

5. They should not be elliptical. Not, "As they went through the corn fields, his disciples were hungered, and began to do, what?" but, "When the hungry disciples passed through the corn fields, what did they *do?*"

6. They should be definite. "What was Solomon's temple like?" Put that question to yourself, teacher, and see what you can make of it. The question should definitely indicate the kind of answer desired. How can the scholar know what is in your mind?

7. Adapt your questions to the age and capacity of the pupil. Never ask foolish, silly or childish questions. Give them credit for knowing things. Remember that the *child* is interested in "*What* is it?" The *boy* in "*How* is it?" The *youth* in "*Why* is it?" and the *man* in "*Whence* is it?"

8. Never ask curious, entangling, or unanswerable questions. "With what kind of weapon did Cain kill Abel?" "Who was David's mother?" Away with such trash! Life is too short; eternity too near; time is too precious for trifling.

9. Never, in the class or elsewhere, publicly, ask personal questions about the souls experiences. It will drive them away from you. Such questions are proper, but should be in private.

10. Vary your questions to avoid monotony.—Bible Teacher.

Marriages.

HIGH—FOX.—On December 26, 1908, at home of bride's parents near Plumsteadville, Pa., by Rev. A. M. Fretz, Harry K. High, of Blooming Glen and Suea Fox, of Plumsteadville.

Deaths.

BENNER.—On January 26, 1909, in Sellersville, Pa., Sarah Benner, aged 43 years, 4 months and 12 days. Interment on the 31st at Rockhill Mennonite church. Service by her pastor, A. M. Fretz assisted by Revs. Chris Allebach and Mahlon Souder.

MOORE.—In Philadelphia, Pa., January 21, 1909, Annie (Stitzler) wife of Samuel K. Moore, aged 23 years, 2 months and 28 days. A husband and three small children survive. Funeral services were conducted by Rev. N. B. Grubb. Interment in Hillside cemetery.

EVERMAN.—In Germantown, Pa., January 22, 1909, Mrs. Angeline Everman, nee Umstead, aged 73 years and 1 day. Funeral services were conducted by Rev. N. B. Grubb, assisted by Rev. John W. Bayley and David Spencer. Interment was made in Levering cemetery, Roxbon, Pa. Deceased was a direct descendent of Rev. William Rittenbouse, who was the first Mennonite minister in America and whose death occurred February 18, 1708.

EBRET.—At Fox Chase, Pa., on February 19, 1909, Landolin, infant son of Landolin and Helen Ebret, aged 19 months. Funeral services were conducted by Rev. N. B. Grubb, on the 21st and interment was made in Lawn View cemetery.

Contributions.

For Foreign Mission.

During the month of February, 1909, the following gifts were received:

From John N. and Mary Funk, Hillsboro, Kan., collected on the 50th birthday of Sister Funk. $10; J. J. Friesen, Hague, Sask., $13; Bethel S. S., Marion, S. D., $10.17; West Zion S. S., Moundridge, Kan., $19 30; mission friend, Beatrice, Nebr., $5; sale of mission albums, $8; Ladies' Mission Soc., Swiss Men. church, Bluffton, O., $100; Sichar church, Cordell, Okla., $13 86; Salem church, Dalton, O., $11.75; Rosenort branch-church at Aberdeen, Sask., $17; Y. P. S. of Men. church, Wayland, Ia., $9 50; Bethel College Y. P. S., Newton, Kan., $10; mission friend, Newton, Kan, $50; mission friend, Newton, Kan., $6; Christian church, Moundridge, Kan., $25 46; Mennonites in Meade Co., Kan., $11.38; Alexanderwohl S. S., Kan., $54.93; Alexanderwohl church, Goessel, Kan., $30 46; Hillsboro Men. church, Kan., $28.12; First Men. church, Reedley, Cal., $32 85, Nordstern church, Drake, Sask., $9 85; Estrella church at Paso Robles, Cal., $19; West Swamp church, Pa., $6 25; West Swamp S. S., Pa., $2 28; class No. 5 of Bethany S. S., Quakertown, Pa., $1 85; Flatland church S. S., $12 40; church at Krupp, Wash., $26 50; Bethany church S. S., Freeman, S. D., $51.21; sale of 26 mission albums, Gotebo, Okla., $14 35; Abraham Wiens, Marion, S. D. $2; church at Paso Robles, Cal., $35.85; Salem church, Aberdeen, Idaho, $25; mission friend, Berne, Ind., $100; Sewing Society, Berne, Ind., $50; mission friend, do., $25; male choir, do., $6; mission boxes, do., $4.87; birthday gifts, do., $ 56; Halstead Men. church, Kan., $115.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

News of the Week.

Domestic.

READY FOR INAUGURATION.

CAPITAL CAPTURED BY FOREIGN ARMY.

WASHINGTON, March 2.—A great sachel-carrying tourist throng is overflowing Washington. With inauguration still forty-eight hours away, the visitors already have possession of the city. They are crowding the throughfares and putting well-ordered street car schedules out of joint. They are swooping down upon members of the Senate and House with their friendly calls and besieging the White House and the Boardsman residence, where the Tafts are staying. Thousands are literally on the spot to catch even a passing glimpse of either of the two most eminent gentlemen of the hour.

Incidentally, this unexpected advance guard is putting "on the blink" the inside predictions rife in Washington that the inaugural travelers would be fewer this year than usual. There are already enough strangers in Washington to warrant a proper inaugural "audience," and it is supposed that the tide of inaugural travel has only just set in.

Under such conditions the festival spirit is all-pervading. Flags and bunting have been flung out generously, in spite of the showers, and the finishing touches have been put on the inaugural stands lining Pennsylvania avenue.

THE COURT OF HONOR.

The court of honor in front of the White house is gay with banners. The Capitol is almost solidly encased in rough lumber to keep out the general public. The feverish pulse of the city on such occasions is quickened by the jam and crush at the White House, where the President is saying farewell to unprecendented numbers. There will be nothing lonesome about his last White House days.

Meanwhile, President-elect Taft is at the Boardmen refidence, praying for fair weather. He is very anxious that Thursday's skies should favor his advent. He has had many callers, of course, but his days have not been overbusy. The people who now swarm wherever he goes have made the incoming President realize for the first time something of the restrictions that will always surround him as an accupant of the White House. He can not move about with the freedom he observed as a private citizen, or even as Secretary of War.

The hustle and hustle of the last week of the administration is evident in Senate and House. The terrible scramble to get favorite bills enacted into law before noon, March 4, has set in and the customary lethargy of the daily sessions has disappeared. Between doing the honors for folks from home and meeting the opportunities for legislation, Congress is working overtime.

PENNSYLVANIA AVENUE ABLAZE.

Pennsylvania avenue last night was as brightly lighted as "The Great White Way," and the happy throng which laughed its way along it for hours, reveling in the brightness and the gayety proclaimed the approach of the day when a new President of the United States would rule over the people of this country. From the Capitol to the White House "the avenue" was festooned with arches of light which gave it the appearance of a vast hall a mile and a quarter in length and about 125 feet in width.

Accommodations for fully 50,000 people have been provided upon the stands erected from a point just above the White House along Pennsylvania avenue to the Capitol. Every precaution has been taken to make the stands secure and provide for the comfort of those who occupy them. The management is perturbed over the possible contingency of women appearing with "merry widow" hats, and while this form of headgear has not been officially tabooed, the "suggestion" has gone out that women should wear small hats or scarfs so as not to obstruct the view of those behind them.

PLACES OF INTEREST MARKED.

For the convenience of the thousands of sightseers, the various places of historic interest in and about the city have been marked by suitable tablets.

"Inauguration day, no prediction; but fair the day before," was the weather card to-day. When the first of thousands of to-day's arrivals reached here they were greeted with a drizzling rain and unseasonably high temperature. But the weather bureau held out encouragement for dispersal of the clouds by to-morrow, and all Washington hoped for a clear, fair day for the ushering in of the new administration. Up at the weather bureau, owing to the uncertainty of weather shifts at this time of the year, no forecast for Thursday was hazarded, but official prediction will be issued to-night, and meantime there is nothing in the reports to indicate that the day will not be fair.

TRAINS IN MANY SECTIONS.

Every arriving train swelled the inauguration throng to-day. Many trains were coming in several sections, and word had been sent ahead of the movement of a host of parties headed for the inaugural festivities. Through trains arriving during the day from Chicago, Toledo, Cincinnati, from the South and Southwest, and from almost every section carried extra sleepers to accommodate the rush Washington-ward.

No New States to be Admitted.

WASHINGTON, February 27.—Senator Beveridge returned from Indiana today in time to attend a meeting of the Senate committee on Territories. The committee abandoned further consideration of the Statehood bill. Revelations as to conditions in New Mexico led a member of the committee to say that he did not believe a Democratic member of the committee would vote to report the present Statehood bill. The Republican members of the committee are all against the bill.

"I do not believe President Roosevelt can be acquainted with the conditions in New Mexico," said one of the Republican Senators. "If he knew he could hardly favor admission at this time."

The action of the committee also means that Arizona will not be admitted during the present session.

Lineup for and Against the Ship Subsidy Bill.

WASHINGTON, March 2.—The ship subsidy bill was taken up in the House to-day. An understanding was reached whereby four and a half hours should be devoted to debate and that at the end of that time a vote should be taken.

The principal feature of the bill is the provision that American mail steamships of sixteen knots or over, and of not less than 5,000 gross tons, shall be paid $4.60 per nautical mile outward bound, on routes of 4,000 4,000 miles or upward to South America, the Philippines, Asia and Australasia.

Mr. Overstreet (Ind.), in charge of the bill, made an exhaustive explanation of its provisions. He was followed by Mr. Landis (Ind.), who made an earnest plea for the passage of the bill.

County Option Safe in Indiana.

INDIANAPOLIS, Ind., March 2.—The county local option law will stand in Indiana. By striking out the enacting clause of the Proctor-Tomlinson repeal bill the senate, at 5:30 o'clock this evening, killed the bill upon which the democratic repealers have made their stand. The vote was 26 to 23.

To Preserve the Forests.

WASHINGTON, March 1.—Transacting its business amid scenes of great confusion the house to-day gave every evidence that the present congress is drawing to a close.

In his endeavor to maintain a semblance of order the speaker was constantly pounding his gavel and admonishing members to cease conversation. After two hours of stormy debate the so-called Appalachian and White mountain forest reserve bill, amended so as to apply its provision to all states, was passed by a narrow majority of ten. Measures of this character had been before the house in one shape or another for many years and to day's action witnessed the partial consummation of a policy in connection with the conservation of the forecasts unceasingly pressed by its advocates. By the terms of the bill the national forest reservation commission is created for the purpose of acquiring by purchase or condemnation the lands needed to promote or to protect the navigability of streams on whose watershed they lie. The house bill is a substitute for that of the senate and the measure will now go to conference.

The final conference reports on the army, naval and fortifications appropriation bills were agreed to and the measures will now go to the president for signature. In addition to this a vast amount of miscellaneous business was disposed of. A resolution designed as a concession to the so-called insurgents amending the rules so as to provide one day each week for a call of committees gave rise to immediate discussion and was adopted by the narrow margin of six, the vote standing 168 to 162.

Can Not Fine Standard More Than $720,000.

CHICAGO, March 2.—Judge Anderson, in the retrial of the Standard Oil Company of Indiana, to-day, formally sustained the motion of the defense that the Government proceed to trial on the theory that there were thirty-six alleged offenses—that is, that each settlement on which an alleged rebate was paid constitutes a separate offense. The formal ruling was the same as was made by the court informally last week. Under it it will be impossible to fine the company more than $720,000. Mr. Miller's motion to the effect that, if any, the offense was a single continuing one, was overruled, although the court said he would hear further argument on the point later if desired.

Assistant United States District Attorney James H. Wilkerson, who was District Attorney Edwin W. Sim's chief aid in the first trial, began the presentation of the Government's case. The Government's first witness, H. S. Holland, chief rate clerk for the Chicago & Alton railroad at the time the oil company shipped its product over the road from Whiting, Ind., to East St. Louis at the 6-cent rate, was one of the most important witnesses in the former trial.

"Lucky" Baldwin Dies on California Ranch.

LOS ANGELES, March 1.—E. J. (Lucky) Baldwin died at his home at Arcadia on Baldwin ranch at 7 o'clock this morning after an illness of several weeks. He was eighty-one years old.

Death came quietly, Mr. Baldwin having been unconscious for several hours before death. At his bedside were Mrs. Baldwin, their daughter, a niece and other relatives.

No man identified with horse-breeding and the racing of thoroughbreds was more widely known throughout the country than "Lucky" Baldwin. Even the weight of his eighty-one years did not suffice to diminish his interest in turf matters, and while horses bred on his ranch were winning races on distant tracks, the owner of the vast estate near Los Angeles lived the luxurious life of an old Spanish don, with an army of employes and retainers on his great ranch, which has become one of the show places of southern California.

It is said that he sank $10,000,000 in his 60,000-acre Santa Anita ranch, where some famous race horses were bred.

When Baldwin was an old man he went to the Klondike.

Baldwin was remarkable for many things. He spent a dozen fortunes, but in the ordinary affairs of life he was mean to the point of penuriousness. He had been the husband of four women.

A less unpleasant side to his life was his iron nerve in the presence of danger. He never hesitated to take the most desperate chances, and he believed that he had a charmed life.

LOS ANGELES, March 2.—"Lucky" Baldwin's estate is worth $30,000,000, according to a statement by his manager, A. H. Unruh. This is the largest estate ever probated in Southern California.

The body of Baldwin lay in state in "The Cottage," on the Santa Anita ranch, all day to-day after being embalmed. It will be sent to San Francisco to-morrow and the funeral will take place on that city Thursday. The final resting place will be in San Francisco, by the side of his first wife.

Foreign.

1,000 Noncombatants are Killed at Tabriz.

CONSTANTINOPLE, March 1.—More than 1,000 noncombatants, including many women and children, were killed by the Royalists in the recent fighting around Tabriz, according to a statement issued to-day by the Persian revolutionary committee. The atrocities by the revolutionists were also unchecked, most of the Royalists who were taken prisoners being put to death.

The last definite reports said that the besieging Royalists had been ronted by a relief column, but in the committee statement to-day an appeal is made to other revolutionary centers to hasten additional forces to Tabriz.

The committee says that this is to prevent the escape of the Royalists and their return to Teheran, against which a sweeping movement is planned in the near future.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, MARCH 11, 1909. No. 10.

God Knoweth Best.

I wanted something. Oh, so much!
So near it came, I'd almost touch
My heart's desire—when far away
'Twas drawn, and seemed a voice to say:

"There let it rest,
God knoweth best."

Like children crying for the moon,
I longed for this one priceless boon,
I wanted it within my hand
E'en then. How could I patient stand
And let it rest?
Doth God know best?

Then He who calmed the stormy sea
Came near to soothe and quiet me.
And to my longing, restless will
He gently whispered: "Peace! be still!"
I let it rest—
God doth know best!

Unknown.

Items of News and Comment.

There are many open doors for aggressive evangelism.

Physical disability is indeed bad, but moral paralysis is worse.

A Sunday-school Convention will be held at the Molotschna church, at Marion, S. D., March 28, 1909.

Bro. G. L. Bender, of Elkhart, Ind., met with an accident on Feb. 22, by being thrown from a moving street car.

The Kansas Ministerial Association will convene at Elbing, Kan., April 1, 1909, meeting to commence at 10:30 a. m.

At the time when the Church throughout Judea and Gallilee and Samaria had peace the missionary spirit was prominent.

Rev. Theodore L. Cuyler, of Brooklyn, who in spite of old age, has still been engaged very actively in literary work, passed away to his reward after a brief illness, on February 26.

The improved prospect of getting the United States Government out of the business of nullifying the local option laws of the States is a matter for congratulation.—Advance.

The sixth annual Conference of Foreign Mission Boards in the United States and Canada was held in New York, January 13 and 14, representatives from the different denomintions being present.

Rev. F. Sawatzky, of Herbert, Sask., started on January 12th for Manitoba, where he collected among the Mennonites over $400 for the purpose of their new church nearly completed. The dedication of this church is announced for April 4, 1909.

Rev. Charles Stelzle, of the Presbyterian Board of Home Missions, is making a two months' tour through a dozen or more of the leading European cities for the purpose of immigration for the Department of Church and Labor and the Department of Immigration.

Under the auspices of the Laymen's Missionary Movement a series of twenty-four city campaigns were held in Canada last autumn, and since then many other cities and towns have had similar meetings. The culmination of the campaign is to be a Canadian National Missionary Congress to be held in Toronto, March 31 to April 4.

The American Bible Society announces that Mrs. Russell Sage has kindly agreed to extend for one year the time during which subscriptions may be received to make up the half million dollars necessary to meet her offer of another half million,—the whole to be a perpetual endowment for the Society. $375,000 are yet to be raised by December 31, 1909.

If Christian men had given to education what they had lost in speculation, every Christian college in the world would be abundantly endowed. Less ventures and more benevolence would be at once "more redolent of sweet perfume," and more advantageous to the world. Endowing colleges is better than gambling, in grain and stocks.—Dominion Presbyterian.

Despite an adverse committee report in the Missouri Legislature, Representative Pros. T. Cross succeeded in having his anti-cigarette bill ordered engrossed. The provisions of the bill are the same as those of several other States which have been upheld by supreme courts, and will, Mr. Cross says, absolutely wipe out of existence cigarettes in Missouri.

A Letter from Agnes Williams.

CANTONMENT, Okla., Jan. 12, '09.
To the Mennonite Board of Foreign Missions.

Dear Brothers in Christ:—What shall we render unto the Lord for all His benefits? It would fill a volume if we were to try to write down the Lord's mercies, and a life-time in which to write them, for we are learning them day by day.

At the beginning of last year the privilege of health and a place of active service in His vineyard became more and more precious as they seemed slipping away. Not only was my work laid down, but those who cared for me day and night were hindered. It was necessary to leave Cantonment for rest and renewal of strength—for how long a time we did not know. Could this be one of His benefits, too? We know that it is more pleasing to Him that we do His will, even than to serve Him much, and so reconciliation came. The rest became a part of His plan and there was still left the opportunity of prayer.

Yes, the stay in California granted by the Mission Board upon the advice of Dr. Haury, was indeed another of the Lord's benefits. Thanks to the dear friends who continued to bear me to the throne of Grace in prayer. Thanks to the dear Lord and Master who day by day granted recovery. The temporary home was a nice little tent. Rest and quiet, reading and meeting with those who soon became friends, and above all the Lord's presence and blessing, gave new health and strength. The quick recovery was beyond expectation.

The returning in September was very different from the going out in April. Our Indians said with surprise: "She lives again." Yes, it is a new life. For a long time there had been such weakness and weariness, now work is a pleasure. With new zeal and vigor I take up again the language study and camp visiting, helping also at the school. It is good to be here in His work again.

The Lord told us that these outward blessings are given us that we may know that He has power to give new life within. So we may work and pray the more earnestly for the new and eternal life for our Cheyennes. That the Lord's own who are weak, and if any be weary in the face of so many adversaries, may be strengthened; and those with only a spark of the Divine life be quickened to the new life in Jesus.

Yours in His service,
AGNES WILLIAMS.

For the MENNONITE.

Study of Missions.

The study of Missions develops the prayer life in that degree that we, seeing the needs of men, catch something of Christ's yearning for them.

This time we will begin at the end of our subject and end with the beginning to bring forth that which seems to us foremost in the theme before us, viz. Christ's yearning for souls, to be transferred to some extent to the heart of His followers, or in a few words we may call it: passion for souls.

What do we mean by the expression, passion for souls? My dear reader, will you come with me through the thronged and crowded streets of ancient Jerusalem, out upon the place where Jehovah's temple is standing and there, as we enter through the court into the inner temple, we find, leaning against the pillar of the gate ajar, an old and saintly looking man, his snowy head dropped upon his breast and while the tears are streaming down his furrowed cheeks we hear him cry in the sadness of his heart, The harvest is past, the summer is ended and we are not saved. For the hurt of the daughter of my people am I hurt; I mourn; dismay hath taken hold of me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? Oh that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people! There, my dear reader, is an illustration of one who is truly burdened and is yearning and has a passion for the souls of men.

Another such an illustration is brought to our view up on the mountain where the great inter-

cessor for Israel is pleading: Yet, now if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. Another scene comes to our view as we behold the man of sorrow slowly descending the steep trail of Mt. Olivet, looking down over his beloved Jerusalem, weeping sadly, saying: If thou hadst known in this day, even thou, the things which belong unto peace, but now they are hid from thine eyes—And the son of man went forth and sealed His passion for souls with His own blood.

Have we caught the spirit? Our subject says we may. But have we ever shed one tear in behalf of lost souls? How much sleep have we lost by praying and thinking of lost souls? Oh, how may we be imbued with that spirit of yearning and longing for souls? According to our subject, the channel through which our heart is filled with this passion is a life of prayer; and truly so! And how this prayer life is developed and nourished is greatly due to the knowledge of the need of men which comes to us through the study of the subject in question, missions. Always so, what we do not know, we can not love and appreciate, it does not affect or interest us. So it is with the knowledge of the need of saving souls. And thus we are coming back to the first part of our subject, the study of missions.

What does the study of missions include? Reading the brief reports from the missionfield which our dear missionaries in their limited time write and send to our board and thus are published in our church papers? By all means read them and get acquainted as much as possible with the work in its different phases.

A good plan would be to get books that treat of these countries and the people among whom our missionaries are working. Not only reading the books but study them and thus equip ourselves with the knowledge of the great need of dying souls.

A great step forward in that direction are the mission study classes, that so many of our young people's societies are organizing to-day. And thus are studying the subject of home and foreign mission work and that of personal work. Thank God for these organizations! How it will develop and stimulate the prayer-life of the inner chamber among our young people who study the books on these different subjects must show itself in the longing and yearning to help dying souls. How? by going out among them that need our help? Yes, if that is possible and God calls you to go, by all means go! Or if that is not our share in the work, perhaps we can speak or write a word for the cause that may induce others to take an interest in the work. Perhaps it may be through our pocket book that we are asked to make our great desire and our longing to help others known.

Such are the fruits of a heart filled with a passion for souls.

Thirty Reasons Why Our Navy Should Not be Enlarged.

(Concluded.)

16. Because, as was unanimously agreed at the Arbitration Conference in 1904, in Washington, attended by a great body of our most eminent public men, there is no question of "honor" or "vital interest" which cannot be arbitrated, except of course, that of autonomy, which can be secured by international pledge, and in our case is beyond menace. Some of the smaller nations have already agreed to arbitrate every question. There is no excuse for increased armaments until we have at least tried to get the great powers to pledge themselves to arbitrate every question with us.

17. Because we can secure far greater safety by expending on a Peace Budget a small amount every year—say one dollar out of every thousand voted for armaments. Last year that would have been $220,000, which in the hands of a commission could have brought one hundred eminent Japanese here and sent one hundred of our Congressmen and editors to Japan. Banquets, speeches, interviews, lectures, etc., would have brought about an understanding and friendship which might have easily prevented the vote for a new "Dreadnought." This method was recommended by the Interparliamentary Union, and is worth more even than the ounce of prevention which is worth a pound of cure. Courtesy and goodwill are more powerful than explosives in preventing war.

18. Because a national and racial arrogance is growing in our country, and bumptious talk about our being "master of the Pacific," though there are ten other nations bordering on it, is leading a part of our press and people to insult and irritate other peoples with the sense of impunity in our impudence which a huge navy lends. We, as well as other nations, have found easy euphemisms to ease our consciences when using our military power to further our own ends. We shall be far less likely to be hot-headed and rash and to rush into needless war if we do not increase our navy. It is naive conceit to say we are so peaceful and just that we can never be tempted to wage a needless war. The war with Mexico was fought in the interest of slavery, and was called iniquitous by General Grant, who fought in it. Said Secretary of State Sherman, concerning the Spanish War: "We could have adjusted our difficulties without the loss of blood and treasure." Said Congressman Boutelle: "President McKinley, if Congress had left the matter to him, would have secured everything we wanted in Cuba without the sacrifice of one drop of American or Spanish blood."

19. Because our navy is already so large as to incite other nations to increase theirs. Our naval increase was quoted last year in the French Assembly as an argument for a French increase. This senseless rivalry is driving certain would-be customers of ours towards bankruptcy.

20. Because increase of our navy does not increase respect of foreigners for us. Respect can be given only to moral qualities. Our indifference to lawlessness and our civic corruption are well known abroad. We have no more influence than we had thirty years ago when every monarchy in Europe was being sapped by our democracy. Plutocracy and militarism made us talked of, and dreaded, but not respected. Many, perhaps, are glad that we are being hampered in our race for commercial supremacy by saddling ourselves with the Old World's military burdens.

21. Because our dignity no more depends on battleships than upon lighthouses or fire engines. We should feel pride if we are safe enough to dispense with a few. A European city built of stone rejoices that it does not need our costly fire apparatus. A large navy is a confession of conscious weakness or timidity.

22. Because increase of the navy is an implication that new dangers are in sight and old friends are to be suspected. It arouses rivalry and irritation with other nations. The two nations to-day who are the most armed are in the most danger of fighting. Just as Germany's and England's increase of naval power mutually irritates each other, so Japan's military skill has stirred the emulation of our jingoes, masking themselves under the conceited plea that we are *par excellence* the peaceful people of the world and can do no wrong with our navy.

23. Because "a decent respect for the opinion of mankind" ought to be more and more the controlling motive of nations as of individuals. A navy is but a small element in our defense even from foreign foes, to say nothing of defense from our far greater domestic dangers to life and property. We have been secure from attack with our fleet at the antipodes.

24. Because the demand for it comes chiefly from those who ignore the new substitutes for war, and whose military training fits them only to kill enemies, but not to prevent friends becoming enemies. They understand explosives but not human nature, or politics, or diplomacy, or the methods which have produced the astounding bloodless revolution in Turkey; or the demand comes from the class which supplies implements of war and surreptitiously keeps up war scares which the gullible voters make profitable to them.

25. Because declaration of non-intercourse embodied in treaties is a feasible and far more powerful force. We would better spend our energy in studying this new agent, advocated by Justice Brewer of the Supreme Court and other able men, now made possible by modern conditions of communication and policies. If one tithe of the $60,000,000 asked for were spent on an educational campaign for a pledge of non-intercourse from England, France and the United States against any nation which attacked one of them and refused to arbitrate, it would do more to keep the world's peace than all their navies. Were two of these strong nations previously to make public their signed agreements to withdraw diplomats and stop commerce upon wanton attack on the third power, no nation would ever attack the third. The declaration would suffice. This is a totally different thing from the old-fashioned embargo declared by one nation on another after war began. Even the unorganized Chinese boycotts, not backed by the Chinese government, made us remove injustices, and more recently coerced Japan. If in fifteen years 400,000,000 organized Chinese refuse to buy goods if they are ill treated, the greatest navies will avail nothing to get their markets.

26. Because new inventions in all probability will make existing armaments useless before Japan, even if she wanted to attack us, could recuperate from her financial drain sufficiently to do so. Airships may make battle-ships useless.

27. Because an increase of the navy argues infidelity to the great achievements of the Hague conventions. It is childishly inconsistent to create more force when better methods are being substituted for it.

28. Because every enlargement of the navy draws men from constructive work. It keeps them always on the outlook for the trouble which alone could give them the sense of being of real service and importance, and getting promotions and honors. Advocates of large navies are notably skeptical about other methods than force for promoting peace, and draw the attention of the public away from the quiet and effective to the old-fashioned methods which tickle eye and ear with noisy and spectacular effects.

29. Because by lowering excessive tariffs, and thus promoting commercial fraternity, we could do more for peace than through intimidation by armaments.

30. Because we have not the faintest ground to suspect there will ever be a war again with England so long as our northern frontier is free from her fortifications; nor with Spain, whose interests hereafter cannot cross ours; nor with any of the other nations with whom we have always been at peace, and who could fight us only at a range of thousands of miles from their base of supplies. We are especially secure, as Europe is dependent on us for a large share of her food supply, and the Orient has everything to lose and nothing to gain by attacking us. The "Yellow Peril" is a psychological obsession of a few scaremongers who do not read Oriental languages or respect people who have not white skins, but who translate their suspicions into statements which are not facts, and help create the very hostility that would excuse their cry for an increased navy.—The Advocate of Peace.

January 15, 1909.

The Growth of the Church.

According to Dr. H. K. Carroll, in his recently published annual statistics of the Church in the United States for 1908, there are 720,647 more professed followers of Christ in this country than there were a year ago. The churches have made that much of a net gain over the deaths and all losses and defections of every sort.

This is a gratifying advance. It is not quite so large as in 1907, but it is a great gain, and no one who has the cause of Christ at heart has any reason for being discouraged.

If any one thinks to discount the importance of figures by belittling remarks about "counting converts," it is just as well for us to remember that each integer in the sum total means a human soul. If each individual is important, as being one soul that has been led to profess Jesus Christ as the Savior, the large number is all the more important as standing for the large body of those who have been led to profess their faith in Christ and their acceptance of His salvation.

The relative positions of the churches are unchanged: The Catholics lead with 12,394,731—but this Church counts not only communicants, but all the family, and therefore has fewer adherents than the Methodists or Baptists. The Protestants all count only communicants, and they follow in this order: Methodists, 6,838,779; Baptists, 5,413,945; Lutherans, 2,082,766; Presbyterians, 1,831,854; Disciples, 1,295,423, Protestant Episcopal, 893,972; and the others are all very much smaller and are, all together, not so large as any one of those just mentioned.

The gains of the past year in the leading Protestant denominations were: Methodists, 149,569; Baptists, 100,303; Lutherans, 60,161; Protestant Episcopalians, 23,555; Presbyterians, 10,350; Disciples, 10,300. The percentage of gain for the year has not been very large in any one of the churches, but there has been an advance.

Next year there is to be the census that is directed by the United States Government, and the figures brought together at that time will be the basis for comparison for many years.

One thing to be noticed is, that taking all the figures as given and the best and largest claims for all the bodies, there are not over thirty-five millions of people in the United States, out of the ninety millions, who are in the churches, of all or any names. Whether we talk of the outsiders as being our "congregations" or our "constituency" or what not, the fact is, that they are not in the churches. They have never made a claim to be, personally, Christians. They have never said that they had, for themselves, an interest in Jesus Christ.

There is a vast field for evangelistic effort. These fifty-five millions are not all babes and little children. Even supposing that twenty millions are under ten years of age, there are thirty-five millions, at least, who are old enough to be converted. They are not in the churches. They are material upon which to work. If our Protestant Churches should double in membersaip next year, there would be room and material enough for them to double the next year, and then they could go to work unitedly to destroy the evil things in this country and to make a great foreign missionary move on the world. As in the days of Joshua "there remaineth much land to be possessed."—Herald and Presbyter.

Home Circle.

God, the Creator.

God only is the maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him;
By Him the birds are fed;
Much more to us His children,
He gives our daily bread. —Sel.

A Temperance Prayer.

Some time ago The Friend for Boys and Girls had the following prayer which expresses the spirit of true and faithful temperance people.

Father, we come to Thee on behalf of the cause of temperance. Thou knowest the terrible evils that are wrought by strong drink. We seem unable to do anything to check these evils. We come to Thee in our weakness and beseech Thee that Thou will reveal Thine own might for the defeat and overthrow of the liquor traffic. Give wisdom to all who are striving to help in the work of temperance. Bless our efforts in this cause. Multiply the number of those who will cast their ballots for the abolition of the saloon curse. Have pity upon all those who are under the power of strong drink, and save the young people from the temptation which awaits them at every step. We ask in the name of Christ. Amen.

How Habits Grow.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The teacher said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now, pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and used both arms before he succeeded.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the boy's arms, hardly shook its leaves.

"This, my son, is just what happens with our bad habits and passions. When they are young we can cast them out readily, but only divine power can uproot them when they are old."—Sel.

Young Ladies and Dress.

A lady who had taught for over thirty years, once gave the writer some interesting information. "When a new scholar was introduced," she said, "I always looked first at her dress. If that was plain, neat and tidy, I was pretty confident that I had good material to work with. For the first two or three years of my teaching, I was in the habit of scrutinizing the features, and the formation of the heads, but these came at last to be quite secondary considerations. Our school was so expensive that none but daughters of the wealthy could possibly enter it; so when a young lady came to the classroom in a plain dress, I was sure that it was on account of her idea of fitness of things. This argued common sense. Common sense is always in direct antagonism to vanity, and where there is no vanity there is seldom self-consciousness. So, you see, a plain dress came to mean a great deal to me. I learned never to expect anything from a girl whose school dress was silk or velvet. I shall always retain the impression made upon me by a quiet little body in a blue flannel dress and plain trimmings. She came from one of the first families in wealth and culture, and was the most unobtrusive child I ever knew, as well as the most brilliant. When she told me graduation day that she had decided to study for a physician, I was not in the least surprised. I was sure she would succeed, as she certainly has in the most marvelous manner. She carried off every honor, and though the girls in 'purple and fine linen' sneered at her plain attire, and lack of style, there was not one who could ever compete with her."

Certainly, on the whole, the deductions of this teacher are correct. It takes time to array one's self in elaborate garments, and the girl whose mind is occupied with loops and trimmings and general furbelows can not, for a philosophical reason, have room for much else.

Then there is a reason deeper than this, even. The girl whose tastes are in the line of dress and display has not an intellectual development. She may be imitative and intuitive to a degree, but she will always or generally be superficial in her learning and shallow in character.

The Congregationlist.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Is Ours a Christian Country.

When we observe that there are thirty-three million members of various denominations, calling themselves Christian, living in the United States, and that these thirty-three millions represent a little less than half of the population and that a large proportion of the remaining half, while not Christians by profession, still are not Mohommedans or Pagans or anything else anti-Christian, and that if they were asked to what kind of a country they regarded themselves belonging, they would answer a Christian country, then we must wonder why any one should question the propriety of calling this United States a Christian country.

This land of ours has been blessed in having been served in many capacities by men of eminent piety both in its public and private interests. The smallest hamlet without a church steeple pointing to heaven is so rare as to be a curiosity. For one day in every seven almost the entire population ceases active work and a large percentage of those who do cease from their labors devote Sunday to religious exercises. Every day the sacred book of the Christians, the Holy Bible, is read by thousands. In this land it is the most read and most used book of the many thousands coming annually from the press. Every morning a chapter of it is read to the multitudes of our children attending school. The Americans are being accused of being money-mad, yet even the "In God we trust" on our dollars dedicates them, in a measure, to the God of the Christians.

The foundation of our institutions was laid on the Bible by men who sought the friendly shores of America as a place where they could practice their peculiar forms of Christianity without molestation. Yet, in spite of these facts, and many others too numerous to mention, there are those who assume that America is not a Christian country and set about propagating this doctrine in all seriousness.

The action of the Jewish Assembly meeting in Philadelphia a few weeks ago is a striking illustration of this kind of effort. The assembly is made up of the various congregations holding to what they call the *Reformed* wing of their faith. They appear to us to have reformed Judaism to the extent of eliminating the things from their faith that make being a Jew a hardship. The recent assembly appointed a committee to distribute literature "which shall take the stand by convincing argument that from a constitutional point of view this is not a Christian country."

We agree that our constitution does regard itself as something apart from the religious life of our nation. It would have been a wise thing for its framers to have given Almighty God a part in fundamental law of our land but we are an English speaking people even though the constitution is silent on that point and we are a white nation without having a clause in it making us so, and so America, if it is to be spoken of as having anything of a religion must be regarded as a Christian nation, the silence of the constitution on that point notwithstanding.

It is estimated that for every Jew there are about forty-five persons who, roughly speaking, may be classed as Christians. We have let the Jew alone. He can worship God as his fathers taught him to do and he may go on enriching himself with "In God we trust" American dollars to his heart's content, but if he wants to force the issue that this is not a Christian land we warn him that America's citizens might rise up forty-five to one and compel the declaration that this is a Christian land by adding such a clause to the constitution.

But, to speak strictly, a genuine Christian nation must be made up of genuine Christians. Unfortunately the Christians—those who practice the precepts of their religion in their daily life—are scarce, especially in the light of the iniquity, unbelief, the corruption, the greed and the graft that curses America. When we ask "Is America Christian?" not from the standpoint of creed but of works we are forced to hang our heads in shame and answer: "There are some Christians here but America is far from being Christian." G.

Early genius, like early cabbage, does not head well.

What the Church of To-day Needs.

Observation and a comparison of the Church to-day with the early Christian Church, as described in the Book of the Acts of the Apostles, teach us that the present day Church is lacking in many things and on this account has lost its power in evangelizing the world as commissioned by her Lord and Master. Looking at the Church at home we find a great deal of disinterestedness and lukewarmness. There is an almost universal complaint that the Church does not command the interest, attendance and support of the people in general as it should, that the attendance at church services is not as general and as regular, even on the part of church members, as it should be, and that the effectiveness of preaching is not what it should be. There are still many who are standing aloof from the Church, while many of the church members are seemingly indifferent to the affairs of the Church and in their lives show very little difference from those who do not profess to be Christians. The consequence of all this is that many of the unsaved refuse to consider the evangelistic appeal on the ground that professing Christians are not different from the people of the world and nothing would be gained in their estimation, by a surrender to Christ and a union with the Church.

As regards the Foreign Field a similar condition confronts us. The great commission which the Church was commanded to execute is alarmingly remote from its full accomplishment. Notwithstanding the efforts brought forth during the past century in bringing the light of the Gospel to the benighted nations, the heathen and Mohammedan population of the world is more by two hundred million to-day than it was a hundred years ago. "While we rejoice," says Rev. James Johnson, "in the work accomplished by modern Christian missions, we mourn over the sad fact that the increase of the heathen is seventy times greater than that of the converts during this century of missions." Foreign Missions are not a failure. In many parts they have been signally blest and crowned with abundant success. But while this is a fact, the Church in general has signally failed in prosecuting the work as she should have done with the result, that the number of unsaved souls to be reached and to be evangelized throughout the world is steadily increasing as time goes on. These are undeniable facts which confront the Church of to-day and by which the Church is indicted with a sinful neglect of the commission entrusted to her.

While thus millions of precious souls are going to eternity without having received the Gospel of salvation, simply because the churches at home are indifferent and negligent about the matter, many of the home churches are wrestling with a higher criticism, a perverted christology and different kinds of rationalism which threaten to destroy the remnant of spiritual life left and create a still greater amount of coldness, laxity, indifference, unbelief and spiritual powerlessness.

These being undeniable facts which can not and dare not be ignored the great question which confronts the Church of to-day is, what is the remedy for all this? How can the Church be delivered from these destructive evils and how can she regain her former power for evangelizing the world? What the present day Church needs is not organized machinery. She has machinery in abundance in her manifold organizations as they exist within her borders. What she needs is the power to set all this machinery in motion and keep it a-going. The Church of to-day needs a new Pentecost, a filling with the Holy Spirit. The Church of Pentecost is the divine spiritual pattern of the Church at all times. In order to become like this her pattern it must be said of her, as it was said of the members of lhe pentecostal Church, "and they were all filled with the Holy Ghost." This having come to pass the preaching will be different, our churches will be better filled, a greater amount of interest for missions and for church work in general will be manifest and a greater amount of success will crown the efforts of the Church.

But how shall this be brought about? How shall the Church again attain to this higher state and thus have her power for usefulness restored to her? It must be brought about by the united, earnest and persevering prayers of the faithful ones and by the earnest and faithful preaching of the Gospel on the part of the true servants of Christ. The Church of believers must wait upon the Lord with one accord, as did the disciples at Jerusalem. She must feel the need of this higher power and earnestly desire and pray for it. The prayer of the Church in general as well as that of every individual member thereof should be:

Holy Spirit all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme—and reign alone.

A. B. SHELLY.
Quakertown, Pa., March 5, 1909.

Things That Pay in the End.

A paper read before the Young People's Society of Christian Workers of Bethany Mennonite Church, Quakertown, Pa., by Miss Pearl F. Moyer.

In I Kings 18:21 we read the following: "And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

All of us, perhaps, are familiar with the circumstances which caused the prophet Elijah to speak so plainly to the people. There were then, as now, people who were undecided as to whether they would serve God or Baal, or, as in our day, we would say—serve the world. Some, who *did* profess to serve God, showed by their way of living that they had not that purpose uppermost in their minds.

Elijah, who was a God-fearing man, saw this and wished to see the people changed, so they should not suffer sorrow and punishment. He called upon them to resolve whether they would serve God or Baal. If they resolved to serve God all would be well with them.

We know that so many professing Christians of our time would like to serve God and still to indulge in the sinful pleasures or this world. That is, they are not willing to deny self. We are apt to strive after riches oft times at the expense of our principles. We are so apt to make the things of this world first in our lives and the things which pertain to eternity secondary matters. So many of us fail to realize that it pays in the end to be obedient to our Lord and Saviour, for it is only then that He can bless us with the blessings of true happiness.

Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you," is what our Saviour tells us. We do not realize the truth of this fact as we should, but we know that what God promises, He fulfills. We see it in the history of the Israelites. Whenever they, as a nation, were obedient to God and served Him in love, their glory, as a nation, arose. When they served Baal, they brought upon themselves their just punishment and disgrace in the eyes of other nations. We see it in the life of Solomon. When he chose wisdom and an understanding heart he received it, and riches and honor and glory were added as long as he walked with God.

From all history we see that it pays in the end to do the right, to "lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal."

Let us then resolve anew: Let us not halt between two opinions but let us resolve that we will serve God. One of the practical things in our lives that pays, is to make good resolutions and strive, with the help of God, to keep them.

I quote the following from an article in the Christian Endeavor World:

"Good resolutions are a duty because they are absolutely necessary to moral and spiritual advancement. No bad habit can be broken unless we first resolve to break it. No advancement can be made in the spiritual life without our determining that we will advance. The prodigal son was in a far country facing a disastrous situation—starvation. In his father's house there was plenty. He desired to go home and resolved that he would go. 'I will arise and go to my father.' He kept his resolution for "he arose and went." This resolution was an essential element in his return and restoration. Without it he would have staryed to death. We ought to be in the proper relation to God our Father and His House. If we are not, it is our duty to resolve to become so. If we are indulging in evil habits they should be broken off, and to produce such results we must resolve in our hearts that we will do so.

Good resolutions are a duty because God requires them of us. God believes in good resolutions, even if some men do make light of them. We have many instances in God's word where good resolutions are set forth as a duty. Every call of God is a duty. Through Joshua He called upon Israel to resolve to give up idolatry. Through Barnabas he exhorted the Christians of Antioch to purpose or to resolve in their hearts to cleave unto the Lord. He calls upon us to choose Christ, to decide for Him, to resolve in our hearts to love and serve Him. This duty should be pressed home especially at this time of the year. Make a resolution in favor of Christ and He will help you to keep it. Resolutions based on human strength are frail indeed, but resolutions based upon divine strength are impregnable. "I can do all things through Christ who strengtheneth me."

Late Hours.

The habit of writing and reading late in the day and far into the night, "for the sake of quiet," is one of the most mischievous to which a man of mind can addict himself. The feeling of tranquility which comes over the busy and active man about 10:30 or 11 o'clock, ought not to be regarded as an incentive to work. It is, in fact, a lowering of vitality, consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand, the night-worker hails the "feeling" of mental quiescence, mistakes it for clearness and acuteness, and whips the jaded organism with the will until it goes on working.

What is the result? Immediately, the accomplishment of a task fairly well, but not half so well as if it had been performed with the vigor of a refreshed brain, working in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—that is, energy wrung from exhausted or weary nerve-centers under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss or depreciation of function in one or more of the great organs concerned in nutrition. To relieve these maladies, springing from this unexpected cause, the brain-worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not to be followed. Night work during student life and in after years is the fruitful cause of much unexplained, though by no means inexplicable, suffering, for which it is difficult, if not impossible, to find a remedy. Surely, morning is the time for work, when the body is rested, the brain relieved from its tension, and mind power at its best.—Lancet.

It is in this life alone we can learn lessons of patience and self-denial, for there are no risk beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 21.—PILGRIM'S PROGRESS SERIES III. THE WICKET GATE. Matt. 7, 7—14.

QUESTIONS.

1. Whom did Christian meet on the way from the Slough of Despond to the Wicket Gate?
2. What did Mr. Worldly-Wiseman try to do and how far did he succeed?
3. What hindered Christian to pursue his way to the Village of Morality?
4. What is the purpose of the law? Rom. 3, 20; 5, 13 and 20; Gal. 3, 24.
5. Will morality save us from the burden of sin? Rom. 3, 9—12, 17—18.
6. What is the narrow gate? Matt. 7, 13—14.
7. What is the wide gate? Matt. 7, 13—14.
8. How do we knock at the gate? Matt. 7, 7—8.
9. Whereto does the narrow gate lead? Matt. 7, 14.
10. Whereto does the wide gate lead? Matt. 7, 13.

MEDITATIONS.

After Help had drawn Christian out of the Slough of Despond, Christian pursued his way to the Wicket Gate alone, he espied one afar off come crossing over the field to meet him. The gentleman's name that met him was Mr. Worldly-Wiseman, who dwelt in the town of Carnal Policy. He tried to persuade Christian not to go to the Wicket Gate, by telling him: "There is not a more dangerous and troublesome way in the world than is that into which he has directed thee;" and that there was a much easier way to get free of the burden of his sins, by going to Mr. Legality in the village of Morality. So Christian asked for the way and set out in search of this gentleman. If he had started for this village before Evangelist met him and he saw himself in the light of the word of God, he might have reached the village of Morality, and not have experienced the burden of his sins; but now, his eyes being opened nearing Mt. Sinai his burden became heavier and heavier and flashes of fire came out of the hill and made Christian afraid that he should be burnt. Evangelist found him here, reproved him, showed him the error of his ways, but by God's promises encouraged him to once more return to the way to the Wicket Gate. He reached the gate, knocked, was admitted and pulled into the gate to protect him against the deadly arrows of the devil.

God has given His law not that we, by partly fulfilling it, should become proud and self-righteous, but that by the law we shall recognize our sins and our impotence to do the will of God. The law shall be a tutor to bring us to Christ, that we might be justified by faith the word of God says: "By the works of the law shall no flesh be justified in His sight; for through the law cometh the knowledge of sin."

We may for a while deceive ourselves and make us believe that we are good, especially when we are strict in fulfilling our religious duties, but when the Spirit of God begins to work in our hearts and we see our-

selves in the light of the word of God, which says: "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God," then we acknowledge our sinfulness and know that even the best that we can do is nothing more than our duty.

The narrow gate through which we must enter into the straitened way is the gate of repentance and humility, by which we leave the self-righteousness and pride, entering the way of self-denial, which leads to life, true life, here and eternal life as consequence and continuation of this true life.

The wide gate is the easy decision for selfishness, which leads into the broad way of self-seeking and self-indulgence that leadeth to destruction.

Everyone has to decide which he will choose and the most important and lasting consequences follow this choice.

If we decide to enter into the narrow gate, we will come to God asking very urgently in prayer, which is called knocking, just as Christian did at the Wicket Gate, and being gladly admitted by Goodwill he entered upon the road to the eternal city.

QUOTATIONS.

Many a poor man makes a bright Christian; God keeps him humble that He may dwell in his heart, and that the beams of His grace may shine in his heart. See yon evening star, how bright it shines, how pure and steady are its rays; but look, it is lower in the heaven than those stars which sparkle with a restless twinkling in the higher region of the skies. God keep you low, that you may shine bright.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Mar. 21.

QUARTERLY REVIEW.

GOLDEN TEXT:—They therefore that were scattered abroad went about preaching the word. Acts 8:4.

The lessons of this quarter cover a part of what is beyond all question the most important period of church history. It is the period of the beginning of the Christian church. An old adage says that every beginning is beset with difficulties, which suggests the inference that following a successful start the difficulties will grow less, and consequently the task more easy. In a way, this adage with the suggested inference is justified by common experience. However, even in most human affairs, with the lessening and disappearance of the difficulties peculiar to the beginning other difficulties arise and beset the progress of the cause, whatever it may be, so that unrelenting vigilance and persevering effort are the price of ultimate success. Another homely adage emphasizes the human tendency of growing weary and less enthusiastic after the novelty is worn off, of letting down the standard and losing ground. According to this adage it is the new broom that sweeps the best. This tendency is very manifest in the history of God's dealing with man for the redemption of the race. In every dispensation since the fall, we see a good start soon followed by unfaithfulness and back-sliding, until God was forced to end the dispensation with judgments visited upon the race or the nation. The beginning was always better than the end. Thus the dispensation which began with Adam and Eve outside the Garden ended in the Deluge. The new start with Noah and his family led speedily to Babel. The period of the called-out individual (Abraham) family, and nation, taken as a whole, though each of the several subdivisions points to the same truth, ends in outward national failure and in spiritual darkness (Isa. 9:2; John 1:5), into which pitiable situation He who is the Light of the world, was sent to make a new beginning.

This new dispensation, the dispensation of the Church or of the Spirit in the Church, of the Spirit and the Bride (Rev. 22:17), was fully ushered in on the day of Pentecost. The eternal Word had become incarnate (John 1:14) and had dwelt among men as the perfect embodiment of God's ideal for man; He had set forth in teaching the benign will and graceous purpose of God the Father and had manifested the Divine power put within faith's reach for the liberation of soul and body from the power of Satan; He had taken upon Himself the sin of the whole world and paid the price infinite love demanded for the race's redemption. He had come forth from the grave as the conqueror of death and of Him that had the power of death (Heb. 2:14). With His ascension and the sending of the Holy Spirit the preparation for the coming in of the new dispensation was complete.

What is said above of preceding dispensations is true also of this one. The church in those first years was the most perfect realization of Christ's idea for His body upon earth that has ever been attained or that will be attained till this age shall end in His coming again, which coming again was announced by the angels at His ascension. The progressive history of the church indicated in the apocalyptic messages to the seven churches (Rev. 2 and 3) bears out this statement and so does every other prophetic utterance in the New Testament. The last of the churches (Rev. 3:14-22), representing the church in the last times, is found intolerable in its lukewarmness,—wretched, miserable, poor, blind, and naked with only a remnant to open individually the doors of their hearts and let the Savior in. The downward course began already in apostolic times as the warnings in the epistles plainly show, and the first of the seven churches (Rev. 2:1-7) had already this against it that it had left its first love. From that time to this the preachers of reformation in the church have found in the first years of Christianity the standard of excellence for the church to come back to.

We have, therefore, before us in our present study the norm of the Christian church as seen in its first and best realization. When we speak of the first church as the pattern we refer not to outward form or arrangement, for nowhere do we find stress laid on these things; but to the spiritual life manifested in devotion to the exalted head of the church and in obedience to the spirit of His teaching and to His parting injunction. The church then was a body of Spirit filled and Spirit-controlled believers, and this was the secret of its power. They held their allegiance to Christ above every human ordinance or authority and this brought upon them opposition and persecution. But persecution so far from hindering its growth helped to spread it and the missionary spirit of the members thus scattered caused it to take root wherever they went. Moreover persecution from without and the exercise of strict spiritual discipline within, served to maintain the purity of the church for the time being.

The lessons of the quarter may be briefly summarized thus:

1. The Savior in His resurrection body ascended into heaven, whence He will come to earth again in like manner as He went—in the clouds of heaven (Matt. 24:30).

2. The Holy Spirit, promised by the Savior repeatedly before His death, and again with more definiteness before His ascension, came upon the disciples assembled in prayer. They were for the time enabled to speak in different languages, forshadowing their mission to bring the gospel to all the world.

3. The preaching of Christ at once began, and in the power of the Spirit went straight to the mark bringing thousands of the gathered multitude to repentance and faith.

4. The preaching was endorsed by signs and wonders wrought in the name of Jesus. The lame man was healed and saved, and others were attracted to the gospel by the miracle.

5. The jealous rulers opposed and said, "Stop teaching in this name." But they could not stop if they had wanted to. There was a divine necessity laid upon them, which human authority could not set aside.

6. There was complete and unselfish fellowship among the believers, even to their material possessions. This appealed to a noble nature like Barnabas who entered into it whole-heartedly. Two others proved their half-heartedness by attempting deceit. Their prompt exposure and punishment served as a warning example to others.

7. Further opposition brought angelic deliverance and led to more preaching and undismayed testimony in the ears of the opposers.

8. Faithful witness bearing may lead to persecution and martyrdom. The disciple is not above the Master in these things. Stephen, the first martyr, showed remarkable likeness to the Master in his suffering, and was encouraged by a wonderful vision.

9. The gospel broke down the barrier between Jews and Samaritans. It will break down every "middle wall of partition" among men where it is received as in Samaria.

10. An earnest soul searching the Scriptures and desiring light. What will not God do to bring the needed help to such an one? An angel sent from heaven; Philip taken from Samaria and directed to the chariot on the desert highway. Thus was the joy of salvation brought to that soul and the gospel introduced to a distant community.

11. Further miracles bringing blessings from Christ. Also a beautiful example of the place given to woman in Christian ministry.

Contributions.

For Home Mission.

A. For General Treasury.

From Bethel College church, Kan. by C. H. Wedel, $16; Loretta church, S. Dak., by N. F. Toews, $30; Tabor church at Goessel, Kan., by H. Lehrman, $14.48.

B For City Mission Treasury.

From V. J. Krehbiel, Salem, Ore., $5; birthday gift from men's Bible class, Halstead S S., Kan., by J. E. Schmidt, $6.50.

Gratefully acknowledged,
M. HORSCH, Treas.,
Upland, Cal.

News of the Week.

Domestic.

KANSAS REALLY "DRY".

NEW LAW CLOSES DRUG STORE BARS EFFECTIVELY.

TOPEKA, Kan., March 6.—Governor Stubbs has signed the prohibitory bill and it will became a law when the statute book is published, about the 1st of May. When this bill becomes a law Kansas will be nearer real prohibition than it has ever been before.

The bill is very short, and a good deal of this space is taken up with repealing the numerous sections of the statutes already relating to drug store permits. It prohibits the sale of liquor in Kansas by anyone. No permits to druggists to sell any intoxicants can be granted and the sale of alcohol also is prohibited.

Then the bill goes into the details of gathering the evidence to be used in prosecuting jointists and others who sell liquor. It provides that the possession of a government license and the possession of any liquors is to be regarded as prima facie evidence that the owner or the possessor of the liquors or license is engaged in violating the law and the defendant must show that he was not doing so. It also allows county attorneys to hold inquisitions to gather evidence regarding jointists and the sale of liquors and grants immunity to witnesses so that they cannot be punished for anything about which they may testify.

The provision in the old statutes which allowed physicians to prescribe liquors as medicine is also removed under the present law. Whether or not a physician could administer liquor has not been determined. Some believe that this could be done legally, while others believe that a physician cannot either prescribe or administer liquors in any form. The only exception made in the law is that wines may be sold for communion purposes.

The chief purpose of the law is that it abolishes the drug store permits. Ever since the prohibitory law has been in effect the drug store liquor permit has been the thorn in the side of the officials trying to enforce the law. The druggists got up a petition signed by twenty-five men and women and presented this to the probate judge. Then a notice was given that a certain druggist wanted a permit and a day for hearing was established. Generally there was little protest against the granting of permits. These protests were usually ineffectual as they were not signed by the people who should have taken an active interest in the matter.

Then the druggist bought a book of affidavits and took them to his store. When his liquor stock was in place he was ready to transact a rushing business. A man with a sore toe, insomnia, earache, stomach trouble, rheumatism, sore throat, consumption, pneumonia or any other possible ailment could get the liquor that he wanted. All that was necessary was to show that he wanted the liquor for medicinal purposes.

There was nothing in the law which required the druggist to inquire or believe that the liquor would do any good for the ailment mentioned, but, as long as anyone had any trouble and said that he needed liquor, the druggist could sell it and be perfectly safe, as the court could not go behind the affidavit as far as druggist was concerned and no one ever heard of a prosecution for perjury because a man had sworn falsely in getting the liquor.

It has been estimated that when this law goes into effect nearly one-half of the drug stores in Kansas will go out of business. In Topeka, for instance, there are forty-eight drug stores at the present time. An ex-probate judge of Shawnee county has said that ten of these drug stores were conducted "on the square"; that they either did not sell liquors or refused to sell liquors where it was evident that a false affidavit would be made to obtain the liquor as a beverage.

The joint drug store flourised because the law protected it. The new law prohibits the granting of permits and the druggist who must sell liquor to make the business pay must become a full fledged jointist or go out of business.

Wish Mrs. Taft to Bar Liquors from Table

COLUMBUS, Ind., March 5.—A number of women in this city have started a movement by which they will send a petition to Mrs. Taft, wife of the newly elected President, within the next few days, asking her to follow the example set by the wife of Rutherford Hayes in not allowing intoxicating liquors to be served on her table in the White House. Some time ago in an interview Mrs. Taft was quoted as saying that though her husband did not use wine, she would allow it on the table, as it had been a custom in the past, and she had no intention of changing established usages.

New Regime is in Power.

WASHINGTON, March 6.—Six members of President Taft's cabinet took the oath of office in the cabinet room at the white house shortly after 10 o'clock this morning. The oath was administered by Chief Justice Fuller of the supreme court of the United States.

The oath was administered first to Philander C. Knox as secretary of stace. Frank H. Hitchcock was next sworn as postmaster general. George von Lengerke Meyer as secretary of the navy; Richard A Ballinger as secretary of the interior; James Wilson as secretary of agriculture, and Charles Nagel as secretary of commerce and labor.

George W. Wickersham took the oath of office as attorney general yesterday, and Messrs. Dickinson and MacVeagh will not reach the city for some days.

Kealing Sends in His Resignation.

WASHINGTON, March 5. — Rather than ask the United States Court of the Seventh judicial circuit to put a construction on the law which he believes should not be put on it, Joseph B. Kealing, United States attorney for the district of Indiana, has resigned.

He gives up his office because he feels that he could not honorably ask the court he serves to send the owners of The Indianapolis News to the District of Columbia, to be tried on the charge of criminal libel when there is a law in Indiana under which the alleged crime can be punished. Mr. Kealing's resignation was received at the Department of Justice to-day. He makes it clear in his letter of resignation that he is not trying to pass judgment on the merits of the question as to the alleged libel. It is the method of procedure to which he objects. He says he could not ask the court to do something he believes to be radically wrong. The resignment takes effect March 15.

Mr. Kealing has held the office of United States district attorney for nearly eight years. His standing with the Department of Justice has been of the highest. He has never failed to do his duty, and at times that duty has been painful. In connection with the Elkhart bank case, for instance, he prosecuted and convicted all the officers of that bank, including Walter Brown, who was his close personal friend, and a member of the Republican State committee.

Charles W. Miller, of Goshen, who has twice been Attorney-General of Indiana, will be recommended by Senator Beveridge for United States attorney, to succeed Mr. Kealing.

No Salome for St. Louis.

ST. LOUIS, March 8.—The St. Louis police department has notified Dan Fishell, manager of Garrick Theater here, that Gertrude Hoffman will not be permitted to give her "Spring Song" and "Salome" dances here clothed only in light drapery.

Captain Young, who notified the theater manager, said protests from a delegation of twelve pastors, and written protests from the Federation of Catholic Societies and Young Men's Christian Association had been received, and from reports the police considered these dances immoral and obnoxious.

Archbishop Glennon in a lenten sermon denounced the stage as immortal, and warned Catholics not to patronize theaters. Gypsy Smith caused a Kansas City court to enjoin Gertrude Hoffman from continuing objectionable dances there.

Missouri Loses Long Rate Fight.

KANSAS CITY, March 8.—Judge Smith McPherson, of the United States District Court, to-day handed down a decision favoring the railroads in the 2-cent fare and maximum rate cases, granting the injunction sought against enforcing the Missouri laws. The contention of the eighteen railroads operating in the State, that the laws were confiscatory and violated the Federal constitution by taking away property without due process of law, was sustained. The decision is another notable corporation victory in the Federal courts.

Worst Snowstorm of the Year in Kansas.

TOPEKA, Kas., March 9. — The heaviest snowstorm of the year prevailed here to-day and was general over the State. Trains were from one to two hours late. The temperature was about freezing. The snow was wet and heavy and in Topeka was sufficiently heavy to tie up street car traffic.

Iowa was also in the grip of one of the worst storms of the season to-day. Snow began falling in the Hawkeye State shortly after midnight and continued this forenoon.

Fourteen inches of snow has fallen at Wichita since yesterday. Up to a late hour to-day the local weather bureau was unable to get reports from its stations either in the southern part of Kansas or Oklahoma.

TWO STORMS IN ONE.

While the snowstorm was at its hight Wichita experienced the unusual sight of a thunderstorm. Flashes of lightning were reflected by the snow in the air and peals of thunder were loud and frequent.

More than eighteen inches of snow fell at Junction City, the heaviest precipitation recorded in years. The electric line between Junction City and Ft. Riley was tied up to-day, but railroad traffic was not seriously interfered with.

Oklahoma City reported three inches of snow, while advices from the Texas Panhandle said snow was falling and a freezing temperature prevailed. A drenching rain of from two to four inches was reported in Arkansas.

Board Edits Webster, Trimming 3,000 Words.

NEW YORK, March 8.—The simplified spelling board has just published the promised alphabetical list of simplified spelling under the title "Alphabetic List of Simplifications in spelling as Recommended by the Simplified Spelling Board, January 25, 1909."

The list contains almost 1,100 separate words in the simplified form (such as rime, gard, liand, autum, center, honor, helth, actir, imagin, doctrin, etc.) and 2,200 forms ending "ed" now simplified to "d" or "t," according as they are pronounced (as armd, burnd, compeid, instild, snapt, stept, dropt, stopt).

It makes a pamphlet of thirty-two pages, of which the first four contain an introductory explanation and condensed list rules. It is promised free to all that will send a request to the board, 1 Madison avenue, New York.

Cyclone in Arkansas.

MEMPHIS, Tenn., March 8.—It is reported that eight persons were killed, several others seriously injured and practically the entire town of Brinkley, Ark., destroyed by a tornado and subsequent fire to-night. The last advices were that the conflagration was beyond control and that the entire town will probably be destroyed.

Temperance People Ask Trueblood's Dismissal.

RICHMOND, Ind., March 9.—At a mass meeting of temperance forces of Perry township, held at Economy this morning, resolutions were adopted calling on the trustees of Earlham College to demand the resignation of Prof. William Trueblood because he voted "wet" at the recent local option election. As the body which adopted the resolutions was in no sense connected with the Friends' Society, it is not expected that the trustees will pay any attention to it.

Perry township temperance people also started a movement for the organization of the temperance forces in every township for the purpose of remonstrating against the saloons.

Town is in Ruins; Many People Dead.

MEMPHIS, Tenn., March 9.—A dispatch to the News Scimitar from Brinkley at 1 o'clock this afternoon said fifteen white people and more than twenty negroes were killed in last night's tornado, and it is estimated that there are between fifty and one hundred persons injured. As the day progressed, relief parties found the dead bodies of many negroes under the debris. The money loss is more than a million dollars.

Six residences standing in the midst of the tornado-torn, fire-swept ruins are all the buildings that remain. Three thousand people are homeless.

Relief trains sent out when the news of the catastrophe first reached neighboring cities arrived at Brinkley to-day. Help from all quarters has poured in, and the work of removing the dead and caring for the wounded is under way. The injured are being taken to nearby cities to be cared for.

The tornado struck the city without a moment's warning. It's path was the width of the city.

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Vol. XXIV. BERNE, INDIANA, MARCH 18, 1909 No. 11.

The Little Grave.

And she answered, It is well.
2 Kings iv. 26.

Clip from the brow one sunny tress,
One curl that decked the little head;
Give the cold clay one last caress,
Weep, mother, weep, thy child is dead!

Yet stay the anguish of thy heart,
Nor of thy grief with murmuring tell;
What though thy hopes like dreams depart?
Still faith confesses, "It is well."

Take off the little shoes, half worn
In thorny paths and rugged ways:
Lay off the garments soiled and torn;
Lay down the cares of many days.

No more thine eyes with sorrows dim,
Shall watch those wayward little feet;
But angels bright and cherubim
Shall guide them up the golden street.

Safe on that distant, shining shore,
Where the long parted ones shall meet,
And meeting once shall part no more—
There thou the loved and lost shalt greet.

H. L. HASTINGS.

Items of News and Comment.

Missionary R. Petter, of Cantonment, Okla., has written an interesting article on Mission of Indians, published in the "Zionspilger", Langnau, Switzerland.

Bro. D. H. Bender, office editor of the Gospel Witness, Scottdale, Pa., is to act as principal of the Academy and Bible School to be erected this year at Heston, Kan., by the Mennonite Board of Education (Gen. Conference B).

The early persecutions of the Christians were in some respects a hinderance to the propagation of the Church, but with the help of God they also proved to be a blessing to many who accepted the gospel. "All things work together for good to them that love God."

The gospel of Christ is not only for a select few—for you and me and our neighbors, for the Jews and the Samaritans; it is for *all*. It is the duty of the Christians to support the cause of Christ by their means and prayer, but especially by a pious, consistent life.

God is able to see the most secret motive of every deed whether it be good or bad. Ananias and Saphira were not only detected in their false act hidden by the fine cloak of benevolence, but also signallly punished. To be dishoneft, double-tongued or false-hearted is as great a wrong now as it was then. How long-suffering is the Lord that transgressors are not punished more severely, and in many cases even live to be old men and old women.

Temperance Movement Advancing.

Twenty-six counties of Indiana were made "dry territory" by township and city ward remonstrances before the County Local Option went into effect. But since county local option elections are held the temperance cause has been greatly enhanced. The present number of "dry" counties is 54, and 1 county voted "wet", with 10 additionalelections yet to follow in March. Among these is Elkhart county in which many of the residents are Mennonites.

The Goshen College Record has the following timely and encouraging article bearing on the coming county local option, on March 25:—

"The saloon fight in the city of Goshen and Elkhart county is now on. The county commissioners have set March 25 as the day on which the local option election is to be held. Elkhart county will undoubtedly go "dry" but the saloon element will use every effort to carry the county for their interests. If the sentiment of the residents in Parkside were an index to the feeling of the people in general on this question it would not be difficult to forecast the results of the contest of March 25. A recent canvass of the south side made by the "wets" revealed the fact that with very few exceptions all want a dry town. But Parkside is not all of Goshen, nor all of Elkhart county and in other parts the sentiment may not be so overwhelmingly against the saloon interests. It therefore behooves every Christian citizen who loves order and decency to do his duty in the coming contest. That the saloons are organizing to fight the issue is evidenced by the resolutions passed recently by their so-called "Liberty League." Under the delusion that this is a struggle for personal liberty this league makes the absurd claims that the closing of the saloons promotes intemperance, decreases the value of all business and residence property by one-third, drives men out of employment, that it is decidedly un-American and that it demoralizes the personal liberty of our ancestors. Illogical and absurd as these claims are, yet they will mislead many. Those who do not think will easily be mislead by the arguments that property values will decrease. While many who indulge moderately in the use of the glass, as well as the habitual boozer can easily be led to believe that this contest is a blow at his personal liberty. The struggle will not be a one-sided one. The duty of every good citizen who really wants the saloon abolished from our county is plain."—The outcome of this election will be watched with interest.

A Week at Our Mission. *

To give a diary of a week on a mission station one is obliged to average up somewhat, as some weeks are so much different from other weeks. Some are so eventful, even if only on a small scale, while others seem to have nothing but the ordinary routine of work. That is why different parties visiting a mission station, only for a few days, may get very differing impressions as to the amount of work to be done, depending on how they struck it, as the common parlance has it.

And then again the work that is actually done may not be nearly the work that could be done if circumstances permitted. A missionary knows, forinstance, of two or three places where regular services should be held, there are times, when he could get off to meet these requirements, but most of the time it would not be possible for him to do so, and so the work must be done rather at random, at least in those distant places.

But in order to give you a general idea of the daily doings on a mission station of this nature we will begin with Monday morning. If it is washing week,—we aim to wash only every other week, so as to save time,—so if it is washing week we are up at 5 a. m., doing chores, getting breakfast and getting ready for the washing. After breakfast the washing progresses with as much speed as possible, so as to have the clothing on the line by at least 10 o'clock, then hurriedly putting things away, cleaning up, etc. takes the hour left, until it is time to get the dinner. But even before we are through with the washing, we hear a sound of steps on the front porch, and a little later an old woman comes to the back porch and proceeds to make her wants known—a grandchild or some one of her relatives is sick, for whom she wants some medicine; of course she must describe the symptoms very minutely, and tell all the circumstances of how it came about etc. They are wonderfully talkative, especially when you are in a hurry!

Well, she is given her medicine, and disappears with the same, but the washing is not out yet before a young fellow comes on horseback, as though some one were dying, but after hitching his horse he seems to have all the time in the world, before making his errand known. When we get into the office and sit down, having bidden him enter, he sits down and meditates a while. When asked what he wishes, he draws a letter from his pocket and says, I have come to show you a letter. We proceed to decipher some hieroglyphics which a friend of his in some non-reservation school has written to him. If it would not take too long I should like to give you some samples of these letters, some are real amusing, especially in their orthographic construction, some are real disgusting showing that the writer's mind is devoid of the things he should be learning, instead the horizon of his thoughts is circumscribed by that which is generally called pleasure and having a good time: dances, socials,

* A letter from Missionary G. A. Linscheid, Busby, Mont., written by the request of Bro. E. F. Grubb, of Wadsworth, Ohio. It was intended for a meeting held in his charge. Bro. Grubb, however, felt that this letter was worthy of a larger circulation, and therefore forwarded it to our English church paper for publication.

etc. as they take place in these schools.

But meanwhile little Harold has called two or three times for dinner, so we leave the happy recipient of the message and take in our meal. I must insert here that it may not appear very hospitable to you, dear friends, for missionaries to do thus, but should we invite all such that happen to be around at meal time to eat with us, we would soon have more than we could possibly take care of. Of course, we too, make exceptions to this rule in cases of sick ones, very old ones etc. and bring them something of our meal to satisfy their immediate wants.

Dinner over, well there are several things that I have been wanting to do for the longest time already, but here are at least two or three, possibly four or five letters that must be written for the morning's mail. So, for me, letter-writing is next in order. I get the heading and possibly the salutation written, when again there is a rap at the door and one of our copper-colored friends comes in, sits down and waits and waits and still he waits. I would like to go on with my work, but he would feel insulted, if I should turn my back upon him and go on with my task. At last he begins to reveal his very urgent want—we have nothing to drink and no more bread, for two days we have not eaten and we cannot get credit at the store, give me two dollars, I will return them to you as soon as the agent pays me, I have money coming for freight I have hauled etc.

I tell him that so many have borrowed money from me who never returned it. Most likely he'll answer, "Well, you know these Indians lie, you must not give them any money, for they never pay back, but you know I do not lie, I always pay my debts etc. etc." Well, sometimes they get the money asked for and sometimes not, and once in a while I get such money back but the while is usually quite a long one, if indeed it ever comes.

But before this caller is through another one comes in. He wants a letter written. After this is done, it would be of interest to give samples of these letters, suffice it to say that the missive is usually a request for money or some gift, the two callers have the news to discuss with each other, and incidentally one mentions something that interests the other, now he wants to know more definitely about it, and wants me to call up the agent's office by phone, and find out the particulars of the case for him.

Finally, they leave, but now it is so near evening that alas! I get but one or so of the many letters written, then chores must be done, the mail gotten, which comes in at about 5 p. m. on Mondays and Thursdays. Supper over etc., the letters are read, parts of the papers hurriedly glanced over and then we must resume our writing, for there are some letters in the mail that require immediate response. My wife has of course not been idle all this time. In the fall Monday afternoon is always the time for the sewing. The washing done, dinner must hurriedly be gotten and served, dishes washed, then hurrying to the chapel where a dozen or more, maybe two dozen women are impatiently waiting to be given their work, and more arrive as the sewing progresses. They, each one attending, make a comfort, sewing from 1 to 4 p. m., then my wife reads a Scripture passage, with simple explanations and closes with prayer.

Preparations for this, of course, must have been made the previous week. I cannot describe it all in detail, or I should not get through, at any rate it is a hard afternoon for my dear wife following an exhausting forenoon. When evening comes she too possibly has some urgent writing to do yet, and after our usual evening service we are glad enough to retire. ☐

☐At present we have school on Monday, Wednesday and Friday afternoons. The lesson for Monday afternoon, too, must usually be prepared the last day of the previous week, for as a rule there is no time to do so on Monday forenoon. On those three afternoons Bro. and Sister Kliewer come over and we altogether try to make some headway in the Cheyenne language. Even during these recitations we are often disturbed by callers that must be waited upon.

Tuesday morning, the usual morning's work must be attended to, the mail taken to the post-office. Now since our co-workers, Mr. Kliewer's are here, we take turns about in getting and delivering the mail. My wife hurries as much as possible to get at ironing. I get located in my office as soon as possible to start on my Cheyenne sermon for the next Sunday. I wish I could write it like in English or German, what an easy task that would be, and how different would it be if these people had the knowledge that average white people have, but alas! those things are lacking; it is hard for me to write what I would like to say and they are not able to grasp what I want to tell them.

Let me see, what shall I tell them next Sunday? It seems I have told them at least a half dozen times anything and everything upon which my thoughts may fall! I read some in the Cheyenne scripture passages, may-be happily I will find something for a short simple discourse—here is something—I begin to write—but what shall I write? I have said the same thing so often, possibly in a little different form. I am not competent in their language to make much of a phraseology, my vocabulary as well as my grammatical ability are limited, so it is a very hard matter to write something that will be interesting and yet the people come to services, some as far as 15 miles.

I must have something, so they may feel repaid for their coming all that way, but what shall I say and how shall I say it? At last I am about to begin, when again comes a knock at the door. Some young fellow steps in, sits down by the fire, begins to thaw out physically as well as spiritually. After several long heaving sighs he gets started, "You know the old woman, the mother of the one I married, she is a hard case (or some such expression), everybody knows that she is hard to deal with. All speak of her as a bad woman, and I have married her daughter and I love her. I do not want to be separated from her. We have married with a paper (license) and I want to be firmly married, but her mother has driven me away etc. etc."

Well, the object of his long speech, which by the way was interrupted by others coming in to get some medicine, or to have a letter read or written etc., was to get me to help him either personally by talking to that bad woman, his mother-in-law, or by writing a letter to the agent asking him to help the unfortunate one in his matrimonial troubles. Now by the time he leaves, where are my thoughts that I had gathered before for a sermon?

After recalling the stray thoughts and writing a few lines it is time to stop for dinner. While eating dinner some one may knock and will have to be waited upon as soon as dinner is over. Tuesday afternoon is spent trying to prepare lessons for Wednesday afternoon, my wife to recite and I to instruct, of course with interruptions by visiting Indians, who have various wishes and requests. Tuesday evening we may and we may not, obtain a little recreation in reading some of our papers and books in order to keep up with our reading.

(To be concluded.)

We are very willing to blame the Jew for rejecting Jesus, but has our manner of life accepted Jesus?

Sinner, Stop!

By J. S. Mohler.

Heaven is farther off and hell is nearer to you than it was yesterday. Awake! Awake! Why fold your arms in sinful slumber when such momentous issues are at hand! If your house were on fire you would act with all the energy of your nature to extinguish the flames and save your house; but the soul, which is already burning with the withering flames of condemnation, you make no effort to save or to quench the flame. What madness! What blindness! What suicide! Your neighbor has just died suddenly—amidst the bustle, business and cares incident to riches. Death came to him in an hour unlooked for. His work on earth is forever done. What is the character of that work? Is it of such a character as to inspire hope of his salvation in eternity? Alas! Alas! "He that believeth not in me is condemned already," says Christ. John 3:18. Sinner, stop! We repeat, *Stop*, or the case of your departed neighbor will be yours shortly. Why keep rushing on recklessly to your fearful doom when salvation is within reach. Only see what Christ did for you. Christ left heaven for you. He came to earth for you. He took upon Him humanity for you. He was baptized for you to show the way. He gave the Supper and communion for you. He washed the disciples' feet for you. John 13. He was obedient in all things for you. He was tempted for you. He became weary for you. He hungered for you. He became thirsty for you. He was a man of sorrows for you. He was betrayed for you. He was spit upon for you. He was scourged for you. He was blindfolded for you. He was struck in the face for you. He was mocked for you. He wore a crown of thorns for you. He was condemned for you. He bore the cross for you. He fell to the earth with the cross for you. He wept for you. He was nailed to the cross for you. He prayed for you. He shed His blood for you. He died for you. He rose from the dead for you. He ascended to heaven for you. He wants to prepare a place for you. He is pleading for you. He will come for you.

What more can He do for you? Nothing. His work is finished. You are doing nothing. In view of all this we urge again: sinner, *Stop* in your wicked career; face about and come to the Saviour and "seek Him while He may be found and call upon Him while He is near;" for the day will come when you would gladly seek Him but He cannot be found. He is far from you because you went far from Him.

YOUNG MAN, STOP!

You have just passed the junction of the Jerusalem and Jericho roads. You have taken the downward road that leads to the *doomed city*. *Stop* and think before you make another step. Turn around and go up to the city of the Great King. The choice is yours. Which way will you go?

What folly—worse than folly—suicidal madness. for the young man and woman to be leisurely drifting along in a boat, with the current of the river above the *Falls of Niagara*, all absorbed in the enchanted scenery along the banks of the stream until the roaring of the awful cataract reminds them of their terrible doom. Shrieks, lamentations, and prayers will do no good. It is too late! Had they plied the oars in time, they might have reached the other shore in perfect safety. Their negligence proved their ruin. Just so with tens of thousands of young men and women all over the land. They have pushed their boat from shore and have started down stream on the voyage of life. The river of time is moving them on. On they go, unmindful of the awful cataract—the crisis of their earthly existence, the bottomless pit—that awaits the ungodly.

The pleasures of the world, its honors, fashions, lusts, etc., drown the voice of conscience. They fell asleep in sensual pleasures. The current of the river becoming stronger every day, to reach shore seems now out of the question. The current—habits, influences, etc.,—is too strong, until death stares them in the face. Of a sudden they awake to a real sense of their danger. Their cries and prayers avail nothing. They have sinned away their day of grace; to judgment they must go; unending eternity opens out uninvitingly to them; their sun is going down under a cloud; the night looks dark and threatening; fearful clouds hang threateningly over the sky with no silver lining of hope in that long, dark and dismal night of woe. This is no fancy picture to frighten the sinner into the church.

The deep anguish of a disappointed life and a sinner's death, no pen can describe. Then, sinner, flee to the outstretched arms of mercy while you may, while you have Light, while the sun of your earthly existence is still shining, before the night of death comes wherein no man can work; so that when you must say farewell to the world, you may have a pleasant evening, a short night, a sweet sleep, a glorious morning, the dawn of an eternal day that knows no night, no tears, no pain, no sorrow, no death.

How beautiful are the following stanzas in relation to the triumphant death of the Christian:

"I heard the parting pilgrim tell,
While passing Jordan's stormy river,
Adieu to earth, for all is well,
Now all is well with me forever.

"I heard him bid the world adieu,
I saw him on the rolling billow;
His far-off home appeared in view
While yet he pressed a dying pillow."
—Sel.

Boys' Brigades.

We have heard and seen in the papers recently considerable about the training, marching, and sham fights of Boys' Brigades, which as we understand are largely composed of the boys in Protestant Sunday-schools. We wish that some one who knows all about it, will tell us what is the object of these Boys' Brigades, and how by the use of rifles and military training they propose to promote peace on earth and good will between individuals and nations. If it is expected that Baptist Brigades, Methodist Brigades, Presbyterian Brigades, Episcopal Brigades, Unitarian and Universalist Brigades are to fight Catholics then, of course, Catholic Brigades will have to be formed in all Catholic Sunday-schools to fight Protestants and we shall have a religious war similar to those of the Dark ages.

Just how far this Brigade business might extend in Sunday-schools we do not know. But may it not result in the children of laboring men being armed and trained to shoot the children of capitalists and the children of capitalists to shoot the children of laboring men?

The object of these Brigades seems to be to kill somebody, either Christian people outside of our nation or kill each other or the heathen whom we are desirous of converting to Christianity.

It does seem to us that the most appropriate leader of this Boys' Brigade movement would be the Devil, for it certainly is a great help to him in his cause and cannot be of any use or service to the cause of Christ.

Perkasie, Pa.

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold, love God. Practice in life whatever you pray for and God will give it you more abundantly.

Home Circle.

Apprehension.

Don't you trouble trouble
Till trouble troubles you,
Don't you look for trouble,
Let trouble look for you.

Then don't you trouble trouble
Till trouble troubles you,
You'll only double trouble
And trouble others, too.
—Selected.

A Great Difference.—"Different classes of men are living at present," said A to B who was carefully watching his chances to disparage bachelors.

B. "Yes, and if I am not mistaken, one of them are the old bachelors," was his blunt reply.

A. Considerately: "Very true, and there is also a great difference among some classes of men; for there are some bachelors living a noble life of a happy married man, and some married men are living a repulsive life of an acrimonious bachelor."

"He That Hath the Son Hath Life."

I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine, too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass. Cut that wire through, or remove it by a hair's breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly, that no power on earth or hell can wrench the two asunder. In that circuit the feeblest Christian is held safely; but if the circuit be broken, the dependent spirit instantly drops off.—Arnot.

Mr. Logan's "Bosom Shirt."

Two farmers, who had a misunderstanding about a horse trade, went to law, employing Lincoln and his partner on the opposite sides. On the day of the trial, Logan, having bought a new shirt, open in the back, with a huge standing collar, dressed himself in extreme haste, and put on the shirt with the bosom at the back, a linen coat concealing the blunder. He dazed the jury with his knowledge of "horse points," and, as the day was sultry, took off his coat and concluded his speech in his shirt sleeves.

Lincoln, sitting behind him, took in the situation, and, when his turn to speak came, remarked to the jury:

"Gentlemen, Mr. Logan has been trying, for more than an hour, to make you believe he knows more about a horse than these honest farmers who are witnesses. He has quoted largely from his horse doctor. And now, gentlemen, I submit to you (here he lifted Logan out of his chair, and turned him with his back to the jury and crowd, at the same time turning up the enormous standing collar), what dependence can you place in his horse knowledge, when he doesn't know enough to put on his shirt?"

The roars of laughter that greeted his exhibition, and the verdict that Lincoln got soon after, gave Logan a permanent prejudice against "bosom shirts."
—Selected.

Necessary Rules of Sleep.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane, the brain is not nourished, and they cannot sleep. The practical inferences are three—1st. Those who think most, who do most brain work, require most sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body and estate. 3rd. Give yourself, your children, your servants—give all that are under you, the fullest amount of sleep they will take, by compelling them to *go to bed* at some regular, early hour, and to rise in the morning the moment they awake, and within a fortnight, Nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule, and as to the question how much sleep any one requires, each must be a rule for himself—great Nature will never fail to write it out to the observer under the regulations just given.

Dr. Forbes Winslow.

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The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, Berne, Ind.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Book of Mormon and a New Theory.

That famous Mormon Apologist, Brigham H. Roberts, who, several years ago, was excluded from a seat in the United States Congress, to which he had been elected, because it wasfound that he had three wives, has recently come into the lime light again. Roberts is one of the show pieces of Salt Lake City. Every year when the tourist season is at its height Roberts is one of the few eloquents chosen to speak for the benefit of the visiting strangers in the Mormon tabernacle. But now he has become a victim of his own indiscretions and has brought upon himself a tempest of denunciations from his brethren and a blizzard of ridicule from the Gentiles. Of course a man of Roberts' intelligence cannot help but know that that queer combination of imitation 1611 English and impossible history that Joseph Smith palmed off as a revelation from the Almighty is one af the most palpable humbugs ever handed to the public by a brazen charlatan. But Roberts finds himself confronted with a dilemma. Either the book of Mormon must be what is claimed for it or the Mormon church has no excuse for its existence; either he should accept the book and his church without a protest or denounce it and his church as impositions. He has skillfully tried to wiggle out of doing either by inventing a new theory, called the "manual theory", which is to remove some of the difficulties that thoughtful persons are bound to have in regard to the book of Mormon. His theory very much suggests a theory of inspiration of the Bible invented by some who, practically being unbelievers, are not prepared to accept the statements of the Bible as literally true, declare that inspiration simply suggested the idea or principle. Roberts says of Joseph Smith's translation of the Egyptian characters of the "Urim and Thummin stone" that it was not the mechanical and infallible translation into the English language but "the conception or thought of the hieroglyphics".

If one of the most intelligent and able of the Mormon officers believes that the book upon which his church stands is not infallible then it must be a mistaken book. If he holds that the book is not an accurate translation of an original revelation then he does not even posess that revelation.

The Mormon has his own troubles with Roberts just now, for besides always having upon himself the burden of proving that the book of Mormon is a revelation to be accepted on an equality with the Sacred Scriptures (which it is not) he must now also reconcile this "higher criticism" on the part of a great leader in the church with the previous history and teaching of his church. How is he going to do so? G.

Correspondence.

SCHWENKSVILLE, Pa., Mar. 15. —The winter of 1908 and '09 has been a mild one; but the roads and many unpleasant Sundays made attendance at our services somewhat slim.

Many of our people have been sufferers of grippe and other ailments. Death has so far taken one of our number. Our Sunday-school laments the report that our faithful Supt., Bro. S. M. Heimer, is going to leave. He has been Supt. for many years, always at his place. We cannot, see now how his place can be filled. He has been elected Sexton of the Lower Providence Presbyterian church and expects to move there with his family by April 1st. Our best wishes and prayers go with him.

LYDIA M. ALLEBACH.

BETHEL CHURCH, Perkasie, Pa. It will soon be four years since our church was organized and our pastor, Wm. H. Grubb, came to labor with us. During this time we have had many experiences to make us glad and thankful, yet we have had many difficulties, apparently insurmountable, but one by one they have been overcome by the grace of God.

But the work went on much as the walls of Jerusalem in the days of Nehemiah in the midst of great discouragements and we now see what can be done by a handful of believers in Jesus, when an honest effort is put forth on the principle that God helps those who help themselves.

The Missionary society which the pastor organized several years ago proves to be a blessing to us all. We meet every other Sunday evening at different homes, the interest and attendance is always good and requests are now coming from families outside of our church to hold meetings at their homes sometimes.

Pastor Grubb, who has been ill for a week and a half, is getting better and expects to preach again on Sunday. Last Sunday Rev. Harvey Shelly preached for us, his sermon was enjoyed by all.

SWISS MENNONITE CHURCHES of Bluffton and Pandora, Ohio. The following clipping from the "Bluffton News" in regard to Rev. Baer's resignation which occured on March 7, has been forwarded by Peter Bixel Jr. for publication in this paper.

Rev. John B. Baer, pastor of the Swiss Mennonite congregations, tendered his resignation at the conclusion of his sermon in the First Mennonite church, last Sunday morning. The unexpected announcement came as a great surprise to the members of the congregations, many being visibly affected, and greatly regret the action of their spiritual leader.

The resignation carries with it the declaration that the impaired health of Rev. Baer will not permit him to carry on the responsible pastoral work, connected with the First Mennonite, the Ebenezer and St. John churches as heretofore. Mrs. Baer, who has been such an active worker in various missionary, Sunday-school and church affairs, also feels the need of a period of rest.

It is also asserted that Rev. Baer's active and prominent part in the recent local option campaign in favor of the drys, turned some of his church members against him. Realizing this fact and feeling the necessity of rest, he thought it best to resign. The resignation will take effect the first of April.

Immediately following the resignation of Rev. J. B. Baer the members of the official board of trustees and church council, who so faithfully supported their pastor in the recent moral struggle, tendered their resignation to take effect on the above named date. The members are Noah Moser, Peter Bixel, Ben Diller, Jacob Lugibihl and Amos Diller.

BERNE, Ind., March 16.—In our last correspondence we made brief mention of our Union Meetings, which opened the Sunday after Christmas. After Mr. and Mrs. M. S. Rees, of Rochester, N. Y., had faithfully labored with us ten days, and the first fruits of the meetings were pouring in, the meetings continued eighteen days longer—in all four weeks, with almost unabated interest. Some hundred fifty souls confessed to have found peace in a newly found Saviour. About all the churches in and around town experienced an increase in membership as a sequence to the meetings, and revival meetings followed in many churches in the vicinity of Berne.

On February 21st twenty-seven persons joined our congregation as members, twenty-one by the rite of baptism and six by the right hand of fellowship. On the Sunday following (Feb. 28th) another member was added through the right hand and the memorial of our Saviour's atoning death was celebrated by the congregation.

In the first week of February the anniversary meetings of the Temperance Society and the Mission Sewing Society were held, at which occasions Rev. H. J. Krehbiel, of Trenton, Ohio, was the chief speaker in his usual vivacious, entertaining but also instructive and inspiring manner. The following evening he very entertainingly related to us his experiences and observations on his recent European tour.

On the 5th of this month Dr. Charles Blanchard, president of Wheaton college and president of the Christian Association (anti-lodge), came to us and in a series of four addresses gave us the benefit of his profound knowledge on the subject of prayer, its need, its hindrances, its subjects and how to pray. These were also union meetings and were very well attended by all classes and denominations in town. On Monday evening he gave us seven reasons in an address why secret societies are wrong; namely because they are secret, because they deprive the church and home of time and support, because they "unequally yoke" believers and unbelievers together, because of their abuse of God's word in the hands of the unregenerated, because they deny Christ, because they train to murder by their oaths, and because they instil a false hope for eternity in their members.

At present the church building question is quite a prominent one in our midst. The need of a larger and better equipped church, especially for the still growing Sunday-school is becoming more and more apparent. At a recent extra business meeting this question was formally discussed and a "Ways and Means" committee appointed to promulgate plans for a new church.

May it all be done in "one accord" to the glory of Him whom we desire to worship.

Corr.

A Masonic Hymn.

It has been often asserted that Free-masonry is opposed to Christianity, and this assertion has been contradicted, and the counterclaim made that masonry has many Christian ministers in its lodges who would not stay if the lodge's influence ran counter to their own practice and convictions.

Now some ministers have left masonic lodges, while some remain and assert that the lodges are doing more than the churches.

When the members of an organization are pledged to conceal everything unfavorable, it is sometimes possible to get a little indirect evidence as to the belief and tendencies of its membership.

In a book of "approved masonic songs," published a good many years ago, we noted a sidelight of this character. In this book the familiar hymn,

"Blest be the tie that binds
Our hearts in Christian love,"

is printed in the six stanzas familiar to almost every Christian, but instead of being credited to the Rev. John Fawcett who wrote it 136 years ago, it said that the words are by a "Rev." "Brother" Harris, presumably a masonic clergyman. Surprised at this unexpected assumption of authorship, we examined the hymn as printed in this masonic song book to see if "Rev. Brother" Harris had made any change that might entitle him to claim it as his own. We found that he had. But the only change we discovered was that he had cut out all mention of Christ. The first stanza as revised by "Rev. Brother" Harris reads:

"Blest be the tie that binds
Our hearts in virtuous love."

And on the strength of this change, the hymn was attributed to the mutilator.—H. B. Hasting's in Armory.

Speak Slow and Low.

One of the most successful commanders ever connected with the American merchant marine, who had had a wide experience in many waters, as well as of many years, often said, "Carelessness is the cause of all the shipwrecks and accidents on the ocean."

That some one has failed to "speak slow and low," would probably be found to be the cause of a large majority of the quarrels in the world. That difficulty which grew into a lawsuit, costing thousands of dollars, would have been prevented if either of the contending parties, especially the one most aggrieved, had so in patience possessed his or her soul as to speak slowly and in gentle tones. Another trouble which resulted in bloodshed would have left those involved resting under the blessing promised to "the peacemakers," instead of the curse on the murderer, if some one had learned to "speak slow and low."

We could give many cases in point illustrative of this subject, which are among either our experiences or our observations, some of them thrilling ones. Among them is the following:

A young German professor of languages and mathematics, who had been an officer in the Prussian and also in the American army, had been thrown out of employment for political reasons. There was nothing against his ability, character, or faithfulness. By acting as security for another, he had lost his slender accumulation of money. Chiefly because he or his wife had not practised speaking "slow and low," in times when there was danger of misunderstandings, the troubles above recited, together with meddlesomeness on the part of others, had resulted in their separation. Their babe was in a public nursery, and neither father nor mother had means to care for it; and as he sat beside us in our office, he told us he had been compelled to fast the last two days. He further told us plainly that he had decided to get out of it all by committing suicide! He said it very quietly, but there was a look in his eye that showed he was thoroughly in earnest.

Rationalistic principles, of which his mind was full, prevented the highest reasons we could present from being effective, but after accepting our invitation to dinner, he returned in better spirits. He then opened his heart in relation to his early history. His father had been a prominent Protestant clergyman in Germany, as likewise four of his maternal uncles, one of the latter a missionary to South America. He also read us a portion of a letter received from his widowed mother living in Pomerania, near the shores of the Baltic. The letter showed him to be the son of a Christian lady of a high order of mind and culture.

We induced him to write a kind note to his wife, inviting an interview there the next day. She accepted the invitation but unwisely added terms of reproach for their trouble, which decided him not to meet her. We succeeded in overruling the decision, and that eventide had the pleasure of giving up our place of business to them for a conference alone, with earnest injunction—aside to him—that "no matter what *she* said, *he* should 'speak slow, and speak low.'"

We allowed the half hour promised them to treble; and when we returned they were seated close to each other. They were speaking in the language of *la belle* France, her native tongue; and we could not understand a word they said; but the tones were such as those to which the angels love to listen, and the looks on their faces such as spoke of the happiness found only in the bowers of the Prince of peace.

The following day we received a letter from him saying, "I am saved. I am reconciled to my wife. God bless you."

He and she had learned to "speak slow and low"—learned to use one of the keys to the treasures of "peace on earth, good will to men."

"A soft answer turneth away wrath, but grievous words stir up anger."—Presbyterian Journal.

Reducing His Salary.

The Friend gives the following encouraging event, which deserves our earnest and careful consideration.

A professor who has been teaching mathematics in Albany College, Oregon, for seventeen years, has taught the whole state something more important than mathematics. It came about in this way. The professor heard that another professor on the college staff was about to resign because the board of trustees could not afford to increase his salary. One hundred dollars a year was the increase necessary —but the trustees did not have it to give. Upon this, the professor of mathematics—David Torbet was his name—appeared before the trustees with a very simple and beautiful mathematical solution. He had a salary of eight hundred dollars a year. He wished to reduce his salary to seven hundred dollars. That left the one hundred dollars which they needed, available for the other professor. Professor Torbet did not offer it as an act of self-sacrifice, either; he simply said that he was willing to do it because he "was so grateful to God for his prosperity," for he had been able, out of his earnings, to save several thousand dollars.

An incident like this, in dollar-worshiping America, does good to every one who hears of it or reads it. It sets up anew the standard that is above any money standard ever invented—the standard of a high, independent, unselfish soul. Money cannot tempt, cannot rule, cannot divert from his purposes such a man as this Oregon professor; and there are many like him, unknown, unapplauded, but steadfast—the salt of the earth, the unselfish children of God, preferring others before himself. May every student of Albany College learn character as well as mathematics from his professor's teaching.

If you haven't time for pleasure seek for it in your work. There is more of it there than many find.

It is worthy of note that there are more suicides proportionately among those who live in luxury and pleasure than among those who live in poverty.

Temptations from without have no power unless there be a corresponding desire within.

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Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 28.—GREAT MISSIONARY BOOKS, HOME AND FOREIGN. Isa. 62, 7—12

QUESTIONS.

1. Why is such restless, energetic work of the missionaries necessary? Isa. 62, 6—10.
2. What is the reward and recompense of the missionaries? Isa. 62, 11.
3. Why are missionary books so necessary?
4. What makes them so interesting?
5. How can we encourage the reading of missionary books?
6. What are some good missionary books?
7. What are some good books to waken the interest for home-missions?

MEDITATIONS.

There is now much more interest in home and foreign missions than there was hundred years ago. This is very natural, since last century was the missionary century, and saw the missionary societies grow into hundreds and the missionaries into many thousands. In home mission work only a small beginning had been made a hundred years ago, while now the home mission work has so many branches that books have to be studied only to know what is being done and new agencies are developing constantly.

This restless, energetic, ag-

gressive missionary activity is necessary to fulfill the command of Jesus to carry the gospel to all nations; it is necessary at home, because the powers of darkness are unceasingly at work and we have to counteract its influence with all the power and wisdom which God grants us.

The reward of the home and foreign missionaries is very meagre, if we judge them by the world's standard; for true missionaries become never rich in earthly goods from their mission work, and financially the work of a missionary does not pay. But the true missionary finds his or her reward in home and foreign mission in the knowledge that he or she is doing the will of Christ, and of our Heavenly Father. Often the success of the work is the reward for the worker.

Missionary books are necessary besides the many missionary papers, because they give a better understanding of mission work, home or foreign, by showing the development, the difficulties and the blessings of such work.

Missionary books are the most interesting books because they teach us how other people live; but especially because they show us the heroic, self-sacrificing, untiring work in home and foreign missions. These books teem with romantic, wonderful, thrilling experiences of devoted children of God, whom God has protected or who have given their lives for the cause in which they are working, the redemption of a lost and sinful world.

We can encourage the reading of such missionary books by missionary programs and missionary study classes, where different countries or the work of one missionary society in different countries are studied, or biographies of missionaries, of which a synopsis is given the readers. A missionary library is very desirable for a C. E. society, Sunday-school or congregation.

Mr. Amos Wells gives the following books as interesting and as a little guide for beginners in mission study:

The biographies of Livingstone, Moffat, Alexander Mackay, Hannington, Williams, Chalmers, Patteson, Morrison, Paton, Selwyn, Heber, Martyn, Carey, Judson, Boardman, Gardiner, Fidelia Fiske, John Eliot, Duff, Brainerd, Keith, Falconer, Hamlin, Ramabai, Whitman, Schauffler, Nevius, Neesima, Coan, Lyman, Munson, McAll, Egede, Crowther, Cox. Penrose's Opportunities in the Path of the Great Physician. Pierson's Miracles of Missions. All volumes of the courses of the Young People's Missionary Movement, the Women's Boards, and the Student Volunteer Movement, Smith's Chinese Characteristics. Gordon's American Missionary in Japan. Fuller's Wrongs of Indian Womanhood.

A few books for home mission work might be: Down in Water Street, the Life of Moody, of Torrey and Alexander, of George Mueller, of Gipsy Smith and many others.

Since many of our readers understand the German, I might add a few books in German: Gareis, Die Geschichte der evangelischen Heidenmission. Hesse, Die Heiden und wir. Gundert, Die evangelische Mission. Many missionary biographies as David Zeisberger, Sam. Hebich, Bischof Gobat, van der Kemp, Coillard, Schwartz, Barth, Ziegenbalg etc. Was jedermann heute von der Mission wissen musz; In home mission: Was jedermann heute von der inneren Mission wissen musz; Fuer Feste und Freunde der Inneren Mission, and many biographies.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Mar. 28.

Temperance Lesson. — Prov. 23:29–35.

Golden Text: At the last it biteth like a serpent and stingeth like an adder. Prov. 23:32.

The verse chosen for the golden text may well be taken as the basis of a comment on this passage. The first three words stand for the time when he who gives himself to the use of strong drink will or does become aware of the real nature and effect of the intoxicating cup. They strongly hint at the deceptive nature of the insidious habit. Not at first but at the last the sting is felt. What at first seems innocent and even pleasant has in it the hidden serpent with its poisonous fangs, the striking of which is felt only by the effect of the poison in the system. It looks nice in the glass, it sparkles with tempting freshness, it goes down smoothly, though most drinkers make a wry face when they swallow their whiskey; but at the last, when it is too late to recall, then the evil appears.

These words also cause us to think of the end of life. To go down into a drunkard's grave is indeed awful to think of. The word of God holds out no hope for such a one. The old serpent has no surer agency to ruin the present life and to bring the soul to perdition. Isn't it heart-rending to think of the almost countless multitudes going down to eternal ruin, year after year, by this means. Paul writing in the Spirit and speaking for the children of God in Christ Jesus, could in triumph say, "Death, where is now thy sting?" For the Christian the sting is no more. For one who lives in Christ it is gain to die. But not so for him who is held in the bondage of a sinful, dissipated life. At the last it biteth like a serpent and stingeth like an adder.

Is there then no salvation for the drunkard? O yes, many and glorious are the testimonies of those who have been taken out of the gutter and set on their feet in their right mind, who have been freed from the awful bondage. He who came to proclaim liberty to the captives and the opening of the prison to them that are bound (Isa. 61:1; Luke 4:18), for Him there are no shackles too strong to break. No drunkard need despair when in some sober moment he comes to realize his condition. Jesus will take him by the hand and lead him out if he will but let Him, and the Father will meet more than half way every prodigal that thus returns. But let no one think that there is any other way. You can not save a drunkard, any more than any other sinner, except by the power of the new life which comes by faith in Christ. Reform work that seeks to build on any other foundation must necessarily fail. But rescue missions by the preaching of the gospel of a crucified and risen Savior, have snatched many a brand from the burning to the glory of God. Great has been the joy upon earth and in heaven over lives thus saved.

But there is an other phase of this question always to be considered. Glorious as is the truth, above stated, that the drunkard may be rescued and saved, we must not ignore the fact that the use of strong drink hardens the hearts of men, dulls the spiritual apprehension, and makes the work of winning them for Christ immeasurably more difficult. It is therefore in the interest of the Gospel, it is to be the furtherance of soul-saving work, when Christians use their influence and every power at their command to keep those whom they would win for Christ and heavenly things from being first dragged down into the mire of sensuality by this demon, strong drink. Herein lies for us Christians the main reason for advocating the abolition of the traffic in strong drink. Not that we think to make men heirs of heaven by taking away from them the possibility of dissipation in strong drink. Not that we think to make people moral by force and that their being moral is equivalent to their being saved. Not that is the right thought, indeed. But as the farmer, desirous of raising a crop of wheat from good seed that he sows, would do all in his power to keep out a flood of kerosene threatening to neutralize the fertility of his acre, so the church whose great commission is to sow the seed of the Gospel must not be indifferent regarding such a flood of hardening demoralization as the wholesale and retail traffic in strong drink brings in upon the soil where the seed is to be sown. Let us not stop sowing the seed, but while we are doing this let us not leave the other undone, viz., giving our influence and our vote in favor of the best possible conditions for the implanting of the spiritual life in the hearts of men.

Principals of Teaching.

Would you a child attempt to teach,
Study his nature, habits, speech;
Ere you begin to teach the elf,
Master your subject and yourself.
Make him tell you all you can.
From this knowledge form your plan.
Beginning with that which he does not know,
Tell him little, and tell that slow,
Use words that he will know and feel,
Repeat, call back, draw out at will;
Consult his tastes, help him to climb,
Keep him working all the time.
Be firm, be gentle, love is strong,
Looking to Jesus, you'll not go wrong."—*Silas Farmer.*

Marriages.

Gerhard — Gottshall. — In Schwenksville on Saturday, March 13, 1909. Milton C. Gerhart, of Pennsburg, and Miss Katie Gottshall, of Schwenksville, were married by Rev. J. W. Schantz, pastor of the bride.

Deaths.

Stauffer. — Elizabeth, wife of Henry F. Stauffer, of Limerick Square, Montgomery County, died of heart failure and dropsy on Jan. 13th, 1909, aged 64 years, 1 month and 10 days. Services were held at the home of her husband on Jan. 16th, in the evening. The pastor based his remarks on Matt. 11:28. Burial was made the following day at Bally, Bucks Co. Rev. Schantz spoke in German followed by her former pastor, Rev. A. S. Shelby in English.

Allebach. — Flora D., wife of Moses G. Allebach died on March 1, 1909, of pneumonia, aged 34 years, 3 months and 22 days. Burial was made on the Schwenksville cemetery, services being held in the Lutheran church. Rev. Schmidt spoke in English on Gen. 35:18–20, Rev. Schantz followed in German basing his remarks on I Cor. 15:26. The husband of the deceased is a grandson of the late Rev. Moses Gottshall, founder and many years pastor of the Schwenksville congregation.

News of the Week.

Domestic.

New Federal Law Against Liquor Shipments.

Washington, March 15.—The National Anti-Saloon League is greatly elated over the rider designed to restrict the shipment of intoxicating liquors into prohibition States which Congress attached to the penal code act. "The legislation is not all we want by any means," said General Superintendent Baker, of the league, "but it is a starter, and we expect to be able to accomplish a great deal under it." The codified, revised and amended code does not take effect until the first of next January. In the meantime the Anti-Saloon League, according to Mr. Baker, will prepare to assist in a vigorous enforcement of the new legislation. The amendment to the code provides for three things:

1. It stops the shipment of intoxicating liquors c. o. d.
2. The name of the consignee must appear on the outside of the package in plain letters.
3. The contents of the package and the quantity must be plainly stated on the outside of the package.

A fine of $5,000 for every violation of the law is provided, and agents of the United States are authorized to seize all packages not properly labeled and to destroy the contents. The Anti-Saloon League, Superintendent Baker says, realizes that there are still loopholes in the law. Unquestionably, he points out, men will continue to ship liquor into the prohibition States; they will undoubtedly resort to all sorts of tricks to escape detection under this new Federal legislation. "We shall do our utmost to detect violations of the law," said the general superintendent. "We believe this legislation will put a stop to the business of carrying liquor into prohibition States by the express companies. Under the present system some of these companies have been forced to become liquor venders." The general impression is that the express companies, as well as the railroads, will be extremely careful to make sure that they are not inviting the severe penalty provided by the legislation.

Insurgents Gain Victory in House.

Washington, March 15.—The "regulars" of the House of Representatives went down to defeat to-day in their effort to stave off the movement to amend the rules. By the narrow margin of four votes the Republican "insurgents" aided by the Democrats, were enabled to vote down a resolution presented by Mr. Dalzell, of Pennsylvania, making the rules of the Sixtieth Congress applicable to the present Congress.

Democrats Gain Little in House.

Washington, March 16.—In the end the Cannon organization in the House of Representatives won. It came out a little battle scarred, and with a distinct impression that there is bitter opposition to what has come to be known as Cannonism, but for the next two years it will rule the House. The real fight involved the question as to whether the Speaker should name the committee on rules as well as all the other committees. On this important point the organization had its way.

The rules, as modified and adopted yesterday, take away from the Speaker a part of the power he formerly held over the proceedings of the House and give the members more privileges over bills in which they are interested.

New York World Denies Charge of Libel.

New York, March 15.—The Press Publishing Company, publishers of the New York World, through its counsel, Delancey Nicoll, pleaded not guilty before Judge Holt, in the Federal Court to-day to the charge of criminal libel in West Point and the New York postoffice in the Panama canal case.

Counsel for Caleb Van Hamm, an editor of the World, also entered a plea of not guilty to a similar charge in behalf of Mr. Van Hamm Counsel will have one week to prepare a special pleading as to the jurisdiction of the court.

New York Sleuth Killed at Palermo, Italy.

New York, March 13.—Relentless warfare will be waged against the "Black Hand" societies by the police of this, and it is hoped, other cities, as a result of the murder of Lieut. Joseph Petrosini, the noted New York detective, at Palermo, Sicily, last night. He was shot to death near his hotel.

For years Petrosini had been active in his work to bring to justice members of his own race who carried on black-mailing operations in this country through threats of murder made in the name of the Black Hand. It is believed here that his murder was the result of a plot that had its inception in the United States and that the persons indirectly responsible for his death are still within the reach of the American police. If so, every effort will be made to bring about their arrest and conviction, and with this end in view Inspector McCafferty, head of the New York detective bureau, sent telegrams to-day to the authorities in the principal cities of the country asking that increased activity be exerted against all "Black Band" suspects.

Petrosini was the Black Band expert of the New York police department, and a terror to Italian criminals. He had more convictions for murder to his credit than any five policemen connected with the detective bureau. In his work he incurred the enmity of all Italian criminals, and the report of his death leads to the belief that he at last fell a victim to those whom he had so relentlessly prosecuted. He went to Italy more than a year ago to work on a plan suggested by Police Commissioner Bingham, the basis of which was to be the adoption of means to check the tide of undesirable Italians and Sicilians to this country, and particularly to New York city.

To Intervene in Central America.

Washington, March 13.—The possibility of joint intervention by the United States and Mexico in the interest of peace in Central America is believed to be now under serious consideration. The question at issue is the exact extent of the obligation imposed upon the two larger republics under the terms of the last Central American peace pact. America and Mexico were not parties to this agreement, although they were largely instrumental in bringing it about. The five Central American republics agreed to refrain from hostilities and submit any quarrels among themselves to arbitration. Such agreements have been made before, but they never have had any very great binding force. To remedy that fault in preceding agreements, in the case of the last convention it was made the duty of America and Mexico to see that its terms were lived up to. It will be under that stipulation, if at all, therefore, that intervention will be based.

Flood in Alabama.

Montgomery, Ala., March 13.—Montgomery is threatened with the greatest flood in the history of the city. The Alabama river to-night is nearing the fifty-foot stage and the weather bureau predicts a fifty-five-foot stage by to-morrow and by to-morrow night it may go still higher. There is danger to-night of the city being thrown into darkness, the waters threatening steam plants of the electric light companies. Residents of North Montgomery were warned to-day to move immediately, and all day the police aided families in getting to places of safety. Across the river from Montgomery there is a sea of water, extending as far as the eye can see. The tops of trees which formerly stood high on the banks are barely discernible. The water is over the Louisville & Nashville railroad tracks at the foot of Commerce street and the railroad station is in danger of being flooded. So far no fatalities have occurred, but there have been two narrow escapes.

Roosevelt's Family Plans Trip Abroad.

Oyster Bay, N. Y., March 9.—According to the present intentions of ex-President Roosevelt his entire family, with the exception of Theodore, Jr., will spend most of the time in Italy while Mr. Roosevelt is away. They will be the guests of Mrs. Roosevelt's sister, Miss Carow, at her villa, near Rome. Mrs. Roosevelt will remain at Sagamore Hill only about three months after her husband and son Kermit sail for Africa. Miss Ethel will remain with her mother at home. The youngest son, Quentin, now attending the Episcopal high school at Alexandria, Va., will finish his term there, and the other son, Archibald, will complete his academic year at Groton school, in Massachusetts, early in June, and then they will return here. By that time preparations will have been completed by Mrs. Roosevelt for the transatlantic trip.

Foreign.

Peace Depends on the Attitude of Servia.

Berlin, March 16.—Advices received at the Foreign Office to-day concerning the strained situation between Austria Hungary and Servia indicate that the crisis is still in an acute stage. It is affirmed that Austria-Hungary is about to make another effort at Belgrade with the view of bringing Servia's views into accord with her own. The nature of these representations is not disclosed, but it can be said that the dual monarchy will demand a clear explanation of Servia's intention. Officials say that if Servia concedes this the negotiations will pursue a peaceful course, but if not, hostilites are inevitable and the only task of the powers will be to localize the conflict.

☐The report that Turkey will demand an explanation of Servia's intentions with regard to the large quantity of war material now lying at Saloniki has been officially confirmed. Should the reply be unsatisfactory an embargo will be placed on the supplies at Saloniki. In the meanwhile Servia has arranged to procure munitions of war and stores via Bulgaria, but pressure will be brought upon Turkey to prevent the passage of military supplies passing the Dardanelles.

Paris, March 16.—La Liberte says, to-day, it has learned from a reliable source that the Austrian government, for three days, has been making preparations to occupy Belgrade, the capital of Servia, as the only way to bring about a solution of the present situation.

Zeppelin's Latest Feat.

Friederichshafen, March 16 — Count von Zeppelin's new model airship, with the inventor and four other men on board, made a successful descent in a field on the shore of the Lake of Constance to-day. It has been asserted that the count could not land on the ground without an especially built platform, but this has now been disproved. The airship came easily to the earth and after remaining for some time reascended and returned to the balloon shed on the lake. One of the steering planes was slightly damaged by coming in contact with tree, but it was repaired on the spot. Lieutenant-General Lynker and a number of other army officers witnessed the maneuver.

French Capital Isolated.

Paris, March 13.—(6:20 p. m.)—The city of Paris has been cut off from telegraphic communication with the outside world since 2 o'clock this afternoon, when a general strike occurred, following disorderly incidents last night at the central telegraphic bureau of the postoffice.

The telegraph operators appeared for duty this morning, but worked intermittently. Following a personal quarrel between a subchief and the operators, four hundred men left their instruments and walked out, calling: "Strike! strike!"

Several of the stations are guarded by troops and trouble is feared. The government authorities intend to call in the military. Threats are being made against M. Pataud, the secretary of the electrical union, who, it is feared, will place Paris in darkness to-night.

Thousands Killed in Landslide.

Victoria, B. C., March 12.—News of landslides burying three villages, involving the loss of hundreds of lives, probably more than a thousand, at Penjolo, Java, was brought to-day by the steamer Empress of China. A part of Mount Kentjana fell, eliminating the village of Tyid and the towns of Wardengsite and Telokbangoe. But one man, one woman and two children escaped to tell the tale. Tons of earth was slipping as the vessel left. Crowds were flocking to see the terrible sights, while officials were carrying out the work of recovering the bodies, mostly buried deep below tons of earth.

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Vol. XXIV. BERNE, INDIANA, MARCH 25, 1909 No. 12.

A Mother's Care.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell—
Things e'en my husband cannot see,
Nor his dear love uplift from me,
Each hour's unnamed perplexity
That mothers know so well:

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duty into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath [stirred,
And by divine caress my Lord
Makes all its throbbing cease.

And then upon His loving breast,
My weary head is laid at rest,
In speechless ecstasy!
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity! Presbyterian.

First Mennonite Church, Reedley, Cal.

Dedicatory services were held on August 2, 1908, conducted by Rev. M. Horsch, of Upland, Cal. This church has a seating capacity of about 500. Rev. Otto Lichti is the pastor.

Items of News and Comment.

"Look not upon the wine."

On March 14 a song service was held in the chapel of the Kehr at Langnau, Switzerland.

Elder P. J. Friesen, of Henderson, Nebr., after a lingering ailment passed away to his reward on March 20.

Would you have a person to harvest untold misery, start him to drink—to become a slave of strong drink.

The port of Vladivostock has been closed by the Russian authorities as a free port, according to dispatches received at the state department recently from St. Petersburg. Undoubtedly a hard, critical time is ahead for Russia.

The Pennsylvania House bowed to its master, March 9, when it refused to pass a bill permitting any borough, township, or any city ward to vote upon the question of the sale of liquor. Although local option and prohibition are postponed by this vote, it is worth something to know just which legislators are owned. This is a question which will not down.

The International Peace Bureau is offering a prize of $300 for the best exposition, in the form of a textbook, utilizable for all grades of schools, of the principles and consequences of the peace movement. The book may be written in French, German, English, Italian, or Esperanto.

The season of the year has come again when some of our people are moving in order to improve their conditions. Some move from southern quarters north, from east to west, etc. The family of Frank Ewert, of Newton, Kan., on their way to their new home in the Northwest (Lockwood, Sask.) arrived at Berne, Ind., on March 20. They intend to stop off at a few more intermediate points (Minnesota and S. Dakota) to call on relatives and friends.

In regard to the activity and usefulness of the late Dr. Theodore L. Cuyler, the Herald and Presbyter has the following:—Dr. Cuyler will be remembered not only as a great preacher and successful pastor, although he was permitted to welcome nearly five thousand members into the churches of which he had charge, but he will be spoken of as one who made himself known and extended his influence over the whole world by means of his contributions to religious papers. He stated some time ago that he had prepared about four thousand different articles that had been thus printed. Hundreds of thousands of persons read these articles who never saw or heard Dr. Cuyler preach. The religious press is a great avenue for reaching people for their spiritual good. No man can possibly reach so many persons by his voice as the religious paper reaches in its weekly visits.

Sore affliction has come over the family of Bro. J. H. von Steen, Beatrice, Nebr. Two of the daughters, Mrs. Martha Reimer and Ami von Steen, passed away nearly the same time—the one at Beatrice and the other at Phoenix, Ariz. Mrs. Reimer was to be buried on March 14th, but already on the 12th a telegram reached the relatives at Beatrice that also Ami died at Phoenix. On account of this the funeral was postponed till Wednesday March 17, when the two sisters were buried as the same time at Beatrice. The funeral services were conducted by Bro. H. J. Krehbiel, of Trenton Ohio, and Bro. J. K Penner, of Beatrice. May the dear Lord Jesus, who has compassion with the grief and sorrow of His children, comfort the bereaved and speak encouragingly to them, as He did at Nain, "Weep not".

Most of us at times have suffered under the infliction of unintelligent singing. The music was there, but the words were those of "an unknown tongue," and, if we expressed impatience, we were told that the trouble lay with the English language, and not with the singer. A well-known American singer, Mr. Francis Rogers, tells us that this is a mistake. In an article in Scribner's he begs the "dear and long-suffering public" not to be "imposed upon any longer." If the words that a singer is supposed to be uttering cannot be understood, Mr. Rogers would have us believe that the fault is entirely the singer's, not the hearer's nor that of the "common language." "The singer who cannot say his words intelligibly and beautifully doesn't know how to sing." This surely sounds like heresy, but how delightful it is to know that at least one man thinks that singing ought to be intelligible.—Christian Guardian.

The general growth of temperance sentiment and the increasing strength of the State

Anti-Saloon League organizations made the recent short session of Congress most fruitful. In addition to certain measures originally promoted by the Anti-Saloon League, such as prohibition of the canteen in soldiers' homes and the appropriation, increased this year, for the enforcement of liquor laws among the Indians, which went through this time without special effort, the legislative department of the National Anti-Saloon League reports the following specific things, showing the enactment of one important measure, the defeat of one highly dangerous bill, and much valuable general preparation for the future: 1. selection of Hon. James M. Miller, of Kansas, as the new Congressional leader of the anti-saloon forces. 2. The reorganization of Anti-Saloon League affairs in the District of Columbia so that the National League directly represents the churches of the District, thereby practically assuring legislation for the District next time. 3. The defeat of the bill for a commission to investigate the liquor traffic, which, while ostensibly a temperance measure, was to be used by the liquor interests as an excuse for delaying further temperance legislation in Congress and the various States until the commission reported. 4. The incorporation into the penal code of the United States of an inter-State liquor shipment amendment which prohibits C. O. D. shipments and delivery to fictitious consignees, and requires packages of liquor to be so branded as to show the contents, which is a marked step in advance and recognizes the principle that the federal Government should use its power to help the States in the enforcement of their own laws. 5. Finally, the preparation and introduction of the League's own inter-State shipment bill which prohibits shipments from outside the State where such shipments cannot legally be made from a point within the State, thereby obviating constitutional objections. We call special attention to the third item. Many temperance people supported the plan to appoint this commission. It was opposed by other temperance workers because there was an evident purpose on the part of the liquor men to gain time. The commission, according to the bill, could have been composed in large part of members of Congress whose terms were expiring and whose pay would continue indefinitely. This commission could have made a show of working for a number of years, drawing pay regularly, and postponing action until it chose to report. The fourth item is one step in advance. In the rising tide of sentiment against liquor drinking, men will be slower to have plainly-marked packages sent to their correct addresses than consigned to some fictitious person and marked "Window Glass." The liquor business is a child of darkness and must be recognized as such. Congress has been hard to reach. Many of the State laws cannot be enforced as they should until we have interstate laws to protect the various States from interstate shipments. Just as soon as a county or a state which is voted dry can be kept dry by the assistance of Congress, just so soon the increased rage of the brewers will mark a distinct advance in temperance work.—Religious Telescope.

A Week at Our Mission.

(Concluded.)

Wednesday morning my dear wife will have her week's mending and often some sewing to look after and also the many little things that come up waiting to be done, as all housewives will know. Now we will take for granted that this is one of the rare days when few or no Indians call, my sermon has made quite a little progress in the rough during the forenoon, and in the afternoon our second recitation for the week takes place. After this I must hurriedly prepare the portion of scripture for our Wednesday evening prayer meeting, which takes place at 7 p. m. Sometimes some neighboring white people join us also. After prayer meeting if any time is left, possibly some letters are written, some of those that should have been written long ere this.

Thursday morning comes. Oh, there is a sick party up the river and another one down the river. They are both so far away that it would take the greater part of the day to visit either one, but we should by all means call on them, for they have been attending services frequently, and possibly the father or mother of the child was here the other day and requested that we come to see the sick one. Yes, if we had an automobile, one of those new highwheeled affairs, that do not cost so much—we could get on and be on the way in a few moments, go up the river and see the one, then down the river and call on the other, and incidentally visit a delinquent member, who has not been coming to services of late, and thus save a great deal of time.

But alas! how shall we find time for two trips with a team when it is already Thursday! My sermon is not even finished in the rough and here another load of visitors are coming! They have not been here for some time, they could not be here at Christmas time, consequently did not get anything and now they expect to be given something, for they come to services so often (maybe these particular ones, but two or three times in a whole year). Well, another hour or two is wasted, well, no, possibly not, for we have an opportunity to use the time by giving them something spiritual; however most of the time one has so much to do that one would like to get back to work as soon as possible.

Of course when such come who have had death in the family and are sorrowing, one must take time to speak a few words of comfort. Others come who have unpleasant things to say, one has this or that to criticize what one has done, another possibly criticizes the life of one or the other of the Christians etc. But by the time our visitors leave it is too late to drive out before dinner, so I sit down and at last finish my sermon in the rough and begin to copy the same, while my wife uses the spare time she has to prepare her next Cheyenne lesson, gets an early dinner and as soon as possible we are on our way up the river.

It is out of question now to find both the sick parties, so we choose the one where we think our help is most needed. We drive possibly six to eight miles, find the sick one, bring him something to tempt his appetite, encourage him. I read a portion of Scripture to him. We sing several Cheyenne songs for him, offer prayer etc. But then we must be on our way home again, for the days are so very short. We drive past the store on our way home and stop for the mail. Then supper and chores over we sit down to read our letters and glance over the papers but we realize that we must get to something else, some of those letters just must be written now. Maybe some report or special letter like this one has been waiting for some time and must go out with the morning's mail or else it will not reach its destination in time.

My wife possibly just happens to think of it that in the morning a letter to the "Kinderbote" must leave this station, or she has letters to sewing societies to write, of which letters she but recently had from 15–18 to write. So the evening passes all too soon.

Friday morning dawns. The mail is to be taken to the office. I get at it to copy but a part of my sermon, for I must make preparations for the afternoon's recitation. My wife is busy sweeping, dusting etc. in the forenoon, as this is house-cleaning day. In the afternoon we, all of us, go to school again and the greater part of the evening I must spend in at least getting my sermon copied all ready for Sunday.

Saturday, as we all know, has its routine work of cleaning, baking etc., for the house-wife at least, in the forenoon. I have varied preparations for Sunday to make, appropriate Scripture passage to choose for reading, songs to select, Sunday-school lesson to prepare, the chapel to sweep and dust, fuel to get ready for both house and chapel, preparations to make for the Sunday-evening service at the school. My wife studies her Monday's Cheyenne lesson etc. and all too soon the Saturday is over, sometimes not being long enough, depending upon how much or how little we are disturbed. Part of Saturday evening we devote to studying and reading the Cheyenne sermon, so that my dear wife is enabled to understand at least a part of it, for we poor missionaries are expected always to give, but never have the chance to take, that is to attend services and listen to a sermon, every word of which we can understand. Oh, how we would appreciate it, if we, once in a while, had such an opportunity.

Then comes Sunday. The children from the school come at half past nine for Sunday-school. When they are dismissed the camp Indians gather for the Cheyenne services. Sometimes we have a good house full, sometimes we see them going by to some feast somewhere, or going for freight for the Government, as it happens at times, and but a small number come to hear what has cost us a lot of labor to put down during a whole week!

Every other Sunday we give them coffee and crackers. On those Sundays, of course, the coffee must be boiled in the morning in a large boiler, and the crackers placed handy to get later. After services there are usually quite a number that come over to the house for medicines, and one or the other thing, so that dinner is usually late on Sunday and the afternoon short.

In the afternoon we sometimes have visitors, whites and Indians, once in a while we call on our neighbors, most of the time my dear wife reads something for our general benefit, while my thoughts sometimes wander and I wonder what I shall say in the evening service at the school, so the Indian children, whose knowledge of English is so very limited, will understand me.

At seven we are over there, the service lasts till eight, then after a few words with the employees we go home, usually ready to retire soon after we get ready—and so another Sunday is over and we are ready, after a night's rest to start in on another week.

Of course there are a great many other things to take our time and attention, which I cannot begin to mention here. Building, making one thing or another, repairing here and there, writing quarterly and annual reports, keeping and making out accounts, writing to sewing societies and other parties that ask for information, an occasional article or letter for one or the other paper and then the trips—how much time one must lose on the road, when one must go here and there. Days and days have been spent on the road, which could have been put to better account elsewhere. So the wish expressed above for an automobile has real good "*sense*" but the trouble is there are not enough of them and not of the right kind! Maybe some of those who hear this read have more "*cents*" than he can well make use of and would be willing to place them at our disposal for such a machine!

But I must close with this incomplete sketch. I fear I have already made it too long but I hope it may give you some idea of the work on our mission station. With greetings, Yours,

G. A. Linscheid.

Busby, Mont. Feb. 4, 1909.

Wait and See.

"I never let bairns, (children) or fools see my pictures until they are done," said a Scotch artist to me once, quoting a familiar proverb of his countrymen. We all are but "bairns" in God's sight, and we sadly play the fool in regard to his providential dealings. As no artist is willing to have a judgment pronounced on painting or statue until the work is completed, so our heavenly Teacher bids us possess our souls in patience. "What I do do thou knowst not *now*, but thou shalt know hereafter." We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition-day will come in another world.

God only lets us see His providences "in part," and then we only see them as through a glass darkly. Why the pleasantest room in our house is turned into a hospital; why that coffin was carried, like a spectre, up our stairway; why the pillow in that empty crib is unpressed to-day; why that income on which so many mouths depended is dried up; why this and that staff was broken—our poor, blind, aching hearts cannot understand.

God keeps His own secrets; all the answer He vouchsayes now is, "All things work together *for good* to them that love Me." Impatient and rebellious as we may be now, we cannot displace God's hand from the canvas. There is no help for us but to wait until the picture is completed. Some of the colors He is laying into our lives are frightfully sombre, but by and by, in the revealing light of the last day, they may be only a background on which faith and submissive trust and victorious strength will stand out in hues of golden glory. Let us wait and see.

It is not from the assaults of open infidelity, or from the skeptical pages of the Renans or Strauses, or Spencers, that the hardest strain on our faith cometh. It is from dark and mysterious permission of Providence that we are oftenest in danger of making shipwreck of Faith. We not only turn cowards in the dark, but, like fools, we doubt whether there will ever be daylight. At such times it is good to bring in the lamp of that blesssed passage of Ps. xxx: 5: "Weeping may endure for a night, but joy cometh in the morning." The original Hebrew is far more forcible; it literally reads: "In the night-time sorrow lodgeth, but at the day-dawn cometh shouting."

A great deal of our work in this world is night-work. Weary with rowing, we even get frightened by the apparition of the Master, and cry out, "It is a ghost!" until He reveals Himself in the words, "It is I, be of good cheer; be not afraid." The history of every discovery of new truth, of every enterprise of benevolence, of every Christian reform, of almost every revival, is the history of long working, waiting and watching through seasons of discouragement..... The lesson for every missionary, every pastor, every teacher, and every sorely tried child of God is in these heaven-taught words: "I wait for the Lord, and in His word do I hope; my soul waiteth for the Lord more than they that watch for the morning."

Dr. Cuyler.

God gives to the open heart and the trustful spirit the peace which passeth all understanding.

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Home Circle.

The Magic of a Smile.

When the gentle word's so easy,
And the kindly mood's so sweet,
Why not make the dull day brighter
For the folk you chance to meet?
Why not, e'en though troubles thicken,
Face the trial, dare the worst,
With a look so brave and buoyant
That you rout it from the first?
In the world through which we're passing,
We can make the feeble strong,
We may cheer the lonesome pathway,
With the gladness of a song.
We may vanquish fiends and goblins,
If the fight we deem worth while,
By the valiant front of patience,
And the magic of a smile.

Christian Intelligencer.

The First Drink.

Two boys stopped in front of a saloon, and an old man standing near listened to what they said:

"Let's go in and take a drink," said one of them.

"I—I don't think we'd better," said his companion; "my father's terribly opposed to saloons. I don't know what he'd say if he knew I'd been in one, and drank liquor there."

"Just for the fun of the thing, you know," urged his friend; "of course, we'll stop with one drink. There could not be any harm in that."

"My boys," said the old man, coming up to them, "you don't know what you are talking about. If you go in there and take one drink, you're not sure of stopping there. The chances are that you won't, for I tell you—and I know what I'm talking about by a bitter experience—there's a fascination about liquor that it takes a strong will to resist after the first taste of it, sometimes. Take the first drink, and the way of the drunkard is open before you. Only those who let liquor alone are safe. I know, for I've been a drunkard a good many years. I expect to be one till I die. I began by taking a drink just as you propose to —'for fun'— but I didn't stop there, you see. Take the advice of a poor old wreck—and that is, "Never take the first drink."

"You're right," said the boy who had proposed to visit the saloon. "I thank you for your good advice, sir. I say, Tom, let's promise each other never to take the first drink."

"All right," said Tom, and the boys clasped hands on their pledge.

"That's a good temperance society to belong to," said the old man. "I wish I'd joined one like it when I was a boy."—Seledted.

Cornered.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—Abraham Lincoln.

From Twenty to Thirty-five.

The danger point in steady-going, ambitious young people's lives, says a writer, is the time between the end of school and the beginning of success in their chosen work.

This time varies, of course, but, broadly speaking, is from twenty to thirty-five.

This is the waiting-time—the time of putting one's knowledge to work, of fitting one's dream to realities.

It is a difficult and dissappointing time. When a youth comes out of school he naturally feels that he is thoroughly equipped for immediate success. He is sure he knows what to do, and just how to do it, and feels that success must and will come instantly; and if he be touched with egotism,—which is not uncommon,—he half fancies the world is waiting with bated breath for him to come upon the stage.

But the world is not doing anything of the kind. In fact, he will discover in a few weeks or months that the world was not one bit concerned about what he was going to do.

The world, wise, critical old fellow that he is, has a habit of sitting back and squinting at a fellow to see what he is going to try; and at night he merely pays—often grudgingly — for just what the fellow has actually done; and never can he be persuaded to advance a few thousand dollars or a few honors on the promise of what the young fellow intended to do.

All this is discouraging. It is hard to cut down a fifty-thousand-dollar estimate of one's self to fit a fifteen-dollar job.

It is hard for the young lawyer to sit week after week and hear the wind rattle his shingle but to hear no feet of clients upon his steps. It is hard for the young doctor to sit in his office and think how much better qualified he is than old Doctor Soakum, and yet see all the patients go by his sign to the office of Soakum. It is hard for the young preacher, full of zeal and learning, to begin with a rather critical little church, that pays a very critical salary. It is hard for the teacher to grind along in the village school at forty dollars a month, when she feels qualified to teach in a college. It is hard for the graduate engineer to carry a chain at nine dollars a week, when he is sure he could make a name for himself in building the company's biggest bridges.

In literature, music, and art the returns are even slower.

Yes, it is a difficult time, and a dangerous time. Dangerous because it is hard to wait and remain faithful and sweet. — Selected.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Some Things in Which We May Go too Far.

The matters over which the Mennonite churches of Eastern Pennsylvania separated a little more than a half century ago would be regarded as the most trivial in our day and in all likelyhood they could never again bring about such a split with its intense feeling and bitter party spirit. Our people, in our day, are, we hope, too much alive to the needs of men's souls to waste very much energy on the matter of clothes or quarrel about rules for governing an insignificant body of preachers and deacons meeting in convention.

For twenty years after the separation it would have been a difficult matter to find a very striking difference between the two parties locally known as the Old and New Mennonites but as the years rolled on the older party persistently held fast to things as they were in the past while the newer party loosened up slightly and innovations gradually crept in. Organs with which to accompany the singing were perhaps the first to appear. Later as new meeting houses were needed a leaning toward a more churchly style of architecture appeared. Educational interests had a large part in the organization of our general conference and now specially trained ministers are more often the rule than the exception in the pulpits of our churches in many parts. The special head covering for the sisters and a distinctly Mennonite garb has altogether disappeared from our churches except in a very few localities.

There are arguments against as well as for most of these things as our people use them and while we feel that they answer their purpose satisfactorily it would be well for us to bear in mind that churches with battlements, towers, cushioned pews, stained glass windows and a clergy with scholastic tastes are indulging in a departure from historic and conservative Mennoniteism as it is known in this country. The question to be regarded seriously at this time is, Are the advantages these things bring to us of more worth than the things we sacrifice by having them?

In the matter of a learned clergy we feel that the little we have of it is worth the effort. Christian men loyal to the church but capable of keeping in touch with the thought and progress of the theological world and possessing the training that makes them a factor in aggressively presenting the truths for which we stand will always be a power to be appreciated in our pulpits and the more of them we have the surer will we be of keeping our children in the church and having a larger part in the redemption of the world.

Dress is a personal matter and should always be so regarded. To hold to an iron clad rule for dressing, if the uniform be a simple one has the advantages of economy, simplicity, and common sense; but its disadvantage is that it makes possible a form of hypocricy that substitutes the coat for religion. Better let every one decide for himself just what is that form of dress in keeping with Christian humility.

Church buildings may be an indication to the community of the spirit and life of those who worship in them and should be designed with care. Towers and battlements are a survival of the time when the church, the tallest building in the community, was frequently used as a fighting top; pictured windows suggest the symbolisms and saint worship of the dark ages and a Mennonite church that embodies such features in its architecture is inconsistent with both its history and tastes. Every Christian community has a right to demand a roomy, comfortable, neat and clean place of worship but the usual church building that one finds almost anywhere generally embodies luxuries and extravagances entirely out of keeping with the circumstances of those who worship in it. Because churches are so built debts are assumed that remain to burden the children and the children's children. In many denominations there is a feeling that the time has come when such a foolish custom of building beyond the means of the people should stop. A Methodist conference recently considered the advisability of limiting the amount of money which a congregation might spend on its building. With us just now there is a great need for new churches both for established congregations and for those newly organized. It would be a fair and brotherly act on the part of our more fortunate congregations to deprive themselves of luxury and display in church buildings and use the money thus saved to assist in building churches where they are badly needed, no one would lose by it and our church would make great gains. G.

Big Meetings.

Those who often go a-visiting, sometimes become discontented with their homes. So persons who go so far to attend great convocations, sometimes become discouraged and disgusted at the little gatherings of two or three disciples among whom their daily lot is cast.

It is true that there is a power in numbers. It is also true that nothing but the unchristian, sectarian separations among the people of God, hinders large assemblies of Christians from gathering together in almost every city; and if Christians were one, as Jesus prayed that they might be, there would be no need of traveling hundreds or thousands of miles to find some great assembly of the saints. There would be such assemblies on every hand, were it not that Satan has divided Christ's flock, that he might the more easily devour it. And so while the lambs of Christ are bleating to each other through the fences that divide and imprison them, they feel it a great relief and consolation to find their way into a larger flock, even though it be a flock drawn from all quarters, and assembled at some central point, upon some special occasion.

Such gatherings together, if they could be made local and occasional, might be sources of great profit, unifying the people of the Lord, and cultivating a spirit of fraternity. But we are to guard against depending on numbers, and we are to remember that vast assemblies may have no more weight in the eyes of Him who is "the Master of assemblies," than other gatherings of far less pretension. Christ is with "two or three" gathered in His name, and there He has His headquarters. They need not go abroad for joy who have a feast at home. And when Christ comes and dwells within a home, then what can we want beside?

It is true the fellowship of saints is sweet, and if they gather together in the name of Christ for Christian labor and fellowship, such assemblies are worthy of encouragement. But if these assemblies are but the periodical gatherings of pious politicians, religious demagogues and self-elected leaders, who manipulate and control and absorb the energies of the assembled multitude, and send them home disgusted with everything that does not smack of novelty and excitement, such gathering are far from being beneficial to the people of God. We have much to do for the Lord in a humble, quiet way, and work thus done, though unseen and unnoticed, is not vain in the Lord.

Real spiritual development and progress requires personal devotion, meditation, and a prayerful study of the Word. It is alone, in the wilderness, that John the Baptist is fitted for his work. It is in the desert, that Christ, tempted of the devil, overcomes His deadly foe; and the mightiest battles and grandest victories of the soldiers of the cross, are often won and single-handed and alone, with no eye to behold the struggle but the eye of the great Commander, and no observers to cheer the victor but the waiting angels who rejoice in the good soldier's triumph, and minister to him when Satan has departed from him.—The Common People.

The Conversational Style of Preaching.

It was a rainy Sabbath, and but few were present in the little country church. As the preacher came in, some of the sisters gathered about him, and said; "Don't preach to us to-day, Brother——, just talk to us."

How many long-suffering congregations, with systems rasped under the loud, shrill, high-pitched tones of the preachers, if they could only find a voice during the sermon, would cry out to the pulpit: "Don't preach to us any longer; just talk to us!"

Hooker, in his *Ecclesiastical Polity*, tells of the complaint of the people about preaching in his day: "Some take but one word for their text and afterward run into the mountains so that we cannot follow them, not knowing how they went up or how they will come down again." So some preachers no sooner name their text than they mount up into a high swelling tone, as far removed from the ordinary way in which a man talks as the east is from the west; and, having once mounted, they never come down again until the end of the sermon.

Etymologically, the sermon or homily is a talk, and not a speech; a conversation, and not an oration. The best rule, then, for the ordinary preacher is to make the conversational style the basis of his delivery. Not that he is never to rise from this, but let this be the point from which he starts out as his fervor leads him, and to which he returns after a short excursion. The following advantages will result: The preacher will not be so much in danger of wearying himself. One may talk for hours in conversation without fatigue. It is the unnatural, declamatory tone that makes the throat ache. Again, he will not be in so much danger of wearying the people. One may listen to a conversation for hours without feeling tired, but one cannot listen to one declaiming in a uniform pitch for half an hour without aching. In conversation one varies his tone to suit the thought, while one who declaims is in danger of keeping one pitch for all kinds of thought. To be sure, there are some in every congregation who think the preacher tame who only talks. "How do you like your new preacher?" said one neighbor to another. "Oh, he is improving wonderfully; he preaches louder and louder!" But those who have this test—in any congregation—are comparatively few.

A preacher who talks to the people will be less liable to fall into affectation and cant. Said the colored brother, "De new preacher is mo' larnt than Mistah Boles, but, bless you, sah! he ain't got de doleful sound like Mr. Boles had. No indeed!"

But if a man assumes a preaching and doleful tone the moment he enters the pulpit, he cannot but be guilty of affectation; his tones cannot be a true index to his feelings. There are some good souls, indeed, upon whom the doleful tone seems to act as a kind of charm. They will close their eyes and float to heaven under the influence of the preacher's tone, without any regard to what he is saying. But it is safe to say that while one in a congregation, under a preaching tone will close his eyes and soar to heaven, ten will close their eyes and sink to sleep.

If one speaks in the tone of conversation, he will use the short, simple words of conversation. Nothing is more manifest than that the pulpit should use, not the artificial words of books, but the simple, common words of life. Great, swelling tones necessarily draw after them "great, swelling words." All successful evangelists are colloquial and conversational in their preaching. "Nothing is more calculated," said Mr. Finney, "to make a sinner feel that religion is some mysterious thing that he cannot understand, than this mouthing, formal, lofty style of speaking so generally employed in the pulpit."

Church Advocate.

"Tainted Money."

"A little that a righteous man hath is better than the treasures of many wicked." The curse of God is upon the gains of unrighteous. Iniquity may not always receive its punishment in this world, but riches got by wrong do not profit. They do not abide with their possessors nor with their children. There are many who think that "one man's money is as good as another's;" but money that is cursed with the blood of souls, and has the tears of widows and orphans upon it, will be of very little use to the men who possess it. The following statements from the *Christian Intelligencer* illustrate this truth:

"Some years ago we were hearty advocates of the temperance movement of the time. At a public meeting held to promote the effort, we maintained that the money made by the sale of liquor was not retained, that the fortunes acquired in the business melted away, that there was a curse on them, and gave some instances, without mentioning names, in support of our conclusion. A very earnest temperance man, a merchant of this city, whose acquaintance with business was large, and had extended over nearly half a century, followed us on the platform and objected to the position we had taken. He said a good cause was injured by a bad argument, and he was not willing that an erroneous statement should pass unchallenged. He was sure that fortunes made in the liquor traffic were as permanent as those made in other pursuits. He saw no reason why they should not be. The argument advanced, he also said, did not agree with his ideas respecting the divine government.

"A year passed away, and again the same gentleman attended a temperance meeting in the same church. He said he had come at considerable inconvenience; that as he had visited the town a year before and spoken at length, he would not have come again but for one purpose, and that was to recall a portion of what he had then said. He had then asserted that fortunes made in selling liquor were retained, that there was not a curse upon them, and that he now wished to recall. The remarks we had made had remained in his memory, and impelled him to examine the history of those of his acquaintances who had wealth by the traffic, and he could not find an instance in which that wealth had not melted away, often in an almost marvelous way, and often attended with very sad and sorrowful circumstances. He followed this frank and manly avowal with the repetition of a series of most pathetic and impressive facts. For some days after, one New York merchant after another, of those residing in the vicinity, made it his business to tell us instances confirming the position taken at the meeting. We will never forget the emotion with which one of them said; "I have had men, and the sons of men, who had made fortunes by selling liquor and lost them, come to me and beg for a shilling."

Different View-Points.

The Christian Guardian, of Toronto, Ont., is responsible for the following:—

The editor of The Northwestern Christian Advocate says:

"Dr. G. Campbell Morgan has astonished the Northfield Conference by telling it that he likes a good cigar and a good play. Several ministers present declared that they would leave their seats in future whenever Dr. Morgan rose to speak. Dr. Morgan certainly does not imitate St. Paul in his determination to use tobacco and go to the theatre regardless of what others may think of his actions."

The editor of the California Christian Advocate says:

"Well, we think that all who smoke ought to be ashamed of themselves. Dr. Morgan is the only example extant who smokes and is not ashamed of himself. We have a good many friends who smoke, but every one of them sneaks off where only a few see them. We do not ask Dr. Morgan to quit smoking, but in the name of society we would like to ask him to sneak off into a dark hole, into outer darkness when he smokes so that the young men cannot see his example."

The editor of the St. Louis Christian Advocate says:

"The above paragraphs referring to Dr. Morgan were not written on the bank of the Mississippi River, but on the shores of Lake Michigan and the Pacific Ocean. It would hardly be expedient for us to write thus about grown up men. About as far as we can go, and retain our subscribers, is to enlist New Century Knights and exhort our boys and girls never to begin the use of profanity, alcohol or tobacco."

Whatever may be the case in England, upon the greater part of this continent it undoubtedly holds, that no minister who desires to do his best work can afford to use tobacco, or to be known as a patron of the theatre. It is not only in ultrareligious circles that his influence is diminished, but even the confirmed tobacco users, and the theatre habitues seem to feel, somehow, that the preacher should shun these things, and the preachers whose consciences do not say amen to this popular verdict are, we are persuaded, few and far between.

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Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 4.—LIFE LESSONS FOR ME FROM THE BOOK OF PROVERBS. Prov. 8, 1–17. (Consecration meeting.)

QUESTIONS.

1. What is the book of Proverbs?
2. What was its object and its relation to the law and prophets?
3. What are its divisions?
4. Who giveth wisdom? Prov. 1, 7; 2, 1–13.
5. How does wisdom warn? Prov. 1, 10. 15.
6. How is the law exalted? Prov. 3, 1–2.
7. What is said about the value of kindness and truth? Prov. 3, 3–4.
8. How are we exhorted to trust in Jehovah and not be wise in our own eyes? Prov. 3, 5-8.
9. How shall we consider earthly substance? Prov. 3, 9–10.
19. How shall we consider the chastening of Jehovah? Prov. 3, 11–12.
11. How is wisdom praised? Prov. 3, 13–18.

MEDITATIONS.

"The Proverbs are the chief document and source of the ethics of the Old Testament." The form in which they are written is called mashal, parable, figurative speech. Some, perhaps most of the Proverbs come from Solomon, the son of David, king of Israel, and they abound in figurative speech.

"What the law as only rule for the national life of the Old Testament people of God puts down in regard to divine service and politics, the Proverbs teach in regard to the duties and relations of the private life of the individual members of this people. The principle which was revealed by Moses and founded in general in the objective institutions of his law the sanctification through the communion with Jehovah, the covenant God, is individualized and in particular developed by Solomon with special regard to the family and social relations of his people." (Zoeckler.)

The book of Proverbs has three principal divisions, two of which have an introduction, the second has an appendix and the third has two appendices.

The whole book exalts wisdom, not our own wisdom, but that which God giveth, for the fear of Jehovah is the beginning of knowledge. Here is the difference between the heathen philosophy, which relies on its own power of reasoning, and the Hebrew wisdom, which rests on the revelation of God in the history of Israel and the divine law, and from that standpoint views the world and the experiences of life.

The wise man exhorts his son not to consent when sinners entice him and tells him not to walk in the way with them, for the experience teaches us the subtle influence of constant company.

In the second chapter is described the seeking of wisdom and understanding, which is found in the revelation of God, which makes us understand righteousness and justice, and equity, yea every good path and makes wisdom enter into our hearts.

The law is exalted as giving length of days and years of life and peace. The value of kindness and truth is expressed by saying: Bind them about thy neck; Write them upon the tablet of thy heart: so shalt thou find favor and good understanding in the sight of God and man. How true this is yet.

"Trust in Jehovah with all thy heart, and lean not upon thine own understanding, and He will direct thy paths. Be not wise in thine own eyes; fear Jehovah and depart from evil."

How comforting are these words to the children of God now as well as then, and do we not experience the same truth, only that through Jesus Christ we have become children of God, and can therefore with a loving heart do what we are told to do, because we have experienced the love of God in Christ Jesus.

If God honors us by giving us substance, ought we not to honor him by sharing with him? And the experience of the wise man is, that by so giving and giving liberally, we do not become poor, but on the contrary that God blesses us abundantly.

But not always is the child of God thus blessed, on the contrary the righteous has often to suffer and be persecuted unjustly, how can that be reconciled with God's promises? If worldly goods were the only good thing, we could not understand it, but since the upbuilding and development of our characters, our true being, requires that we shall be tempted and tried, God as a loving father reproves us. We may not recognize His loving hand in the chastening, but if we trust in God, we will sooner or later see that it was His love, who sent the bitter experiences. Wisdom is praised and exalted in chapter 3, 13–18.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Apr. 4.

Subject: Peter and Cornelius. Acts 10:1—20.

Golden Text: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him. Acts 10:35.

The account of Peter's mission to Cornelius takes up this whole chapter and the larger part of next. The verses assigned for our lesson give,—1. A description of Cornelius; 2. The vision that came to him; 3. His prompt action in obedience to the vision; 4. Peter's vision preparing him for what was coming.

In the further narrative of these chapters are many parts corresponding to the parts of our lesson. Thus the character of Cornelius is described again by the messengers to Peter (v. 22). They also mention his vision, and Cornelius himself describes it to Peter (vs. 30—32), and Peter later repeats it to the questioning believers at Jerusalem (11:13, 14). Peter's vision, too, is again described by himself in his defense before the apostles and brethren at Jerusalem (11:5—10).

It is instructive to compare these different versions of the same occurrences and note their agreement in the main and their variations in minor particulars. In no particular is there any disagreement or contradiction. The variations are quite natural and only serve to throw more light on the incidents narrated.

Of Cornelius before his vision we have first this statement: He was "a devout man and one that feared God with all his house, who gave much alms to the people and prayed to God always." The messengers said to Peter, that he was "a righteous man and one that feareth God and well reported of by all the nation of the Jews." The angel in the vision also made mention of his prayers and his alms. We see, therefore, in him a man who had come to believe in the God of Isreal though himself not an Israelite, one whose faith was of the right sort, not dead in itself without works (Jas. 2:17) but a living faith which was counted to him for righteousness (Gal. 3:6), which brought him into personal touch with God in prayer, and which worked itself out in God-like deeds of mercy and love. True, he was as yet only in the twilight of Old Testament revelation and had possibly only faint glimmerings of that. But what light he had, he welcomed, and it thus became to him the harbinger of the day with its brighter light to follow. And it was this openness of soul that fitted him for the fuller revelation that was now given to him. Only as we make use of the light we have, can we receive more light.

The vision of Cornelius and its message was God's response to his seeking. It came to him while he was engaged in prayer. In the language of Ps. 34:4, he sought Jehovah and He (Jehovah) answered him. It was not a dream or a trance but an open vision. A man stood before him in bright apparel (v. 30). The bright appearance indicated that it was not an ordinary man, but an angel in human form. Cornelius saw him and heard him speak his name. The fear that he felt is evidence of a sense of sinfulness on his part. Such a sense alone can account for fear in the presence of God or His messenger. There was broad daylight about him but, in his spiritual perception he was yet in the shadowy twilight. The fuller light of God's love as revealed in Christ casts out fear. So the fear in Cornelius' breast soon vanished as the angel spoke of God's loving remembrance and gave directions how he might learn more perfectly His benign will and purpose.

See how promptly he acted in accordance with the direction given him. The direction was wonderfully explicit as to the name of the person and the place where to find him. And that was all: send and fetch Simon surnamed Peter. But what for? Evidently Cornelius understood that this should be for his instruction, that God had something to reveal to him through this stranger (v. 33), and in the eagerness of his desire for the message he lost no time in sending for Peter, he carefully calculated the time it might take to bring him, and then gathering his kinsmen and friends about him, he waited eagerly for him to come. Such an audience as Peter there found it is seldom the privilege of a preacher to address.

Peter was not as ready to go as Cornelius was to send for him. Without special preparation he would no doubt have told the messengers from Cornelius that it was not meet for him to go into a Gentile's house. But He who had sent His angel to direct the sending for him, saw to it also that he would be ready to go when called. He also was engaged in prayer, when God came to him to give him a needed lesson regarding the ceremonial law of uncleanness, which stood in the way of his following a call from a Gentile. The lesson was imparted in a strange but very impressive way. If those things which by the law were pronounced unclean for food could be made clean by the say-so of God, then he need not hesitate, on the ground of possible pollution, to follow God's call into the house of a Gentile, to bring to them the Gospel.

"The clean and unclean animals in the sheet represented the Jews and the Gentiles in the world. The Jews were to be a holy nation, clean, separated from the other nations and their polluting ways. But now old things had passed away. The birth at Bethlehem and the cross on Calvary proclaimed that all were equal in the sight of God, because all need the blood of Christ (Eph. 2:13) and Christ came to reconcile all to God."—Revision Commentary.

Peter understood not the vision till he saw its application to the case of Cornelius. The Spirit expressly told Peter to go with the men nothing doubting; for He had sent them. As he proceeded in obedience to this express direction, it became more and more clear to him. When he heard Cornelius tell of the angel's message to him, he was convinced that God was no respecter of persons (v. 34), and when he saw these Gentiles become recipients of the Holy Spirit, he was prepared to admit them without further gainsaying into the church on an equal footing with himself and his Jewish-Christian brethren. "Who was I," he said, "that I could withstand God?"

On the day of Pentecost, Peter had exercised the power of the keys of the kingdom (Matt. 16:19) in opening the door to the Jewish world. Here he was again the one to open the door to the Gentile world. The door now is open to all who will enter by faith in Him who Himself is the door, who also is the Way, the Truth, and the Life.

Marriages.

Lauby—Lugibill.—At the home of the bride's parents, by Rev. J. B. Baer, John Lauby and Angeline Lugibill.

Contributions.

For the Italian Earthquake Sufferers.

From Salem Mennonite S. S., Nebr., by Henry Boehr, $9 70; Isaac Lehman, by J. W. Kliewer, Berne, Ind., $5.

Gratefully acknowledged,
Harrison Landis, Treas.

News of the Week.

Domestic.

SCHOOL BOY KIDNAPPED

Stranger in Buggy Kidnaps Boy from School Room in Broad Daylight. Demanded $10,000 Ransom.

Sharon, Pa., March 19.—At 9:30 o'clock yesterday morning a stranger drove up to the East Ward schoolhouse, where young Whitla was a pupil, and told the janitor, Wesley Sloss, the lad was wanted at his father's office.

Sloss conveyed the message to Mrs. Anna Lewis, the boy's teacher, who dismissed the child.

As she was helping him put on his overcoat she remarked half-jokingly: "I hope that man doesn't kidnap Willie."

The man in the buggy had a dark complexion, dark hair and a stubby mustache. He was stockily built. He spoke excellent English and was evidently American born.

When Sloss appeared with the boy the stranger smiled and helped him to the seat beside him. He then drove off in the direction of Mr. Whitla's office.

Several persons said a confederate joined the kidnapper before he had left the town.

Little was thought of the incident and there was no thought that a crime had been committed until the lad failed to appear for his noonday meal. Becoming worried Mrs. Whitla began a search. At the school she learned of what had occurred three hours before.

Terrified Mrs. Whitla conferred with J. A. McLaughrey, a friend of the family. The latter telephoned to Mr. Whitla, who had gone to New Wilmington on business. Mr. Whitla gave hasty directions as to what steps to take immediately in an effort to recover his son and returned to Sharon.

At 1 o'clock a letter directed to the mother was delivered at the house by the mail carrier. Mrs. Whitla at once recognized the handwriting on the envelope as that of her son. Opening it she found the following, written in a strange hand:

"We have your boy and will return him for $10,000. Will see your advertisement in the papers. Insert in the Indianapolis News, Cleveland Press, Pittsburg Dispatch, Youngstown Vindicator. A A—Will do as requested. J. P. W. Dead boys are not desirable."

The penmanship and spelling of the note indicated that it had been written by a man of fair education. Mr. Whitla decided to comply with the conditions of the letter, and sent for publication to each of the papers mentioned the note it directed him to insert.

A second letter from the kidnappers was delivered early this morning to Mr. Whitla. The letter acknowledges publication of the newspaper notices in which Mr. Whitla said he was ready to pay the ransom demanded. It said the kiddappers were ready to negotiate.

The first fruit of these came last night when Chief of Police Crain, of this city, received word that the rig in which the lad was taken away had been recovered at Warren, O., with the child's hat on the buggy seat.

To the boldness and openness of the abduction is attributed the success in getting the child out of Sharon without exciting serious suspicion.

The Whitlas are among the town's leading residents. Mr. Whitla is a prominent attorney.

Failed to Give Up Boy.

Cleveland, O., March 21.—After failing in an attempt to negotiate a settlement for the return of his kidnapped son Willie in a park a Ashtabula, to-day, J. P. Whitla has returned to his home in Sharon. Whitla was instructed in a letter from the kidnapers to leave $10,000 in Flatiron park Saturday night. If no detective were about, the kidnapers promised, they would take the money and deliver the boy safely to the father in a hotel at Ashtabula at 3 o'clock this morning. Whitla deposited the money as requested, but the Ashtabula police learned of the plans to pay the ransom and went to the park. The kidnapers are supposed to have seen them, for at 6 o'clock the money was intact and not a man had approached the spot at which it had been left.

Willie Whitla Restored to His Father in Cleveland.

Cleveland, O., March 22.—Little Willie Whitla, who has caused the police of the entire country endless worry since he was kidnaped from school in Sharon, Pa., last Thursday, was returned to his father at the Hollenden hotel here at 8:30 o'clock tonight. In compliance with an agreement entered into between the kidnaped boy's father and the agents of the kidnapers here to-day the boy was placed on a street car on the outskirts of the city and started to the hotel shortly after 8 o'clock. Two boys from the city, G. W. Ramsey and Edward Mahoney, recognized the lad on the car, and taking him in charge, conducted him to his father, who was in waiting, according to a pre-arranged plan which he had followed at the dictation of the kidnapers. The boy wandered about the hotel lobby unannounced for several minutes, asking bellboys for his father, before the latter knew his son was in the big foyer. The moment the anxious parent heard that a strange boy was in the hotel sauntering in aimless fashion he rushed across the lobby, grabbed him in his arms and smothered his face with kisses.

Willie is in perfect health. He says that he has been well treated and ever since his capture had been constantly indoors. He believes he was taken from Sharon to Warren and thence to New Castle, Pa. It is his opinion, expressed in a happy schoolboy way, that he was in Ashtabula on Saturday night at the time his father was told to leave his $10,000 in Flatiron park.

Shortly after noon Mr. Whitla left Sharon for Cleveland. He was unaccompanied.

About 2 o'clock this afternoon he went to a candy store in the east end. With him he carried the $10,000 expecting that it would be demanded of him there. He was met by a woman, who detailed to him the terms of the kidnapers. With all the eagerness of distracted parent Whitla agreed to them immediately. Detectives in his employ say he paid the money, but on this point the father declines to commit himself. Half an hour later he returned to the Hollenden hotel and awaited the boy.

Supposed Kidnapers Arrested.

Cleveland, O., March 23.—In the arrest here to-night of a man and a woman having $9,790 in their possession the police believe they have captured the kidnapers of Willie Whitla. In fact the woman in the case, who is greatly excited, admitted that she had been responsible for the kidnaping. When placed in custody at the Central police station, she said to Captain Shattuck: "I am the one who planned the whole thing. There will be trouble for me and hell in Sharon.

Beneath the woman's skirts was found $9,790. All of it but $40 was bound in packages, with the original slips placed on the money when Mr. Whitla took it from the bank.

Captain Norman Shattuck and Detective Frank Wood made the arrest in the east end of the city. When near the police station the man broke away from Detective Wood and ran towards an alley. The policeman fired two shots from his revolver into the air and the man stopped. The woman made no attempt to escape.

The woman seems to be well educated and is refined in manner. She says she spent fifteen years of her life in a convent in Pennsylvania, but denies that she has ever been in trouble before.

Roosevelt Embarked for Africa.

On Board S. S. Hamburg, March 23.—Via wireless—ex-President Roosevelt spent the better part of the afternoon in his first few hours at sea, in resting from the fatigue of his afternoon departure. The weather was clear and mild, the sea smooth and altogether the day was such a one as would tempt the sea voyager to the deck and open air, but Col. Roosevelt had risen early and had passed through a most tiring though pleasing experience, so he declared after luncheon, to seek the seclusion of his state room.

Kermit Roosevelt and the other members of the party, however, spent the afternoon in the open resting in deck chairs.

Mr. Roosevelt and his party had luncheon, and dinner at Captain Burmeister's table. At both meals the ex-president's expedition into Africa was the chief topic, and Mr. Roosevelt spoke enthusiastically of his pleasure of the hunting trip afforded him.

New York, March 23.—Waving a parting farewell with his black slouch hat, his face beaming in the morning sun as he stood on the captain's bridge off the steamship Hamburg, ex-President Roosevelt sailed to-day for the African "safari." He left his native shores amid the cheers of thousands of persons that swarmed the pier, the whistles of countless river craft and the thunderous reverberations of the ex-president's salute of 13 guns from Forts Hamilton and Wadsworth.

Beside the happy figure of the former chief executive as the big steamship slipped out of her dock stood a young lad, seemingly dejected. It was Kermit Roosevelt, who accompanies his father as official photographer on the expedition. Father and son remained on the bridge of the trip from the bay and acknowledged with sweeps of their hats the salutes of the vessels.

Coopers Guilty; Get Twenty Years.

Nashville, Tenn., March 20.—Guilty of murder in the second degree with twenty years' imprisonment as the penalty was the verdict of the jury this morning in the case against Col. Duncan B. Cooper and his son, Robin Cooper, charged with the murder of former United States Senator E. W. Carmack. The jury yesterday acquited John D. Sharp, a co-defendant. Immediately the defense moved to set aside the verdict of to-day because of the verdict of disagreement of yesterday and asked the court to declare it a mistrial. Judge Hart said he would listen to arguments on this motion later. He then fixed the defendants' bonds at $25,000 each, which amount was acceptable to both sides. The verdict, coming as it did upon the heels of Foreman Burke's declaration that "we are hopelessly tied up as to the Coopers," was a decided surprise.

Bill Prohibiting Unauthorized Mailing of Secret Order Matter.

In the House of Representatives on February 8, 1909, Mr. Gaines, of Tennessee, introduced the following bill (H. R. 27923); which was referred to the Committee on the Postoffice and Postroads and ordered to be printed:—

"A bill to prevent fraudulent use of the mail in matters concerning duly authorized secret orders and societies.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person, firm, or corporation to deposit or cause to be deposited in the mails, or send or cause to be sent, or print or cause to be printed for the purpose of depositing and sending, or deliver or cause to be delivered by mail the ritual, or any part thereof, or rules, regulations, or works which are secret, of any fraternal order or society organized by law, without the authority in writing of such order or society being first given; and any person, firm, or corporation violating the provisions of this Act shall be guilty of misdemeanor, and on conviction shall be punished by a fine of not less than one thousand dollars and imprisonment for not less than one year; and proceedings may be instituted by information or indictment and trial had in the district in which the unlawful matter was printed for the purpose of sending, or was mailed, or in that in which it was designed to be sent, or was sent and delivered.

"Sec. 2. That grand juries shall have inquisitory power to inquire into violations of this Act, and any person shall be permitted to testify thereto of his own volition; and if no person offers himself as prosecutor in any case, juries shall make return of such bill of indictment in the court, if found, and the court shall order the name of the district attorney entered thereon as prosecutor ex officio."

Almost Reached Pole.

London, March 23.—Lieut. Ernest H. Shackleton, of the British navy, who left his permanent quarters last autumn for a dash to the south pole, has succeeded, after an arduous sledge journey of 1,708 miles, which occupied 126 days, in reaching within 111 miles of the pole, or 354 miles nearer than the point attained by the "discovery expedition" of which he was an officer.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, APRIL 1, 1909. No. 13.

Where Will You Be?

Where will you be, for you must die,
Perhaps the time is drawing nigh
When friends will say that you are dead,
Though you this thought abhor and dread.

Where will you be after this life?
Where there is pain and endless strife,
Where memory will not ever die?
Or with the Lord beyond the sky?

Where will you be when Christ the Lord
Shall come according to His Word?
With those who died in simple faith,
Or those who wait the second death?

Where will you be when on this earth
God's judgments come, and banish mirth?
Sinners may laugh and now be glad,
But in "that day" they must be sad.

Where will you be when God will do
All that is written, sure and true,
When unsaved ones will try to hide,
From God the Lord Whom they denied?

Where will you be, in heaven or hell?
With Jesus Christ His praise to swell?
Or with ungodly ones for aye?
For God will work His sovereign way.

Where will you be? Oh think to-day
Of God's sure Word, His judgment day,
When all unsaved both small and great,
To hear their doom before Him wait!

—Thoughts from the Word of God.

Items of News and Comment.

Our people were deliberate to take up the work of city missions.

The early church was slow to accept the truth, "to go into all the world, and to preach the gospel to every creature.

Pastor A. M. Fretz will conduct spring communion services in his charge as follows: Souderton, Pa., April 18th, Deep Run, May 9th.

Missionary P. A. Penner from India and his traveling partner, C. Penner, returned last week to Mt. Lake, Minn., from their extended trip to the Pacific coast.

Rev. William H. Roberts, who made possible the federation of thirty-five Christians denominations, preached in the First Mennonite church in Philadelphia to a large audience on March 28.

Before the American Society of the Study of Alcohol and Other Drug Narcotics Dr. W. S. Hall, of Chicago, Dr. H. J. Berkeley, of Baltimore, Dr. H. W. Wiley, T. A. Williams, A. MacDonald and I. J. Achard said alcohol could not be considered a food and was responsible for race suicide.

All are equal before God. He is no respecter of persons. Peter, a Jew, was gradually led on toward the opening door to the Gentiles. When Peter saw the light in the conversion of Cornelius, he immediately walked in it. Are we willing to proceed and to act according to the gospel light we have? Obedience to the light we have is the entrance to receive more light.

Executive and legal representatives of the railroads operating in Missouri say that they will immediately take steps to attack the 2 cent passenger fare laws of Illinois and Iowa and to urge similar contests, which are now pending, in Kansas, Nebraska and Minnesota. They will also present a strong front in the Arkansas litigation. The railroad officials said that at the recent conference in Chicago, when they concluded to restore the rate of 3 cents a mile in Missouri, they also decided to fight the 2-cent rate cases in the other States mentioned. The 2-cent rate is under suspension in Arkansas through a temporary injunction.—The Inglenook.

The twenty-nine-million-dollar fine will not be paid. Judge Anderson asked the jury to bring in a verdict of "Not guilty," on the ground that the rate of eighteen cents, claimed by the Government to have been established by the Chicago and Alton, was not, after all, a rate; and hence, the low price of one-third that amount for carrying oil could not be construed as to involve a rebate. The Government now is back a little bit further than when it started, and the people in general have a little less confidence in the federal power to control corporations than they had before. It is unfortunate that Standard Oil made a contribution to the Republican campaign fund during the Presidential election. It was quite generally claimed then that the prosecution would end in defeat. While we do not believe there was any essential connection between the two, the gift and the subsequent acquittal have furnished the discontented an opportunity for drawing conclusions. The Standard Oil Company stands convicted in the public mind. Covering misdeeds, over, or discovering a technicality which permits freedom, doesn't give that general respect for the power and capability of our courts which ought to exist in a republican form of government.—Rel. Telescope.

Report of the Home Mission Board.

From time to time the dear readers of our church-papers have had the privilege to read the correspondence from our northern field and how richly the Lord has blessed our united efforts in the saving of souls for His kingdom. The board itself for many reasons could not issue a general report, because 1) it takes so much time before the correspondences have made their circuit among the widely scattered members of the board, and 2) because it had to confront such serious questions pertaining to the organization of a city-mission that it took a long time before they could be properly solved. For these and other reasons this report could not be made public before.

First of all the Board of Home Missions wishes to thank the General Conference for the support of the cause by prayer and contribution, and above all for its unanimous adoption of the resolutions which were laid before that body at its session in Beatrice, Nebraska. The Conference has many reasons to rejoice, that through its united efforts in line of said resolutions it is already reaping much fruit. The following is a general synopsis of its work done since the middle of October, 1908.

For many years past the topic of City Missions has been frequently discussed in conference sessions and also by the board of home missions, until it finally met its solution. Our blessed Lord has heard our many prayers and supplications. He has answered them in giving us a missionary for this purpose. Brother Elmer F. Grubb, pastor of the Wadsworth, Ohio, congregation has answered our call to the position of a city missionary at Los Angeles, California. In about 2 or 3 months he will move to this far away city to take up the difficult task of a City Missionary in the name of the Lord, and endeavor to be a guide unto salvation and the Lord for the lost.

The selection of this southern city has its cause in 1) The favorable condition of a southern clime and its social opportunities—for quite a number of Mennonites are residing in that city. 2) Another reason is the fact that Los Angeles has a very small number of church-missions in comparison to other cities of the east. 3) Because the Pacific Conference had already selected this city as a promising field for establishing a mission.

But, dear readers, the selection of even the most promising field and the devotion and consecration of even the most faithful missionary is not all that insures success in establishing a mission. What we also need, is *your prayers, your faith, your devoted cooperation* and *assistance* in this undertaking. Pray for Brother Grubb that the Lord may consecrate him and fill him with His Holy Spirit for this calling. Pray also for souls, for the lost of this city, that they may return to Him in repentance and faith who gave His life for the salvation of the world. Then we shall experience: "It is the Lord that doeth it."

But *prayer* and *offering* must go together. We have during the past richly supported the foreign mission, so that the board has gladly maintained to push said work forward step by step. Our foreign field has increased by several stations, and the Lord of the harvest has given us a number of young people who are preparing themselves for the work and who are ready to lay down their lives upon God's altar and go into the darkness of heathendom to seek the lost. Could and should we not be the means to do the same at home? There are thousands upon thousands in this beautiful land who live in the very depth and clutches of sin and know not the way

of salvation, peace and pardon. The board earnestly petitions you to remember the City Mission in prayer and offering. We were indeed very glad, when the secretary of a Y. P. C. E. society of one of our eastern congregations brought this question to us: "What can we do to help the cause of home mission along? Our society is eager to do some special work in that line and would ask your advice." And we joyfully answered that call and put the following plan before them: "Our City Mission needs a number of Hymn-books for S. S. and Gospel meetings, it must rent a hall in which to hold these meeting, this hall must have chairs or seats of some kind, it must be lighted, it must have a pulpit etc. and to buy these necessaries we must have the money to do it with." And the answer came back: "I feel sure that your kind letter had the effect and will answer the very purpose which I had wished for, that is to arouse the Home Mission feeling among our people. It was read in our meeting and I was instructed to write to you expressing our thanks to you for your kind message." *Who is to follow this example?*

II. The Work of Evangelization.

Since last October and November we were able to send the Brethren H. J. Brown and N. F. Toews into the broad field of the North and Northwest. That their efforts have been richly blessed by the Lord was already published by several correspondents through our church-papers, but especially by the reports sent to the board from various parties.

One brother minister writes: "I never expected that the union with the General Conference would yield so many blessings to us. Through the assistance of their traveling missionary more than 20 young people have found pardon and grace in the blood of the Lamb of God, and many elderly members have been refreshed by the showers of blessings which God poured upon us. We feel, indeed, that this union has accomplished much for the Lord's Kingdom. We return our hearty thanks to God and the Board of Home Missions for what we have received, and we shall endeavor to support the good cause as much as we can."

Another brother writes: "What a joy to receive 18 young people into fellowship with God's children. A wonderful hunger and thirst after the Word of God has been created by the efforts of Brother Brown. I receive daily calls from old and young to visit them in their home, and pray with them and comfort them."

Thus we could continue to report of the many blessings which have been poured out by our Christ over His people through the efforts of our united work.

In some places permanent organizations must be brought about. A certain brother writes us: There are about 300 souls old and young in our town and we have no organization and no church. Our new settlements are feeble with regard to means and spiritual assistance also. What we need is evangelists, young men who are willing and able to build up congregations and gather in the scattered sheep of God's fold.

In a certain locality Christian people have some 5 years ago erected a church at the cost of $1700.00. They now request us to send them an Evangelist and pay them about $500.00 for the church building, and a successful mission could be established. But where are the reapers? Where are the means? Word reaches us from the far West, that both ministers, Brother I. Dick near Dallas, and Brother Gerig near Pratum, Oregon, have died since last fall. "Come over and help us," is their Macedonian cry. "Lord, whom shall we send?" is our answer.

So you see, dear readers, that the home mission board has to confront quite a number of calls and questions which heretofore have never been put before us. And some of them are very serious indeed, and if we can not and will not extend a helping hand to these people and places, other denominations are standing ready to do it.

Pray for reapers, for the harvest is ripe. Conditions of to-day vary very much from those of 10–20 years ago and the application of old customs and methods will in many cases not answer the purpose; we therefore must see our duties towards our mission in the present-day light and apply such measures and adapt such means as would insure success. To save the lost world by bringing to them gospel truth, is the only way to accomplish the best results.

The Board of Home Mission in conclusion again petitions all congregations to 1) pray and contribute for our City Mission in Los Angeles; 2) pray for the work of evangelization among our scattered people, 3) pray to the Lord of the Harvest that He may send laborers into the harvest and 4) kindly contribute toward the church building fund.

May the dear Lord strengthen us and lead us on and on in our efforts to build up His Kingdom among men is the prayer of

Your servant,
Jacob J. Balzer, Sec'y.

If God be for Us.

If God were against us, our case would be hopeless. Which way could we flee to escape His indignation? What could we do to avert or avoid His wrath? How could we hide ourselves from His all-seeing glance? If If God be against us, surely we must be without help or hope. But "if God be for us" the whole aspect of affairs is changed. If Omnipotence fight on our side, then our victory is sure. If He is our friend, who can be our enemy? If He is our defender, who can assail us? If He protects us, who can drag us from the shelter of His arms, or dislodge us from our safe retreat?

God has declared that He is for us. He so loved the world that He gave His only begotten Son to die for us. While we were yet sinners, Christ died for us. He has again and again declared Himself the helper, the refuge, the strength, the joy, and the salvation of the people. If we trust in Him all is well. Around us the world may rage in wrath and fury, but "God is for us." All hell may assail, but Christ protects. The everlasting arms are underneath. The overshadowing wings of the Almighty are our defense, and we may rest secure. No weapon formed against us shall prosper and every tongue that rises in judgment against us shall be condemned.

"If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also, with Him, freely give us all things?" Let us take courage in the thought that God is for us; that though our enemies are strong, He is stronger and mightier than they; and that, whatever circumstances of trial and conflict may surround us, there is One who never slumbers, never forgets us, and who said, "I will never leave thee." Blessed are they who put their trust in Him, and find in Him a refuge from the storm, and a coyer from the tempest; a present help in every time of need. If God be for us, who can be against us?—The Armory.

What Are You Going to Do With Your Money.

There are many people saving up money to be expended in carrying out some great plans after their death. If such persons could look forward and see the use to which their money will be put, they might well change their plans and put it to some good use during their lifetime.

A wealthy American once desired to found a college for girls. Through all his labors and toils in acquiring his fortune this idea was present; he would leave that money to be used in establishing a girl's college after his death; but one day he visited London, and there passing a London hospital he saw a tablet erected to the memory of him who had built it. At the bottom of the tablet were these words,

"IN HIS LIFETIME"

The American caught a new idea. "Why not," he said, "in my lifetime do something with this money and be sure that it will go in the direction which I have planned." He did so, and one of the best American colleges for girls is now in existence as a result of his resolution.

Another American desired to do great things with his money after his death, and he left a certain sum of money, the interest of which was to be expended in defraying the expense of an annual lecture, which lecture should be upon some religious subject, and as often as once out of four years should be devoted to the exposure of the heresies of the Roman Catholic church. Imagine if you can the feelings of that man, if he could revisit the earth and learn that the interest of his money had been used to defray the expense of a defense of the Roman Catholic church by one of its most plausible advocates!

The increase of money by compound interest amounts in the course of years to many times the principal, and the thought of this increase has always been an attractive one to certain minds.

Now such an increase, if it ever comes, is through no merit of the giver, but through the contributions—oftentimes forced—of those who come after and who need the money and must pay interest upon it in order to get it. It is not well for such givers to consider that there may be dividends on good works, and that these may increase by compound interest as well as the barren money. It is not worth while to consider whether such dividends as these might not be of far greater value to him who is the Master of all than dividends obtained from railroad stocks and bonds or from the mortgages on widows' houses? A good deed done at the present time with the heart and the understanding, may go on and produce good results in a never ending stream until that day when we shall all give our account, and it may well be that such a deed performed at the expense of a penny, or even at the expense of going without some financial profit, may amount at that day to far more than the postponed good done when that small sum would in the natural course of events have increased by usury to a vast amount.—The Christian.

Wet Towns and the Home Rule Problem.

Liquor journals all over the United States continue to howl about what they say is the unfairusss of giving country voters a chance at breaking down saloons in incorporated nearby towns. The liquor people exploit local self-government as the great American principle. They are just now pointing to the bringing of the cities of Memphis, Chattanooga and Nashville, Tenn., under state-wide prohibition by the action of the legislature as an outrage on the home rule principle.

The Nashville Banner says: "Why should unfairness and an undemocratic and tyrannical spirit be shown toward cities?" The same sentiment is expressed by the pro-whisky press throughout the state.

We wish to drop a hint to these pleaders of home rule for cities on the saloon question. It is this: The country at large will look with more toleration upon their plea when town whisky sellers cease their deviltry of debauching the country everywhere by mail, the express, trolley and freight lines. If saloons will restrict their deviltry to towns alone, smaller towns outside and the moral country and village population might not be so much aroused. If liquor houses in towns would confine themselves strictly to their own business of supplying lipuor to territories which have voted for it, the general public would not feel so outraged. But it has come to make mighty little difference whether we have voted an outside township or county dry or not. We may vote even a whole state dry, and two or more cities will immediately proceed to set in operation their devilish plans for drowning the whole state in whisky and beer. That's one main reason why the "home rule" cry is pretty well played out with adjacent populations.

Rural people have not so much objection to towns hellizing themselves if they want to, but they do object to the process being carried on systematically and persistently over every inch of the outside territory beyond the towns in the state. The towns don't make it a question of home rule. They themselves force it to be a question of rule of the state. As long as the wet towns continue to act as they do, they may depend upon getting punished by the outside temperance population.—American Issue.

Seek the Best.

It is the privilege of the Christian to have the best. He should be satisfied with nothing less than the best thoughts, ideals, hopes, joys, aspirations, experiences. "All things are yours: and ye are Christ's, and Christ is God's"—was the wonderful declaration of the apostle. To be content with anything but the best that God has for us to enjoy is to dwell in the desert when we might be experiencing the delights of sea or mountain, or fertile valley.

One reason why so many good folks get so little out of the Christian life is their indifference to the higher possibilities of that life. Dr. Jowett, of Birmingham, remarks: "I am more and more persuaded that the growth of a Christian life can be measured by our increasing willingness to bring the divine to the commonplace, and to link the most ordinary want with the powers of His grace. But the pity is that so many people bring their merely material wants to the Lord, and they bring no higher craving. They seek the good, but are heedless about the better; or they seek the better and are unmindful of the best."

Material wants have an important place in God's program for His children. But it is not the first place. Things spiritual have the right of way. It is the duty of the Christian to "seek those things which are above." The higher life is the life spent in the higher quest, and in finding and enjoying the spiritual riches without which the soul is not and cannot be satisfied.—The Epworth Herald.

When the Church ceases to be aggressive it loses the sense of the indwelling of its gracious head. The promise is: Go, and I will go with you. When the Church halts in its march, the Captain of our salvation can not be with it in the spirit of His promise.

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Home Circle.

Who is a Coward?

Who is a coward? who?
The boy who can not bear
A hasty word, a scornful look,
A thoughtless jest, a damaged book.
Whose selfish spirit can not brook
The play he may not share.

Who is a coward? who?
He who would rather fight
Than own that he is in the wrong
Or curb his wild, unruly tongue,
Who rather would be fierce and strong
Than kind, and just, and right.

Who is a coward? who?
The boy who never craves
For grace to help him to refrain
From taking God's own name in vain.
But idly follows in the train
Of Satan's willing slaves.

Who is a coward? who?
He who dares not refuse
To join in every evil way
With those who seek to lead astray,
The boy who is ashamed to pray.
Afraid the right to choose.

—Selected.

Three Boys.

"Watch that boy, now," said Phil.

"Which boy?" said Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding-house. Here it was that Phil and Ned saw him.

First, he had hunted out a large, easy chair, and was tugging at it to get it to the table.

"There! He's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer to it," said Phil. "Well, did I ever! If he isn't putting a footstool before it. I suppose he's all ready to enjoy it."

It was plain that Will was. With a pleased look he gazed round the room until he caught sight of a lady who was standing. He darted toward her and said, "Come, mother, I have a nice place for you." He led her to the chair, and settled the stool at her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near. "Mother, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped, and returned it with a bow.

There are wise boys who profit by a graceful lesson given by a true gentleman.—The Watchman.

How to Breathe.

As we grow older, only our most intimate friends—and they not always—dare to tell us of our faults. How many times have you had occasion to say to yourself, "What a pity Mrs. So-and-So has nobody to tell her that she whistles most disagreeably when she breathes," or, "If only anybody dared to inform Mrs. Tries-to-Please that, if she would keep her hands still, she would make an infinitely better impression."

To one who has really made an effort to learn how to use the breath, and who sees how little this wonderful healer and restorer is understood, it is incomprehensible that many people should regard information on the subject as almost impertinent. Everybody knows and will acknowledge that breathing is a somewhat important part of the human economy; but the implication that he does not do it rightly is frequently resented. Not long ago, in a little gathering of women, who knew each other well and exchanged confidences with each other whenever they met, an interesting tale was told concerning this matter of breathing. It was so illuminating to all of those present that we pass it on for the benefit of others. Then, if they can find sensible hearers who will not get angry at the implication that they, perhaps, do not know how to breathe, it can be disseminated still more widely:

"A good many years ago," began one of the most vivacious of our number, "a member of my family was ill. The young doctor who treated him said much to him on the subject of breathing. 'I was once in a bad way,' said the doctor, 'from incipient tuberculosis, but I was cured by—outdoor air in abundance and plenty of deep breathing. I was obliged to remain in the city, but I kept myself outdoors at least eight hours each day, and every time I crossed a street I took in a deep breath through my nostrils, keeping my mouth closed. I held the breath until I reached the opposite curbstone, when I expired it slowly. I have been sound and well now for many years—but I still keep up my deep breathing, and it is of the greatest benefit to me.'

"We were all so much impressed by what the doctor said that we resolved to breathe more deeply, but it is a great bother to to try to breathe right, and the matter soon slipped from our minds, though, no doubt, we might have saved ourselves many colds and other lung troubles if we had been willing to regard the doctor's homilies."

A man may be a blot or a blessing, but a blank he can not be. Chalmers.

The Mennonite.

A religious weekly journal. English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN. BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Palm Sunday.

Many Christians are strict observers ot the church year and celebrate every festive event; other Christians, on the other hand, ignore altogether the special benefits that may come from devoting one's attention to the significance of the events which the church year suggests proper to be celebrated. The world is ever ready to make a holiday of a holy day and the readyness with which it enters into a kind of celebration of sacred events is but an evidence of its utter insincerity and hypocricy.

The vast g u l f between Protestantism and the Catholic church which over-does the keeping of special days may be a reason why some Protestants fear the making of too much of the events of the Christian year. To our minds events like Christmas and Easter may be of great profit to us spiritually. Every day has its duties and we must perform them faithfully no matter if the day is one specially set apart in commemoration of some great event or if it is but a commonplace ordinary every day.

When we look forward to Easter we anticipate the great joy that a resurrection suggests. Every day of the year may have something in it to make us happy but the knowledge of a risen Lord makes Easter the most happy of all. The events leading up to this most happy occasion, since they have a bearing upon our greatest joys, should be carefully thought over and appreciated.

Palm Sunday particularly emphasizes the kingly nature of our Lord Christ Jesus. His ride upon the animal kings were accustomed to use, the adoration of the multitudes and the dignity of His bearing suggests to us the King coming to take up rule in His Kingdom. Some one described the triumphal entry as "The Lord going into the Temple of the Lord." The Gallilean pilgrims who accompanied Jesus on his journey to Jerusalem were particularly proud of Him as the prophet from their own province upon whom, in their enthusiasm, they were ready to shower the honors usually given to a king. True, they missed the point of Christ's doctrine of the Kingdom, which was not to be of this world, but at that moment their thoughts were away from anything an earthly kingdom might mean to them and centered on the King alone. Christ permitted this demonstration because He knew that loyalty and love to Him prompted it. Any sincere show of our love to our Lord will be accepted and receive His blessing.

As a Spiritual King Christ rules over spiritual subjects, who are bound to Him by ties of faith and obey His rule of love, and inspired by His great love, they love one another. The Kingdom of Christ has spiritual citizens, who obey its spiritual laws and obtain its spiritual blessings or its spiritual penalties, should they violate them. When Christ's universal kingdom shall be established upon earth as it is in heaven, the language, color or culture of its citizens will have nothing to do with their having a part in it or out of it, but all those who love the Lord and serve Him shall enjoy its glory and He shall be their King. G.

Capture of the Free Press.

Americans are proud of their liberties, and one chief among them is the *free press.* This, however, at present is endangered by the Bill which we published in the last week's issue of the MENNONITE (on page seven, last column). The effort of the lodge system to strangle a free press, as embodied in the bill in question, betrays an un-American purpose. Therefore we herewith kindly urge our readers to write to their Representatives of their Districts protesting against such a violation of the Bill of Rights as is involved in the proposed action. —The following is a copy of a letter which has recently been sent to several of our national officials:—

My Dear Sir:—

I have learned that there has been introduced into the House* by Mr. Gaines, of Tennessee, a bill, which if it become a law, will make it illegal to print the ritual or portion of the ritual of secret societies for transmission through the mails.

x x x

This bill proposes to make it unlawful for self sacrificing, public spirited men to expose these secret organiza-

*60th Congress 2d Session, H. R. 27928.

tions to the persons whom they seek to deceive and to defraud.

As a citizen believing with many others that secret societies obstruct the execution of the laws, and in words of Daniel Webster "are dangerous to the general cause of civil liberty and just government "I appeal to you as one of our national officials. I am opposed to secret societies as hostile to the home, the church, and the state. I believe them to be sources of personal, social and civil corruption. I am sorry that such organization should be chartered by our national or state government. It seems to me suicidal for government to charter organizations which are by constitution secret.

We therefore earnestly request you to use all your lawful powers to prevent the enaction of this conspiracy against a free press into national law.

Yours respectfully.

Correspondence.

FLATLAND Congregation, Pa., March 28.—To-day we had a very interesting service in our church, sort of a reopening service of the Sunday-school in connection with regular church services, by Rev. Harvey W. Shelly. He preached on: "Is thy heart right with God?" In behalf of the Sunday-school he emphasized five points, namely, Fidelity, Punctuality, Patience, Tact and Love. The superintendents reappointed all the officers of last year. They expect to have special exercises for Easter.

One of our number, Miss Ethel Landis, the 13-year-old daughter of Mr. and Mrs. Samuel H. Landis, died on March 8, and was buried March 12. So one by one they are gathered home.

Mrs. Samuel B. Thatcher is on the sick-list.

Resolutions Touching on War and Armament.

Rev. E. B. Sanford, Corresponding Secretary of the Federal Council of the Churches of Christ in America, forwards the following correspondence:—

New York, March 22, 1909.
My dear Friend:—

The Federal Council of the Churches of Christ in America at its recent meeting in Philadelphia, adopted a series of resolutions in connection with a report of International Relations brought in by a representative Committee, whose Chairman is Dean Henry Wade Rogers, LL. D. of Yale University.

The resolutions declare that war is evil and also affirm the opposition of the Council to increase armaments. These resolutions were sent to President Roosevelt by the Rev. Elias B. Sanford, D. D., the Corresponding Secretary of the Federal Council. Mr. J. C. O'Laughlin, the Assistant Secretary of the Department of State in acknowledging the resolutions which had been referred to the Department by Mr. Roosevelt, says:

"The Department is always glad to receive evidence of the increasing disposition of the people of the world to seek for and adopt means of extending the sway of peace and averting the arbitrament of war in the settlement of differences between governments."

The following are the resolutions adopted by the Council.

"Resolved, That the Federal Council of the Churches of Christ in America, assembled in the City of Philadelphia and representing more than fifteen million of communicants in the Evangelical Churches of America, makes the following declarations:

"1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

"2. It favors the creation of the International Court of Arbitral Justice proposed by the second Hague Conference, and hopes that the Government of the United Stotes will promote its establishment and that at the earliest possible day.

"3. It is opposed to increase of armaments and deplores the failure of the Hague Conference to come to an agreement upon this all important subject.

"4. It has learned with much satisfaction that the Government of the United States has recently entered into treaties of arbitration with some of the nations and and it trusts that without unnecessary delay other treaties of arbitration may be made with other States. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define." Very sincerely,

E. B. SANFORD.

The Gothenburg System Under Fire.

Recently, the Gothenburg system for control of the liquor traffic has been the subject of criticism from rather an unexpected quarter. Although started as an aid to temperance, for years it has been looked upon with scantiest favor by temperance reformers, and they have not hesitated to criticize its results most freely and most unfavorably. Now, Herr Arvid Ulrich, Burgomaster of Sater, a man who is neither a prohibitionist nor a teetotaler, comes out with the declaration that the institution has become simply a financial scheme for filling the municipal treasuries with the liquor revenues. He claims that the greed of gain which characterized the traffic when under private ownership has now taken possession of the administration of the Gothenburg system, and neither the claims of humanity nor the restrictions of the law have been enough to counteract it. He says that the system is to-day engendering disorder, confusion, depravity and lawlessness, and he has reached the conclusion that when the local administration becomes linked to the liquor traffic a very dangerous disposition to disregard the laws of the land is the natural outcome. Herr Oskar Eklund, formerly M. P. for Stockholm, gives similar testimony. He says that the Gothenburg bolags seem just as anxious to sell liquor as the ordinary publican would be, and they fight Sunday closing, early closing, and other restrictions just about as fiercely as did the private publicans. The only difference that he can see is that, as the bolags are usually controlled by men who are highly respected in the community, the influence they exert is worse than that of the system of private ownership. Mr. Joseph Malins, an English prohibitionist, declares that Gothenburg to-day is just as drunken as ever, and far more drunken than any British city. We do not undertake to explain these utterances; we simply give them to our readers to show what men on the ground are saying. As there seems to be a small section of the temperance party in Canada which looks somewhat longingly towards either state or municipal control of the traffic, it is well to keep our eyes open to what such ventures have meant elsewhere. It would be one thing to accept such a thing if it came without solicitation; but it would be altogether another thing to commit ourselves to such a scheme by asking for it. At present local option and prohibition are really our only wise goals.—Christian Guardian.

Why He Signed the Pledge.

"My reasons for taking the temperance pledge were partly general and partly special," said Dean Farrar.

1. "I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations have lived and flourished without it. I believe that the whole race of man had existed for centuries previous to its discovery.

2. "I was struck by the indisputable fact that in England 50,000 inhabitants of our prisons, accustomed to strong drink all their lives, and the majority of them brought into prison directly or indirectly by it, could be, and were, from the moment of their imprisonment, absolutely deprived of it, not only without loss, but with entire gain to their personal health.

3. "I derived from the recorded testimony of our most eminent physicians that the use of alcohol is a subtle and manifold source of disease, even to thousands who use it in quantities conveniently deemed moderate, also that all the young men, and the healthy, and all who eat well and sleep well do not require it, and all are better without it.

4. "Then the carefully drawn statistics of many insurance companies convinced me that total abstinence, so far from shortening life, distinctly and indisputably conducted to longevity.

5. "Then I accumulated proof that drink is so far from being requisite to physical strength and intellectual force that many of our greatest athletes, from the days of Samson onward, whose drink was only the crystal brook, have achieved without alcohol mightier feats than have been achieved with it.

6 "And besides all this, I know that the life of man always gains by abolishing needless expenses and avoiding artificial wants. Benjamin Franklin said a hundred years ago, 'Temperance puts wood on the fire, meat in the barrel, flour in the tub, money in ihe purse, credit in the country, clothes on the bairns, intelligence in the brain and spirit in the constitution.' "

—*Happy Home.*

Daniel in his youth had a correct idea of the true importance of things when his first resolve was not to be great or renowned in Babylon, but to keep himself from being defiled.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 11.—RISEN WITH CHRIST. Col. 3, 1—4. (Easter meeting).

QUESTIONS:

1. What is the important meaning of Christ's resurrection? 1 Cor. 15. 14. 17. 20; Acts 2, 32; 3, 15.

2. How are we raised together with Christ? Rom. 6, 3—5; Col. 2, 12b—13; Ephes. 2, 1. 5—6; 5, 30; 2 Tim. 2 11—12.

3. What is the consequence of being raised together with Christ? Col. 3, 1; 1 John 2, 15—17.

4. What are the things that are above? Col. 3, 2; Rom. 8, 5.

5. How did we die? Col. 3, 3; 2, 12a; Gal. 2, 19; 6, 14; 5, 24; 2 Cor. 5, 14—15.

6. How is Christ our life? Col. 3, 4a; Gal. 2, 20; Rom. 14, 7—9.

7. What is the consequence of Christ's living in us for the future? Col. 3, 4b; Rom. 8, 15—18.

MEDITATIONS:

Christianity without the faith in the resurrrection of Christ is not the Christianity of the Bible; for in the New Testament the resurrection of Christ is the central fact of the gospel, on which rests the faith in Jesus Christ as Paul says in the resurrection chapter 1 Cor. 15: "If Christ hath not been raised, then is our preaching vain, your faith also is vain; ye are yet in your sins." Again and again Peter assures the people of Israel and the rulers: "God hath raised up Jesus, whom ye slew, hanging Him on a tree." Without the resurrection of Christ the change in the character and attitude of the apostles is an impossibility.

But what does it profit us, that Christ was raised from the dead and liveth, as long as He does not live in us and we are raised together with Christ to a newness of life in the communion with God. For Christ being the head, we members of His body, we partake of His new life.

That we have such new life in us ought to be shown by our relation to the world. If before we found our aim in this world we now liye in the world, but are not of the world. Paul says to seek the things that are above, but how can we do that, when we are below here, have our work our business, our family here? Shall we despise the things, that are upon the earth and that God has given us to enjoy and to cherish? That can not be, but we must, when we thank God for the many blessings which He has given us upon the earth, never forget, that all these things are but for a season, even the best do not last. This world passeth away, therefore we must not set our minds on such things, but always remember that we are only sojourners and pilgrims here and that our home is above with our Heavenly Father and our beloved Saviour Jesus Christ. Whateyer makes us more fit for that home, brings us nearer to Jesus, we ought to seek, and let such thoughts govern us that will sanctify even the drudgery, the temptations and hardships of life.

Paul says "for ye died;" but we live and have lived ever since we are born, and yet there is a double life in us; one that seeks the things below, vain, sinful things, the other is the new life, which God giveth us in and through Jesus Christ. We die to the world as opposed to God, to sin as enmity to God. We die with Christ by faith in Him. He died for us that we by faith should die with Him. He lives again and we by faith shall liye with Him for God. This spiritual union is a mystery and foolishness to all who haye not experienced the life of Christ in them. Paul says of this new life in us: "I have been crucified with Christ and it is not longer I that liye, but Christ liveth in me; and that life which I now liye in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me."

When in Christ Jesus we recognize the love of God, who gave His only begotten Son for our sins, that He as the Lamb of God might bear the sins of the world, then we in return love God, His love finding an echo in our hearts and by faith we accept Christ as our substitute, who bore our sins and suffered for us the death on the cross. This love of God is shed into our hearts by Christ living through the Spirit in us, forming a new life for God and His glory.

But when Christ through faith has become our head and we His members, His spiritual body, when we leave this world we are united with Him in still closer union and are glorified there as we are sanctified here. But while our sanctification here is only gradual and not without hindrance and hampering from sin and weakness, our glorification will be unhindered, we becoming partakers of Christ's glory, so that body, soul and spirit are glorified through Him, the body being resurrected in incorruption, in glory, in power, a spiritual body, heavenly.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for April 11.

SUBJECT: Peter Delivered from Prison. Acts 12:1—11.

GOLDEN TEXT:—The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34, 7.

About the same time that Peter by his divinely directed mission to Cornelius in Cæsarea formally opened the door of the Gospel to the Gentiles, certain disciples, natives of Cyprus and Cyrene, coming to Antioch departed from the rule thus far observed by the scattered believers

and preached the Gospel not only to Jews but also to the Greeks, winning a great number of these to the faith of the Lord Jesus (ch. 11:19—21). The church at Jerusalem heard of this, and having received Peter's unanswerable explanation of his breaking over the barrier of Jewish exclusiveness, they sent Barnabas to Antioch to look into the reported work there. He was "a good man and full of the Holy Spirit and of faith," and his words of joyful approval and encouragement gave a new impetus to the good work, so that many were added unto the Lord. He also went and brought Saul back from his long stay in Tarsus whither he had fled from Jerusalem, and together they worked at Antioch a whole year. There the term Christian was first applied to the believers, and from there emanated the first systematic effort for the relief of suffering brethren. Saul and Barnabas served as a committee to bring this brotherly assistance to Jerusalem. From there also shortly after, the Holy Spirit torough the church sent forth these same two men as the first ordained foreign missionaries (ch. 13: 1—3.).

While things were thus progressing at the new centre of the church's activities in Antioch, the church at Jerusalem was undergoing severe trials. Besides the suffering caused by the famine, the pressure of which seems to have fallen heaviest upon that original community of believers, the red hand of persecution was again lifted against them. This time it was the hand of Herod the king, who thought this a good way to curry favor with the leaders of the Jews. Possessed of the same haughty, cruel spirit as his grandfather, Herod the Great, he made no scruples of shedding innocent blood in order to gain his selfish ends. He laid his violent hands upon the prominent men in the church and consigned them to death without even the semblance of a trial. His summary order to put to death the prison-keepers gives evidence of the same wanton disregard for the lives of men. The judgment of God brought his miserably mischievous career to an early ignominious end (vs. 20—23).

James, one of the sons of Zebedee, who with his brother John, and with Peter composed the inner circle among the disciples during the earthly ministry of Jesus (Mark 5:37; Matt. 17:1; 26: 37), is mentioned here for the first time in the Acts. Nevertheless this brief mention gives evidence of his prominence in the affairs of the church, he being singled out by Herod as one whose death would be especially pleasing to the Jews. Compared with the lengthy account of Stephen's death, the brevity of this reference to James's martyrdom is especially remarkable. On this point Wordsworth says: "It was no part of Luke's plan to write a martyrology. His work is the book of their acts in life, not of their sufferings by death. Having described one martyrdom, that of Stephen, he leaves his readers to infer that the same Spirit who encouraged and animated the first martyr in his death, was with the whole of the noble army of martyrs who followed him on the road of suffering to glory."

Peter was the next one to be taken. The first stroke had hit the mark at which Herod aimed —it pleased the Jews (v. 3). Not to spoil the effect of his game in this second instance, Herod thought best to stay Peter's execution till after the Passover week. In fact thus he would heighten the effect by showing respect for the sanctity of this feast, which must not be defiled with an execution. But to make sure of his victim he had him, as he thought, securely guarded against escape from prison.

However, prisons no matter how formidable in their strength, and human precautions ever so carefully made, are as nothing when God sees fit to intervene. and God did see fit to stay Herod's hand in this case. In His infinite wisdom He saw how the cause could best be served by permitting the martyrdom of James, and that beloved apostle who had enjoyed the most intimate confidence of his serving and suffering Master, could lose nothing but rather gain by being received into his Master's presence in Paradise. But for Peter the time for unharnessing had not come. Therefore the quiet though miraculous setting at nought of Herod's plans, delivering the apostle out of his power.

The church had a share in this deliverance, being moved to earnest prayer in Peter's behalf. That they prayed in faith the statement of v. 5 leaves us no room to doubt. But vs. 15 and 16 show that God's miraculous answer to their prayer so far surpassed their thought that it seemed at first too good to accept.

The various steps in the procedure of bringing the apostle out are full of instruction. The entering of the angel brought light into the dark prison, but only God's seryant and not the enemies profited by it.

Peter had to be aroused from sleepshowing that he had not been worrying. God's people should never worry, knowing that all things are in His hand and that he is able to make these "all things" work together for their good.

There was no delaying but also no unseemly haste. Peter could take time even to bind on his sandals. The presence of the enemy need not fluster anyone who is moving at the Lord's direction. "Thou preparest a table before me in presence of mine enemies" (Ps. 23:5).

Peter did not fully realize what the Lord was doing for him till he was out and the angel was gone. When the angel ministries of this earthly life are all past and we shall look back upon them from a state of perfect and final deliverance, then we shall realize as we can not now what great things the Lord has done for us.

The Teacher Who Teaches.

"The teacher who teaches is a teacher and a learner seven days in the week; studies his pupils as diligently as he studies his lessons; knows that geography is the eye of history, and teaches accordingly; knows that no two lessons or no two pupils can be taught exactly alike, and governs himself accordingly; knows the difference between asking questions and teaching by asking questions; does not ask the questions in the quarterly, but has a question factory of his own; knows the power of apt, telling illustrations and uses them accordingly; teaches with such skill and tact that the lesson will apply itself, and then backs up his teaching by his living."—Kentucky Sunday-School Reporter.

Marriages.

HEYL—GALUSHA.—In Philadelphia, Pa., on March 20, 1909, by Rev. N. B. Grubb, Mr. Earl Godfrey Heyl, of Germantown, Pa., to Miss Elizabeth Galusha, or Philadelphia.

Deaths.

GEHMAN.—On March 20th, 1909, in Souderton, Pa., Amelia nee Bergey, wife of Ulysses S. Gehman, agcd 38 years, 5 months and 11 days. Services in Zion Mennonite church on the 25th, by her pastor A. M. Fretz assisted by Rev. B. F. Luckenbill. Interment in the Hillside cemetery.

HERBER.—On March 24, 1909, in Souderton, Pa., Ella H. nee Fellman, wife of Frank Herber aged 41 years, 5 months and 10 days. Interment on the 27th in Hillside cemetery, services in Zion Mennonite church by Revs. W. S. Rohrer and A. M. Fretz.

LEATHERMAN.—On March 3, 1909, near Plumsteadville, Pa., of the infirmities due to old age, Elizabeth Leatherman, aged 96 years and 3 months. The deceased was a member of the Deep Run church. Interment was made on the 8th at Deep Run, where services were conducted by the pastor A. M. Fretz assisted by Rev. W. S. Gottshall.

LAUDENSLAGER.—On March 7, 1909, in Souderton, Pa., Minerva S. nee Lukens, wife of Milton K. Laudenslager, aged 37 years, 10 months and 27 days. Interment on the 13th at Indian Creek Reformed church where services were held by her pastor, B. F. Luckenbill, assisted by Rev. A. M. Fretz.

FULMER.—On March 17, 1909, near Silverdale, Pa, Elmer K., child of William H. and Emma Jane Fulmer, aged 9 months and 13 days Interment on the 20th at Keller's church. Services by A. M. Fretz assisted by Rev. Weaver.

FREY.—In Philadelphia, Penn., on March 17, 1909, Milton Frey, aged 47 years, 5 months and 22 days. Funeral services were conducted by N. B. Grubb on the 20th. Interment was made in Northwood cemetery.

HOLLINGSWORTH.—In Philadelphia, Pa., on March 19, 1909, Cornelia, widow of the late Thomas Hollingsworth, aged, 59 years, 7 months and 15 days. Funeral services by N. B. Grubb on the 23. Interment in Hillside cemetery.

KULP.—On March 19, 1909, in Philadelphia, Kenneth, infant son of Irwin D. and Laura Kulp, aged 5 months and 18 days. Funeral services on the 23, by N. B Grubb, assisted by Silas M. Grubb. Interment in Northwood cemetery.

RAPP.—In Philadelphia, Pa., on March 20, 1909, at the home of his daughter, Jacob F. Rapp, aged 79 years, 1 month and 3 days. Funeral services by N. B. Grubb on the 23. Interment in Westminster cemetery.

PUHL.—In Philadelphia, Pa., at the home of her daughter, on March 24, 1909, Catharine (nee Borneman) widow of the late James Puhl, aged 74 years, 10 months and 10 days. Funeral services on the 27th, by N. B. Grubb. The next day her remains were taken to Schwenksville, Pa., her former home, where interment was made in the Schwenksville cemetery.

KREHBIEL.—On March 23, 1909, at Harris Hill, Erie Co., N. Y., Sarah, beloved wife of Dr. John Krehbiel, aged 62 years. The services were conducted by Jacob Krehbiel assisted by J. Smith. The interment was made at the Harris Hill cemetery on the 25th.

MCDOWELL.—On March 22, 1909, Emma Befsnyder McDowell, aged 48 years, 11 months and 19 days. She was born in Wayne Co., Ohio, and came to Elkhart Co., Ind., with her parents in 1868, where she resided till her death. Her husband and two children preceded her. She leaves surviving her 2 children, 1 sister and 4 brothers and many friends to mourn their loss. She was a consistent member in the Silver Street Mennonite church, where she will be greatly missed. She was a kind and devoted mother, loved and respected by her neighbors. She bore her afflictions with patience and seemed to realize in the early part of her sickness that she would soon leave her home and loved ones on earth for the better home beyond to be reunited with loved ones there. Funeral services were held on March 26th from the Silver Street church conducted by her pastor M. A. Niswander.

News of the Week.

Domestic.

Lake Shore Train Broke All Records.

CHICAGO, March 28.—Frank L. Vanderlip, president of the National City bank, of New York, broke all American railroad records, according to a statement made by the New York Central officials to-day, in an effort to reach the bedside of his dying mother here, but lost the race with death by exactly twenty-eight minutes. Mr. Vanderlip in a special train, covered the distance from New York to Englewood, a suburb of this city, in fifteen hours and five minutes and when he leaped madly from the train he was met with the announcement that his mother had died at 2:30.

Mr. Vanderlip's train was given the right of way over everything on the line. The road officials expected to cover the distance in eighteen hours, but such a performance as was accomplished was beyond their wildest dreams. The special left New York at midnight and the race with death was on. The run from New York to Buffalo, 440 miles, was covered in 399 minutes. The entire trip of 956 miles was covered in 905 minutes, averaging over a mile a minute.

Engineer's Heart Broken.

WILMINGTON, Del., March 27.—William M. Ford, engineer of the Pennsylvania railroad, who was retired six months ago, is dying of a broken heart at Chester, Penn., because he no longer can run his favorite locomotive.

It was announced that when he hears the whistle of an engine he invariably raises himself in bed and says:

"If I only had her back I would get well quick. She was a good machine and was all my own."

The physicians say a return of Ford to the railroad service is the only cure. This is impossible, however, because of his age.

Great Movement to Win Men to Christ.

CHICAGO, March 27.—An unprecedented evangelistic movement has begun in this city, "To win men to Christ" is the watchword of this movement. One entire page in today's Chicago Tribune is devoted to advertising evangelistic services which will be held to-morrow in nearly every Protestant church in Chicago —Methodist, Presbyterian, Baptist, Congregational, Disciples of Christ, United Presbyterian, Independent, United Evangelical, German Methodist, English and Swedish Lutheran, German Baptist. Reformed Presbyterian and the Evangelical Free church. Not only will every part of Chicago be in this movement but a majority of the suburban churches.

This comprehensive movement has been arranged by the Laymen's Evangelical Council of Chicago, and will be pushed not only with zeal but with practical and discriminating judgment.

THE RALLYING CRY.

"Whosoever shall call upon the name of the Lord shall be saved," the rallying cry of this great organization of laymen, is the striking line that extends across the page at the top of this unique advertisement. It is a "get together" movement, exemplified in those words of the advertisement given in big body type that even the wayfaring man can not fail to read:

"That which all Christian churches hold in common is so far in excess of that which separates them that the Kingdom of God can not advance upon the preaching of differences, but only upon the preaching of that which is held in common."

Another long list comprising many denominations, is given of churches that purpose continuing these services for a longer or shorter period.

On Warpath in Oklahoma.

OKLAHOMA CITY, Okla., March 28.—Five companies of Oklahoma militia are marching to-night against Crazy Snake's band of Creek Indians, half-breeds and negroes, entrenched in the Hickory hills, seven miles from Henrietta. A bloody battle was regarded inevitable, as the heavily armed troops set out to capture or exterminate the murderous band which since Thursday has caused the death of six men, the wounding of many others and brought about a condition of terror in Henrietta, Pierce and all the surrounding country.

Crazy Snake's men number about 200, all armed with modern rifles and plentifully supplied with ammunition. They had been preparing for this for two months, their final stand against lawful authority. They defiantly sent out word to-day that they would fight to the death.

HENRIETTA, Okla., March 28 — When the state troops reached Crazy Snake's camp at 9 o'clock to-night they found it deserted and every tepee, hut and tent in flames. The Indians had fled to a stronger position to the north, where a battle likely will be fought early to-morrow morning.

CRAZY SNAKE STILL AT LARGE.

OKLAHOMA CITY, March 30.—The Seminole Indian Freedmen have risen in the vicinity of Wolf, fourteen miles west of the divide, between the Salt and Little rivers.

HICKORY GROUNDS, Okla., March 30.—Crazy Snake, leader of the uprising of his clan of negroes, half-breeds and Indians of the Creek nation, is reported still at large to-night, although it is believed that his capture cannot be delayed much longer.

He is likened by those who know him to Sitting Bull in point of intelligence and determination, and upon his death or apprehension the outcome of the present disturbance rests.

One hundred men of the First regiment, Oklahoma national guard, and posses of deputy sheriffs are scouring the hills and river bottoms for scores of miles in every direction.

Fight on Prohibition.

MEMPHIS, Tenn., March 30.—Famous lawyers will make the fight for the liquor and brewery interests against the State-wide prohibition law recently passed over the Governor's veto by the Legislature of Tennessee. Six men will conduct the case, among whom are ex-Governor Black, of New York; John G. Carlisle, formerly Secretary of the Treasury in Cleveland's Cabinet; Luke E Wright, recently Secretary of War; ex-Senator Lindsay, of Kentucky, and possibly ex-Senator Turley, of Tennessee. These gentlemen are to be associated with one of the leading lawyers of Tennessee and the South, John J. Vertress, who will be chief counsel.

Attorney Vertress is now making a careful investigation of the bill prohibiting the manufacture and sale of liquor in this State. With those associated with him, he believes the act unconstitutional, and they will take the fight into the highest court in the United States if necessary.

The two houses have passed another bill prohibiting clubs from keeping intoxicating beverages on their premises, even to give away the minimum penalty being a $500 fine. The clubmen will now join forces and funds with the others.

"DRYS" SCORE ONE IN MISSOURI.

JEFFERSON CITY, Mo., March 30.—The advocates of the State-wide prohibition won a point to-day when the lower house of the Missouri General Assembly instructed its committee on constitutional amendments to report a prohibition amendment.

Collision Kills Three.

PITTSBURG, March 27.—Three persons were killed, two probably fatally hurt and fifteen others sustained injuries that necessitated their removal to their homes late this afternoon in a collision between two electric cars on the Pittsburg & Butler street railway near Bryant station, this county.

Eight Men Killed and Twenty Badly Hurt.

CHILLICOTHE, O., March 30.—A terrific explosion occurred on the Norfolk & Western railroad, near here, early to-day in which eight workmen were killed and twenty or more were injured.

Four hundred pounds of dynamite were laid around a camp fire to thaw out and the men were sitting around the fire. A few minutes before the explosion foreman George Davis came to the fire and told the men to be careful of the dynamite, as it was caped and was liable to explode.

The men after this warning began to spread out the dynamite. Davis had hardly reached a point of fifty yards from the fire when the explosion occured, and he was thrown twenty feet in the air. The whole country side was aroused by the explosion. A relief train was sent from this city to the scene of the accident with doctors and the injured were brought to the hospital in this city.

Three More Indiana Counties Dry.

INDIANAPOLIS, Ind., March 30.—Three Indiana counties—Bartholemew, Vermillion and Jennings—voted "dry" in county option elections to-day making the total of counties from which the saloons have been ousted under the option law forty-one.

Roosevelt Goes Ashore.

HORTA, Fayal, Azores, March 29.—The steamer Hamburg, with Theodore Roosevelt and the members of his party on board, put in here to-day to leave the mails. The stay in port was a short one only.

Hunyaks Exiled After a Battle.

JASONVILLE, Ind., March 30.—After a battle at a barricaded house last night between Hungarians and American miners, employed at the old Bogle colliery, in which eleven persons were wounded, the Hunyaks were driven ont of the town to-day, and warned never to return. They took their wives, children and household effects and are now scattered, seeking more peaceful abiding places.

The battle last night followed a mass meeting of the American miners of the Jasonville field held in the Jasonville opera-house at 5 o'clock in the evening. Ahout 400 were present. The thirty American miners who were employed in the Bogle mine laid their case before the meeting and it was practically unanimously decided that the Hunyaks should be served with notice to get ont of the mine and the town by daylight.

The exodus of foreigners ended a reign of terror, for such was the real situation that has existed in the Bogle mining camp for several days. This reign of terror officers of the mining camp say, is a prize exhibit of what whisky will do.

Foreign.

Castro Alive Menace to Peace.

LONDON, March 28.—Cipriano Castro's theatricalism, though ignored by the French government, promises, in the opinion of European publicists, to furnish perplexing problems for the Washington administration unless the Caracas authorities act with unexpected energy against the returning "Black Eagle of the Andes." Paris journals hope President Taft will not neglect any step calculated to prevent a return to the old disorderly regime which flouted the United States and Europe insolently and helped to beggar an oppressed people.

"Now that Mr. Root has been instrumental in getting Castro out of the dictatorship Mr. Knox should see to it that he is kept out, and the followers of Gomez may not be able to defeat the renascence of Castro unless they have assistance from outside," says a writer, impressed by the "courageous Venezuelan's latest pronouncement."

Castro has met with some success in Germany in his efforts to interest financiers in Venezuelan projects, though the support he desires is dependent upon his ability to convince the people of Venezuela that the movement by which he was deposed was treason greater than any charged against him.

That he is to be reckoned with still is assumed in Berlin and Paris. According to a Berlin paper his enormous mail has contained "assurances entirely satisfactory to him" that a powerful band of partisans eagerly awaits an opportunity to rally to his standard as soon as he can set it up again in South America.

"With health restored and his swarthy Andean tribesman in readiness to follow him," says a London reviewer, "Castro is far from being a negligible factor."

Disgrace for Russia.

BELGRADE, March 28. — Crown Prince George's renunciation of his right of succession to the throne was read at the national assembly to-day, together with the letter from King Peter, accepting the renunciation and declaring Prince Alexander, his second son, heir to the throne. Both communications were approved. The proceedings lasted only a few minutes.

After yesterday's cabinet meeting, at which the king accepted the crown prince's renunciation and the cabinet approved, Prince George went straight to Prince Alexander. The meeting between the brothers was most affectionate, Prince George wishing his younger brother better luck than he had.

The Servian newspapers acknowledge that Servia has failed in her contentions against the action of Austria Hungary and accuse Kiswolski, the Russian foreign minister, of treachery. They declare that the action of Russia in acknowledging the annexation of Bosnia and Herzegovina by Austria is not only a misfortune for Servia but an everlasting disgrace for mighty Russia.

By my tasks of every day,
By the little words I say,
My allegiance I proclaim—
My allegiance to a Name—
Prove my right His cross to wear,
Cross and name of Christ to bear.
—George Klingle.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, APRIL 8, 1909. No. 14.

Easter.

BY MARGARET E SANGSTER.

In the innermost circle of heaven,
Close to the great white throne,
In the hush of the heart of thunders
Where sitteth Jehovah alone,
The chief of the sons of the morning,
The mightest angel of all,
Heard from the far earth-borders
The sound of a clarion call.

Straight through the hosts of the seraphs,
Leaning on harps of flame,
Swift with the speed of the sunrise,
To the sorrowful earth He came;
To the earth that was rent with the anguish
And the stress of her bitter loss,
When the face of the day was hidden
In the darkness of the Cross.

In the flush of the early dawning,
He rolled the stone away,
The stone that had made a prison
Of the tomb where the Savior lay;
And through the open portal,
Victorious in the strife,
With death forever vanquished,
Stepped forth the Lord of life.

The hand the nails had riven
Held the keys of death and hell;
Henceforward all the ransomed
In the house of life shall dwell,
In the home of all the kindred,
On the heights beyond the stars,
In the place of many mansions,
Where Life the doors unbars.

When they brought their balm and spices,
Their eyes with weeping dim,
The faithful band of mourners
Beheld no trace of Him,
Save but the robes discarded,
The grave clothes and the bed,
And the waiting angel told them,
"He is risen, as He said."

Then in the garden pathway,
Amid the lilies tall,
Turned Mary Magdalene
And saw Him, first of all;
And then to His disciples,
Affrighted there and pale,
Like the accolade of heaven,
Came the Master's glad "All hail."

And this is the meaning of Easter,
The meaning for you and me,
That one are earth and heaven
In the tenderest ministry.
It was our Christ triumphant
Who left the tomb that day,
And from all our tombs His angel
Shall roll the stone away.

—Congregationalist.

Items of News and Comment.

Belief in the Resurrection is vital to the faith and service of the Christian.

To the Christian the Resurrection is joy, blessing and encouragement, but to the unbeliever it is terror, judgment and doom.

The Bill (H. R. 27928), to which we referred in the last two issues of this paper, is reported "dead".

A chorus of about forty voices is preparing to sing the beautiful Easter cantata, entitled The Conquering King, by E. S. Lorenz and Ira B. Wilson, in the church at Bally, Pa., on Easter Sunday evening.

Dr. Chapman, Mr. Alexander and party bound for Australia and the Orient intended to depart from Vancouver on March 26, for their world-wide revival tour.

Spring conferences. The annual Pacific district conference will convene at Menno, Wash., on June 13, 1909. That of the Northern district will be held at Henderson, Nebr.

A very acceptable birthday remembrance came to A. S. Shelly from the members of his congregations and attendants upon his services, in the shape of a purse designed to cover the cost of a horse which they knew he wanted to purchase, in order to give his old horse, which he had been driving for nearly ten years, a needed release from duty on the road.

Bro. Abraham Oberholtzer, who has been an active lay worker in the First Mennonite church in Philadelphia, is at present conducting regular services for the members at Pottstown. He supplies this post under the direction of the Home Mission Committee of the Eastern Conference. He recently moved to Hamburg, Pa., where he works during the week as bookkeeper for a manufacturing firm.

An addition has been built to the main building at the Home for the Aged at Frederick, Pa., at a cost of over $1700 including the furnishings of this part and changes made necessary in the main building. Among the conveniences supplied by this addition are—a larger dining room, a larger and better arranged kitchen, a bath room, inside toilets, with a water tank on the roof and a gasoline engine for pumping water into the same.

The choir of the First Mennonite church of Philadelphia gave a Gospel song service in the Eastern State Penitentiary, on April 4.

The spring communion services in the congregations of which A. S. Shelly is the pastor will be held as follows: At Bally on Sunday, May 9, and in Boyertown on May 16.

Bro. William M. Gehman, Sunday-school Field secretary of the Eastern District Conference, visited the Sunday-schools of the First and the Second church and assisted in the regular service of the First church.

Elder S. F. Sprunger, of Berne, Ind., was called by telegram to Pandora, Ohio, to conduct funeral services on Thursday, Apr. 8. Bro. Sprunger will stay there to fill the pulpit of the Grace Mennonite church on Good Friday and on Easter Sunday.

The Berne congregation expects two good programs on Easter Sunday. In the morning the Sunday-school will render a program pertaining to the special occasion of Easter, and in the evening the choir will give a song service, consisting of a good selection of German Easter songs.

The widow of Minister Abr. Gottschall died at her home in Boyertown, Pa., where she lived in the same house with her son Frank Gottschall. She left a comforting testimony of a triumphant faith in Christ her Savior. Her remains were laid to rest in the cemetery at Bally, on Saturday, March 20.

Revival Methods.

The American Friend, published at Philadelphia as the organ of the Quaker Churches, says *The Gospel Herald*, has collected reports from pastors of more than a dozen denominations in its own city regarding the ingathering obtained for their respective churches from the revival movement conducted there the past spring by the noted Evangelist Doctor Chapman and his associates. The reports are, it must be confessed, disappointing in the proportion of actual additions to the churches as compared with the number of signed cards referred to the pastors. Cards were distributed in the audience, to be signed by those who were willing to accept Christ and they were also asked to mention their church preference, giving the name of the minister with whose congregation they meant to unite. Two ministers who received a dozen cards apiece got no members at all from that number; all the signers appeared indifferent to church membership when interviewed. A church receiving six cards likewise got no additions; another receiving the same number of cards got no additions; another receiving four got one; a third from five cards had no accessions; in a fourth instance one member was secured out of three card signers. These reports were typical of the majority. Some congregations, however, were blessed with much larger additions. The best of all reporting was the preferred church of one hundred and forty signers, and of this number it took into membership eighty: but of these eighty only three were outsiders; the remainder were all members of its own Bible school. The best proportionate outcome of the campaign was in a church which welcomed to membership thirty-one candidates out of forty signers referred to it; but twenty-six of these had been previously identified with the congregation in its auxiliary societies and schools. In a word this study goes entirely to confirm the impression that great evangelistic campaigns are chiefly resultful in drawing to a definite decision persons—mainly young people—who have long been under strong church influence; but they do not usually affect in any profound way the unchurched population. It behooves the church to speak humbly of its evangelism while so vast an area of its manifest obligation to the world remains practically untouched.

In the matter of temptation the Christian should make up his mind that victory is his privilege and his right; God wants him to conquer, and God will help him conquer; if he will but do his part and play the man his success is assured.

The Reduction of Armaments.

A. L. GILLIOM.

Mankind, in all its stages of development, has been called upon to solve complex problems of vital interest. In our present era of noble-awakening to new senses of duty, the nations must meet a problematic question of universal importance the question of armaments.

This military problem is at present the greatest obstacle confronting the advocates of international friendship and co-operation. The leading questions upon which it must be decided are, first, Should nations reduce their armaments; and second, What ought the reduction be? On both of these questions some concessions have already been gained. The question of armaments is now, partly at least, receiving treatment from the point of view of existing modern conditions, in the relation of nations, instead of from the conditions past or rapidly passing away. The action of our congress, in restraining the naval program of the administration is nothing less than the actual beginning of an attempt to arrest the growth and rivalry of our naval armaments. England is ready for an arrest and has actually begun the reduction of her annual output of armaments. Russia and Japan have checked the growth of their navies. France is watching closely what is being done at Washington and will respond quickly to our lead. But much remains to be done. An arrest in growth is not a reduction of armaments. To enable us to decide on both of these great questions with firm and precise judgment, let us briefly consider the matter of our armaments and the present status of international relations.

Early in the history of the human race, as families branched off and developed into tribes, tribes into peoples, and peoples into nations, thus the feeling of brotherhood, which first existed, gradually gave way to a harsher feeling. Through this process of separation and estrangement grave misunderstandings, suspicion, fear and hatred filled the minds of men. As a result of this spirit means of protection, vindication and conquest were invented and employed. As civilization progressed these were made more numerous and effective. The first, the club and stones supplemented by the sling, the spear, the battle-axe, the bow and arrow and the sword gave way to more destructive weapons. The minds of inventors have incessantly been tortured in the hope of wringing from their genius some new death-dealing instrument. Until to-day with the rapidly growing supply of magazine guns, rapid-fire guns, dynamite guns, torpedo boats and monstrous "Dreadnoughts" manned by the most skillful and able men, it seems as though nations were actually preparing to wreak destruction upon one another by the most wholesale and inhuman methods.

Militarism in its present form is oppressing the people of the world with an ever increasing, self-imposed burden, which, if not lessened, must of necessity become disastrous to its supporters. So great has this evil become that nations are expending the greater part of their annual revenues for its support and the overhanging debts incurred by it in the past. And only a minor per cent. of these revenues are expended for the essential affairs of nations. Internal improvements are made to suffer greatly. Nations are equipping their machines of destruction and self-destruction in efficiency and number and are neglecting the welfare of their constituents. Russia in a recent famine snatched the bread from the mouths of starving millions in order to buy more guns and build more battleships. So mad is this military craze that the worth of a rifle, as it were, has become greater than the worth of a citizen. At the sweat of our brows we earn the capital invested in these murderous weapons used for the slaying of our brothers. Our indignation rises—Militarism exorbitant! Barbarism infamous!

Let us now briefly consider the present as viewed in the light of the past. You have already been shown how the human race lost the feeling of friendliness and assumed that of enmity. In the ancient historic records, down through the mediaeval and even in our modern history we find nations everywhere, hating, fighting and plundering each other. However, this spirit of brutality has not literally domineered over mankind at all times or in all regions. Family connections and affections have always tended to restore, within certain limits, the sense of brotherhood and oneness. A yet closer bond drew nations together when about twenty centuries ago humanity experienced one of the most important epochs in its existence—the heralding of the Prince of Peace, whose mission it was to restore that lost brotherhood. Since then the tendency of the lost treasure to find its way back, has been manifested not only within individual states and kingdoms, but also universally among the nations at large. Slowly but inevitably it has been working its way into the hearts of men, until to-day there is an appreciable degree of concord existing among the people of the world.

In view of these modern conditions the growing solidarity of mankind and the inevitable triumph of Christ's teaching, we become stimulated to new modes of thinking and action. We question the expediency of maintaining so great a supply of armaments. The arguments of the military advocates appear fallacious to the better thinking class. Let us briefly point to the fallacies of their fundamental arguments.

First, we must have armaments to secure justice with other nations. Justice implies the exercise of judgment. War not only supercedes judgment, but delivers the pending question to superiority of force, or to chance. The utter ineffectuality of war in promoting justice appears in the great conflicts of the world. To illustrate this, allow me to refer you to our last war with England where the professed object was to obtain a renunciation of England's claim to impress our seamen. After three years of useless war our government appointed commissioners to treat for peace with these instructions "Your first duty will be to conclude a peace with Great Britain and you are authorized to do so in case you are able to obtain a satisfactory stipulation against impressment, one that shall secure under our flag protection to the crew. If this encroachment of Great Britian is not provided against, the United States have appealed to arms in vain. Afterwards, finding that there was small chance for obtaining such a stipulation and forseeing the evils which further war would accumulate, the national government directed negotiations in concluding a treaty to "omit any stipulation on the subject of impressment." These instructions were carried out and peace restored. But the treaty contained no allusion to impressment. Thus by confession of our government:- "The United States had appealed to arms *in vain*." Superiority of force *cannot* settle any right. We have passed the day when men believed that "might was right."

Another favorite argument of military devotees is that a nation is not safe unless it goes armed. This argument is very evidently based upon past conditions. In the present day just exactly the opposite is true. Weak nations are strong because of their weakness. Russia has no navy. Is she at the mercy of anybody? When she had a navy she was at the mercy of Japan. Now that she has no navy she is at the mercy of nobody. Why do nations not pounce down upon her? They dare not do it. The Power that imposes on a weak nation is made the contempt of the world. Public opinion has become a mightier force than all the armaments of the world combined. For nations to seek safety by increasing their armaments is simply worth provoking. This implies the enlargement of each nation's armaments beyond the magnitude of all the others combined; which is an utter impossibility. All the protection a nation needs in the twentieth century is a just and friendly disposition in her statesmen and rulers and a national decorum.

Although armaments fail in their professed purpose, there is yet another and a greater reason why they should be reduced. The nations have found a means for accomplishing the object in which armaments failed throughout their history—the arbitration method. The merits and practicability of this method which nations use in settling their differences need no longer be pleaded.

The Hague Court of Arbitration, yet in its infancy, has already settled over two hundred and sixty disputes, ranging from merely the involved damages and claims of a few thousand dollars to those more serious controversies touching upon national pride and honor. Wherever it has been employed it has succeeded in accomplishing a permanent decision with the expenditure of a comparatively insignificant amount of money while armaments failed in expending millions. Thus, from the standpoint of economics and feasibility alone it would be the limit of absurdity to abide with the old and futile method.

But it is not so much a question of economics and feasibility as it is a question of progress and peace. Up to more recent years people, chiefly through tradition, believed war a good medium for maintaining the proper relations between nations. Very naturally they abandon the notion with some reluctance. They have not yet fully learned the practicability of the new method.—Mankind never loses any good thing till it finds a better and then the loss becomes a gain. No step backward is the rule of human history. And yet we are foolishly adhering to the old as though the new, which has proven itself far better, were but a farce. The future rises before us. Shall we now call a halt to progress or shall we go on in our development? We appeal to reason. On the one hand we see suspicion, fear, agony and strife and on the other justice, harmony, love and peace. Our virtues rise within us—Away with these base and cruel arms! Let *Peace* and *Progress* reign!

We now come to our second question—what ought the reduction be? We must again appeal to reason for prudence in accomplishing our purpose. Armaments gradual of growth must go through a gradual process of reduction. There is no short cut road to disarmament. The sources which are giving vitalization to militarism must be eliminated. First of these to be dealt with comes the spirit of military rivalry. The action taken by many nations in arresting their annual output of new armaments shows that this spirit is already well under investigation. At the last Peace Conference, held at The Hague, a proposition to the effect that nations limit their armaments through international agreement was lost only by the objection of a single nation represented. Limitations, then, apparently the demand of existing conditions must be the first step in the reduction process.

But limitations are only a stop in growth and not an actual reduction of the principal. The sources favoring a limited armament must be removed. In our aspiration for a universal peace, we hope for a perfect peace, and not for the mere state of brutal lethargy. Armaments reserved as a means of protection designate the presence of suspicion, fear and distrust. As a result of this feelings, nations are yet unwilling to submit questions of vital interest and national honor to The Hague Court of Arbitration. So long as these questions are not referred to the new method, disarmament is impossible.

The nations must yet be taught that honor cannot be promoted by appealing to brute force. Honor is at stake only when justice and beneficence wane. We have seen that justice is in no respect attainable in war. Beneficence, from its very meaning, does not allow the employment of cruelty and hatred, which war cannot help but create. Can then true honor be promoted when justice and beneficence are *not?* Nations must yet learn the absurdity of giving over their vital questions to superiority of force or to chance, in preference to judgment.

This change of attitude can only be effected by the substitution of the present feeling of estrangement and distrust with the feeling of brotherhood and confidence. The nations will reduce their armaments as confidence in each other increases. The practicability of reducing armaments must in every instance be determined by the spirit of the time. Great forces are gradually creating a common feeling among the peoples of the world, which in time will bring about disarmament. But much can yet be done in hastening on this great work. With the feeling of brotherhood comes a common sentiment of abhorrence to armaments. This common sentiment is the greatest power in the hands of the people to bring about the desired change. There is at present a universal sentiment in favor of reduction, far greater than is generally held. But people are hesitating to make their wants known—they are not aware of the unlimited power they possess. People have ever been following leaders blindly through all ages. The few make a great noise while the millions remain silent, until the millions believe themselves the few and the few the multitude. Nations are but aggregates of individuals and leaders never act consciously against the sentiment of the masses. We the people must lift our voices in *protest* against the evil and reduction *will* follow the demand.

Recent years have shown the great influence of public opinion in our quest for peace. To-day we stand on a pinnacle of achievements which but several years ago seemed the vision of dreamers. Yet a while and we shall stand on a still higher plain of world federation. This old world stage shall be the scene of a new drama. The nations will be the actors armed with the noble virtues of patience, forgiveness, forbearance and love. We then shall hear no more the roar of cannon, the loud battle cries and the sad moans of dying millions on the gory fields of strife. And then, in honor of the triumphant Christ, all mankind shall lift its voice in one harmonious chord and sound the new and noble watchward—*Peace, Universal and Perpetual Peace.*

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Home Circle.

As Good as His Bond.

I remember that a good many years ago, when I was a boy, my father, who was a stone mason, did some work for a man named John Haws. When the work was completed, John Haws said he would pay for it on a certain day. It was late in the fall when work was done, and when the day came on which Mr. Haws had said that he would pay for it, a fearful storm of sleet and snow and wind raged from morning until night. We lived nine miles from Haws' home, and the road was a very bad one even in good weather. I remember that father said at the breakfast table:

"Well, guess that we shall not see anything of John Haws today. It will not make any difference if he does not come, as I am not in urgent need of the money he owes me. It will make no difference if it is not paid for a month."

But at about noon Mr. Haws appeared at our door, almost frozen, and covered with sleet and snow.

"Why, John Haws," exclaimed my father, when he opened the door and saw who it was that had knocked; "I had not the least idea that you would try to ride away out here in this fearful storm."

"Didn't I say that I would come?" asked John Haws, abruptly.

"Oh, yes; but I did not regard it as a promise so binding that you must fulfill it on a day like this."

"Any promise I make is binding, regardless of wind and weather, I said that I would pay the money to-day, and I am here to keep my word."

"But then, it is only a small sum, and I do not really need it."

"I need to keep my word. If the sum has been but ten cents, and you were a millionaire, and I said that I would pay it to-day, I would be here to pay it if I had been compelled to ride fifty miles."

Do you wonder that it was often said of John Haws that his word was as good as his bond? He was as truthful as he was honest. I remember that a neighbor of ours stopped at our house one day on his way home from town. He had an almost incredible story to tell about a certain matter, and father said:

"Why, it hardly seems possible that such a thing can be true."

"John Haws told me about it."

"Oh, then it must be true!"

"Yes, or John Haws never would have told it."

It is a fine thing to have a reputation like that. It is worth more than that much worldly glory and honor when they are combined with the distrust of the people. There are men in high positions, with all that wealth can buy at their command, who are much poorer than John Haws, because their word is of no value, and they have none of that high sense of honor that glorifies the humblest life.—Our Youth's Friend.

Golden Rule Arithmetic.

"Phil," whispered little Kenneth Brooks, "I've got a secret to tell you after school."

"Nice?" asked Phil.

"Yes," was the answer;" nice for me."

"Oh," said Phil, and his eyebrows fell. He followed Kenneth around behind the schoolhouse after school to hear the secret.

"My Uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds do comical tricks. Ever see them?"

"No," said Phil, hopelessly.

"Well, it's first rate, and my ticket will take me in twice," said Kenneth, cutting a little caper of delight.

"Same thing both times?" said Phil.

"No, sir-ee, new tricks every time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your Uncle George give you one?"

"I ain't got any Uncle George."

"That's a fact. How about your mother?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but after a few moments' struggle, "Phil," he cried, "I wonder if the man won't change this and give me two tickets that would take you and me in one time?"

Phil's eyes grew bright, and a happy smile crept over his broad little face.

"Do you think he would?" he asked, eagerly.

"Let's try," said Kenneth, and the two little boys started off for the office window.

"But, Kenneth," said Phil, stopping, "it isn't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, " 'cause I'll get more fun from going once with you than twice with myself."

This settled the matter and Phil in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat; "one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.—Round Table.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
Berne, Ind.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Toleration.

Bishop Hoss of the M. E. church south recently remarked, "I don't see very much liberality in those persons who merely say that they can tolerate the Christians of other churches, to my mind liberality consists in tolerating the churches of other Christians." We agree with the good bishop. Tolerating people's prejudices is a harder task for most of us than tolerating the people themselves. Too often, however, people are not tolerated because they are continually thrusting their own peculiarities to the foreground. The first step toward a union of the forces of Christ in America is to learn well the lesson of sinking our insignificant differences out of sight and making the greatest possible use of the essential things upon which we all agree. G.

Easter.

There may be differences of opinions and practices which separate Christians of one following from those of another but upon such things as the Sabbath, the Lord's Supper and the Easter celebration all Christians are a unit, at least the meanings of these celebrations appeal strongly to all. Unbelieving men may deny almost anything in the faith but as long as we have the Lord's Supper continuously celebrated no one can account for its existence, on any ground, save the fact that there was a Christ, and that He established it, and imposed its observance upon His followers as a duty. So too the celebration of the Sabbath and the Easter, one the weekly and the other the annual occasion for rejoicing in a risen Lord point to Christ. A resurrected Christ is the only thing that explains the continual observance of a Sabbath and an Easter during all of these two thousand years.

Christmas brings its message of joy and glory but Easter has its message of comfort. It says to us the Christ who can save us, if we are to be saved at all, is not a dead but a living Saviour. It tells us that death and the grave have lost their power and we need not regard them with terror. It assures us of our own immortality and makes heaven so real to us that we are filled with longings to be there with the dear ones whom we shall then know as we do here and with whom we shall unite in an eternal joy in the Lord. G.

A Defiance of God.

The district in which the Messina earthquake occurred a few weeks ago is one given to such disturbances and the catastrophe was entirely in keeping with the laws of nature which God has ordained for governing such things. Mankind sometimes defies these laws and builds its cities over volcanoes or in districts frequently shaken by violant quakes. For the chance he takes he sometimes suffers severely. While we believe the earthquake would have come had there not been a single soul in the Messina district yet a recent communication to the public press from the afflicted district compels us to think of God's might in a way that is indeed startling. The communication reads: "It seems that there were many free-thinkers at Messina, and free thinkers of the Latin type, not merely doubting or unbelieving, but violently opposed to anything that savored of religious belief." This new paper belonged to them and the first number was filled with attacks not only on the church, but on all religion. The editor not content with saying in his heart, 'There is no God,' devoted a violent editorial to the subject and used these words addressing God: 'If you are not an impotent fool send us an earthquake to prove that you exist.' That very night the city was destroyed." G.

Correspondence.

SCHWENKSNILLE, Pa., April 5. —Our Sunday-school held election April 4th for a Supt. to take the place of our former Supt. Bro. Sam. H. Heimer who has moved to Lower Providence. As a result of the election Bro. Jonas Breisch was unanimously elected. We are glad to report of Bro. Breisch's acceptance of the office as our Supt.

The Lord's Supper will be celebrated April 25. Preparatory services on the Saturday previous.

He is Alive. (Easter.)

See my hands and my feet, that it is I myself." We want the same evidence. We are brothers of the eleven. The tomb is empty. The angels have assured the women that Jesus is alive. He had appeared to Simon. Two disciples on the way to Emmaus had been accompanied by Him, and in the hour of hospitality Jesus revealed Himself. It was a day of wonder and joy and mystery and doubt. Where is Jesus if He is alive? Perhaps it was a spirit whom the fortunate ones had seen.

The inner circle of friends were together talking over the strange happenings of the day. Each told all he knew about the mysterious appearances of their friend. As they were talking, Jesus Himself suddenly appeared in their midst. I think He came without opening the door. Without announcement he was with them and greeted them with the usual salutation, "Peace be unto you." Then were all stricken with fear. The sense of dread that comes over men when in the presence of the manifestation of the supernatural overwhelmed them. They thought He was a spirit.

In their terror came the assuring words in the familiar voice, "Why are ye troubled? Wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye behold me having."

O fearful ones, you are our brothers. We cannot believe that Jesus is with us unless we see His form. We know He is risen. We know that He is alive. That is the supreme meaning of the resurrection to us. The form in which He appeared has little significance to us. It is the fact that He is alive. If alive now, why should we be surprised when He appears?

Have we difficulty in seeing our risen, living Lord? It is not because He is not alive and present. Many did not recognize Him at first. The two disciples walked to Emmaus with Him and did not recognize Him. But Mary loved her Lord and asked the supposed gardner where he might be. Love, as shown in the purpose of her question, brought Jesus to recognition. The disciples invited the supposed stranger to eat at their table, and, behold, He is Jesus!

Oh, soul of mine, why go about seeking Jesus here and there? He is alive. Love will reveal Him. I will talk to the gardener, or the errand boy or my school friend about Him. I will invite to my table and the hospitality of my helpfulness or kindness and personal interest those who walk the road of life with me. If I do this, shall I not see my Lord?

"Only the tomb was emptly, Easter day;
Filled was the world, along the bare highway,
Where men pursued the common working round,
A Presence waited, wondrous and divine.
With love supreme, to find and to be found." —Watchword.

The First Camping-Tour in India.

It was in the middle of February when Brother Wiens had planned a camping-tour concerning the school to be opened shortly in Beladula and in search for a place of the new station. This trip had to be made on the bicycle. On deciding to accompany him the old cycle spirit of 1901 revived; that year Brother J. H. Riesen, Saskatchewan and the undersigned made a trip on the wheel from Canada to Kansas in July. Now we were not supposed to travel through a civilized country, therefore all eatables had to be packed at home and sent ahead on a Gara (India freight wagon) a day previous, because our first stopping-place should be twenty miles away. Conveyance here is extremely slow were oxen are the beasts to pull the loads. We started out 8 o'clock in the morning partways over the government road where good headways were made, then over the rice fields where our rate decreased remarkably so that Beladula, our first stopping place was reached at 12 o'clock. Under a large poplar we stopped and refreshed us on the lunch which we had with us; at 5 o'clock our provisions arrived. A small tent was erected, supper taken and soon we rested snugly on the rice straw.

The next morning a large number of spectators gathered about us anxious to see a white man and the machine he is riding. We were asked by them to ride through the village that everyone would be able seeing the machine operated. We rode first through quite fast then returned the same way quite slowly thereby attracting the attention, consequently in a little while the narrow street was crowded with scores of children following us. On a little open place in the middle of the village we halted, where then the throngs were gathered talking about everything admirably. Brother Wiens opened with the village owner a conference regarding the school to be erected here by our mission. Last year he promised a piece of land having three large shade trees, but now he

raised to that promise various objections trying to break it. When Brother Wiens reminded him what a promise had been made by him he finally consented to present the piece of land anyway, arrange matters accordingly so that the school could be erected soon. Of course it must be remembered that we are in slow India, for this reason it may yet require quite a time before the necessary requirements are met to take further steps. This, if ever able to be built, shall be a boys' school, the people merit the idea that girls should not acquire education. Mixed schools are unknown throughout this district.

After two days we broke up and went to the village Borikal near the Mahanade River, where we intended to stay a few days likewise. Across the river at Jaidpur seems to be a favorable place for the new station suggested already some previous time. The natives took us out on a boat, after we had taken our noon rest, in order to shoot ducks for our supper, but we failed to get any. Our Gara did not arrive, consequently we went to meet her. Within a few miles we met the messenger sent from Champa informing us that our presence at home was desired immediately. Being so far from home and the roads not excellent we had to stay in Asoud over night. Shortly after we had retired a heavy storm threatened to upset our tent, eventually it quieted down pretty soon. The next morning we hurried home without having accomplished finding a suitable place, not even were opportuned to see the place suggested for the new station from near by. At noon under the glaring sun we safely arrived home happy to find our loved ones all well. Even if the trip was tiresome for a newcomer in India, who not yet has been properly adapted to the tropical climate, yet I rejoice over the new experiences made.

We passed through numerous villages, mostly stopping for a few minutes and talking with the people. As soon as we stopped crowds of children and adults assembled about us; the former up to the age of ten nearly all naked, the latter clad scantily. Brother Wiens soon began singing and after enjoying their attention, talked about Christ. Everywhere the crowds listened attentively, occasionally asking questions, but never, thanks to God, disturbing intentionally. As no schools are to be found in these villages, with the exception of one, the people converse in different dialects, which makes it extremely hard for the missionary to go out into the villages preaching, because he may speak the Hindi elaborately, yet among the people utterly misunderstood or not at all. It is appalling what large throngs of people are living under horrible misfortunes bodily and spiritually, receiving no training whatever, destitute of all education, possessing not the least knowledge of Christ. They live only to feed their bodies, besides that serve idols of the most fearful appearance.

During this time of the year nothing can be done on the fields, therefore the people, as a rule, have nothing to do. The men generally associate frequently, the women, however, have to search the jungles for fuel and go out laboring to support the family. If a person compares this mode of living with ours then we are aware what value of civilization and Christianity have. What they have done to us, the same they will do for the millions of India; if there were only the proper means of communicating such to them. The amount of work to be done in this line here in India cannot be described by the most elaborate pen. Christ's word: "Go ye into all the world" has by no means lost its urgency at the present day, means presently more than it has meant heretofore and will still mean more hereafter. Pray that many will be willing to help in accomplishing this enormous work to lift humanity, which lies spiritually dead in sin and iniquity, to a higher standard where nobler lives are revealed. Who will, like the prophet, say: "Here am I; send me"? (Isa. 6:8) and who will do with the help of God his level best to make it possible for them to go who feel the call from on High to leave home, friends and country to assist in this noble work! The cry: "Come over to help" must appeal to every Christian more or less.

Yours through Christ,
P. W. PENNER,
Janjgir, C. P., India.

"May I Vote to License Saloons?" asks a warm friend of mine. "No" is my reply. "Then how can I vote to give others that privilege," he inquires, asserting that this is the principle of Local Option. Some well-meaning people are unable to see the fallacy in this argument, and so refrain from all "half-way measures," as they regard everything short of prohibition. Carried to its logical conclusion this argument admits of no stage of development between the blade and the "full corn in the ear."

It would debar all who are conscientiously opposed to war from taking part in a government that supports a military system. In fact we could not, logically, take part in a government by majority rule, because the majority might rule to do wrong. Dear friends of this class, remember that God has created us free agents. Good and evil are both set before us. We are not denied a choice. But in many places we find communities denied unjustly the opportunity for choosing for the better. In advocating Local Option we demand the Divine prerogative, hoping and praying that communities, by the goodness of God, may be led, when the opportunity is presented, to "forsake the evil and do good." Experience indicates that the privilege of choice is favorable to character.

What a blessed thing it is that we can forget! To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer, "If you should keep a book and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you." The art of forgetting is a blessed art, but the art of overlooking is quite as important.—Aughey.

A church should be more zealous to lift its people than its steeple to the skies.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 18.—WHY WE OBSERVE THE LORD'S DAY. Mark 16, 1—6; Acts 20, 7; I Cor. 16, 2; Rev. 1, 10.

QUESTIONS.

1. What is the Lord's day? Rev. 1, 10.

2. Why was Sunday instead of the Sabbath day kept holy? I Cor. 16, 2; Acts 20, 7; John 20, 19—23.

3. Why did God appoint a day of rest? Ex. 20, 8—11.

4. Why did God want it to be a day of worship? Isa. 58, 13—14.

5. How did Jesus use the Sabbath day? Mark 3, 1—6.

6. What does Jehovah promise even to the foreigner, who will keep the Sabbath? Isa. 56, 6a.

7. What is the ideal life? Rom. 14, 7—8.

MEDITATIONS.

When we speak of the Lord's day, we mean by it Sunday, or if we speak of the Lord's day in regard to the Old Testament, we mean by it the Sabbath day. The first day of the week is called the Lord's day, because on that day our Lord Jesus rose from the dead and on the first day sent the Holy Spirit upon His disciples.

The Jews keep the Sabbath, the seventh day of the week, holy according to the command of God in the Old Testament; the Christians at first kept both days holy, but since the new creation in Christ Jesus seemed of the greatest importance, and the Christians began the week with special communion with Christ, the first day of the week soon became the Lord's day in remembrance of His resurrection, His appearance and the outpouring of the Holy Spirit.

God rested on the seventh day from all His creative works and appointed the seventh day of the week to be kept holy. This Israel did more or less as the religious life grew or waned. This day of rest once a week is necessary for man and beast and even for machinery. The tenth day was tried to observe after the French revolution by the French people, but it did not work, they came back to the seventh or first. This day of rest is necessary for body and mind. But it ought to be not only a day of rest, but also a day of worship. We ought not only to refrain from work on that day, but we ought also to come especially near to God, live in closer communion with Jesus; thus elevating and strengthening our spirits; searching the scriptures, coming together to strengthen, encourage and bless each other. Jesus observed the Sabbath day in the usual way, by going into the synagogue, reading and hearing the word of God; but he was not governed by the traditions of the elders, who had made the Sabbath day a burden. Christ healed the sick on the Sabbath day, and allowed his disciples to pluck and eat ears of grain. He said: "The Sabbath was made for man, and not the man for the Sabbath." Mark 2, 27. "It is lawful to do good on the Sabbath day." Matt. 12, 12. The Psalmist sings, and we ought to join in saying: "Jehovah, I love the habitation of Thy house, and the place where Thy glory dwelleth."

In Isaiah 56, 6-7 the Lord says: "Also the foreigners that join themselves to Jehovah, to minister unto Him, and to love the name of Jehovah, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast my covenant; even them will I bring to my holy mountain, and will make them joyful in my house of prayer, for my house shall be called a house of prayer for all peoples."

The ideal life is the continuous communion with God, when our whole life is a life for God, governed by his Spirit to God's honor and glory. The beginning of such holy consecrated life is in

every Christian; and the closer our life is to Christ, the more will our life come up to this ideal.

QUOTATIONS.

The importance of the religious observance of the Sabbath is seldom sufficiently estimated. The violation of this duty by the young is one of the most decided marks of incipient moral degeneracy. Religious restraint is fast losing its hold upon that young man, who, having been educated in the fear of God, begins to spend the Sabbath in idleness, or in amusement. And so also of communities. The desecration of the Sabbath is one of those evident indications of that criminal recklessness, that insane love of pleasure, and that subjection to the government of appetite and passion, which forbodes that the "beginning of the end" of social happiness and of true national prosperity has arrived.

Wayland.

Sunday is the golden clasp that binds together the volume of the week. Longfellow.

He who ordained the Sabbath loved the poor. O. W. Holmes.

O day of rest, how beautiful, how fair, how welcome to the weary and the old! Day of the Lord, and truce of earthly care, day of the Lord, as all our days should be. Longfellow.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Apr. 18.

SUBJECT: The Conversion of Saul. Acts 9:1—19.

GOLDEN TEXT: He fell upon the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? Acts 9:4.

This lesson takes us back several chapters. The subject of Saul's conversion was passed over at the place where it would have come in, in the order of time—the order followed by Luke in his narrative. We have pursued the study of that part of the early church's history of which Peter is the central figure, and Jerusalem the radial center. From this point on Saul, or Paul, occupies the foreground position in the historian's portrayal of events. For this reason, no doubt, the Lesson Committee reserved the account of his conversion for the opening lesson on this Pauline section of our historical study.

In all the history of the human race nothing has ever transpired, aside from the early life and work of the Man Christ Jesus, that has had a more important bearing upon that history than the conversion of Saul of Tarsus. It was the turning into the God-willed direction of the life of a man Divinely chosen for a work unsurpassed in greatness by that of any other man. Such a statement is more than justified by the Savior's comparison (Matt. 11:11), and Paul's own assertion (1 Cor. 15:10), which was not idle self-praise but part of a modest ascription of praise to the grace of God, that arrested, saved, and used him.

Saul was arrested. This is his own way of stating the case (Phil. 3:12) He says, "I was apprehended by Christ Jesus." The arrest was made on the public highway, as he approached the city of Damascus, at noonday. The means employed was no carnal weapon, but a dazzling light, far brighter than even the glaring light of the noonday sun, in which he momentarily saw a glorified human form. The shock of that vision felled him to the ground, and the effect of the dazzling light upon his natural eyesight was to blind him for several days, possibly leaving him with a permanent weakness in those organs, as certain passages in his epistles seem to hint at such a defect (Gal. 4:13—15; 6:11 R. V.; Comp. Col. 4:18; 2 Thess. 3:17; was this perhaps his thorn in the flesh—2 Cor. 12:7?). The answer that came to his question,—"I am Jesus whom thou persecutest" (v. 5), confirmed by the assertion of Ananias (v. 17), convinced Saul that the form which he had seen in that effulgent light was the crucified but risen Savior (1 Cor. 9:1; 15:8), whom, in the language of Peter, God hath made both Lord and Christ (ch. 2:36). In fact he instinctively recognized the apparition as a divine Person. Who art Thou, Lord? he said. He needed but to apprehend the fact of the identity of this Person, this divine One, with the Nazarene whom till now he had regarded an impostor.

Of this fact he was henceforth convinced, and the conviction put his past course in a dreadful light. He had been fighting against God, shamefully treating God's people, making himself answerable for the innocent blood of countless martyrs, who had meekly suffered these abuses at his hands because they saw what he had not seen but really longed to see, viz., the realization of the hope of Israel (Acts 26:6, 7; 28:20). The thought of this in after years caused him deep humiliation even as it also heightened his appreciation of the grace that could pardon even such dark guilt (1 Cor. 15:9) A certain poet puts these words into his mouth, reflecting upon his cruel treatment of the saints:

"Saint did I say? With your remembered faces,
Dear men and women whom I sought and slew,
Ah, when we mingle in the heavenly places,
How will I weep to Stephen and to you!"

Jesus speaks of the persecution as personal to Himself. It is a comfort to all who suffer for Christ's sake to know that He takes their suffering to heart, and will not suffer any of His saints to be tried above that they are able to endure but will in His own good time make the way of escape (1 Cor. 10:13).

Saul's experience on the Damascus road was a crisis to which the soul struggle that had been going on within him had led up. In this respect it was similiar to Jacob's wrestling at the Jabbok. Like that patriarch of old Saul had been going his own way, thinking indeed to serve God, yet not seeking God's way but rather kicking against the providences and accumulating evidences that were meant to drive him from his self-opinioned position into God's way, wrestling against God until the mighty hand touched him and brought him into humble submission.

Oh what a change there was for all concerned! Instead of the haughty Pharisee breathing threatening and slaughter there came unto Damascus that day a bowed, trembling and helpless wanderer seeking seclusion and solitude for penitent reflection. For the little flock of believers there, instead of the dreaded descent of the heralded persecutor there was a heavenly vision with the announcement, Behold he prayeth; go comfort him and receive him as a brother. In the Jewish synagogues, welcome greetings to the High Priest's emissary gave way to disappointment and afterward to angry opposition. But to appreciate the vast meaning of the change for Saul, listen to his words written afterward: What things were gain to me these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord (Phil. 3:7,8).

Marriages.

SMITH—REEVES.—April 3, 1909, at the home of the officiating minister, by Rev. N. B. Grubb, Philadelphia, Pa., Mr. Charles F. Smith to Mrs. Diana E. Reeves, both of Philadelphia.

GEORGE—BRANDES — On March 27th, 1909, at Quakertown, Pa, by A. B. Shelly, Daniel S. George and Louisa Brandes.

Deaths.

THATCHER.—On March 29th, 1909, at Thatcher, Pa., Deborah, nee Shelly, widow of the late Samuel B. Thatcher, aged 76 years, 26 days. Funeral services were conducted by A. B. Shelly, assisted by C. B. Weaver, and interment made at the Applebacbville church on Saturday, April 3rd.

GOTTSHALL.—On March 15th, 1909, near Hosensack, Pa., Susanna, nee Shelly, widow of the late Jacob S. Gottshall, aged 81 years, 10 months, 10 days. Funeral services were held and interment made at the West Swamp Mennonite church on March 20th. Funeral services conducted by A. B. Shelly assisted by W. S. Gottshall.

MARKLEY.—On March 17, 1909, in Schwenksville, Pa., Ida nee Mayberry, wife of Josiah A. Markley, aged 40 years, 1 month and 20 days. She leaves surviving her husband, three children, one brother and many friends to mourn their loss. She was a consistent member in the Schwenksville Mennonite church, where she will be missed. She was a kind and devoted wife and mother, loved and respected by her neighbors. Funeral services were held on March 22 in the Schwenksville Mennonite church by her pastor J. W. Schantz assisted by Rev. W. S. Gottshall. Interment in Keelor's church cemetery.

Contributions.

For Foreign Mission.

During the month of March 1909, the following gifts were received:

I. GENERAL FUND.—From sale of mission albums, P. A. Penner $11 25; First Men. church, Reedley, Cal. $46.40; Mary R. Miller, Ft. Wayne, Ind, $5; from sale of mission albums, Abr. Penner, Mt. Lake, Minn. $57 85; S. S. Wayland, Ia. $ 646; West Zion church, Moundridge, Kan. $18; Bergtal Men. church, Pawnee Rock, Kan. $18 24; Hillsboro Men. church, Kan. $26; cong. at Elbing, Kan. $25; a legacy from the late widow Elizabeth Sprunger, Berne, Ind. $1000; from mission boxes, Berne, Ind. $8 54; birthday gifts, Berne, Ind. $.84; Tabor church at Goessel, Kan. $36 70; S. S. of the Johannistaler church, Hillsboro, Kan. $40; Zion Men. church at Dallas, Ore. $25 27; mission friend, Moundridge, Kan. $13; S. S. in Beatrice, Nebr. $94 08; Bethany church, at Kingman, Kan. $8 80; Mennonite church, Upland, Cal. $62; German Methodist church, Ritzville, Wash. $16 20; Mennonite church, Ritzville, Wash. $79 20; members at Krupp and Warden, when visited by Mr. Aeschliman, $29 60; Mennonite church at San Marcos, Cal. $10; First Men. church, Reedley, Cal. $32; Ladies' Mission Soc. at Pulaski, Ia. $20; S. S. of First Men. church, Newton, Kan. $12 78; First Men. church, Newton, Kan. $168.46; Deer Creek church, Okla. $38.63; First Men. church, Philadelphia, Pa. $23 81; Christian Men. church, Kan. $102 08; Salem church, Dalton, O, $30; Men. church at Colfax, Wash. $50; Men. church at San Marcos, Cal. $15; Sister E. Funk, Hillsboro, Kan. a birthday gift $25; South Alexanderwohl, Y. P. S. at Goessel, Kan. $7 78; Bethesda Men. church, Henderson, Nebr. $75 42.

II. ORPHANS IN INDIA.—From J, M. B., Philadelphia, Pa. $5.

III. From Y. P. S. of Swiss church, Whitewater, Kan., for the erection of a school in Kasemunde, India $150.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

News of the Week.

Domestic.

SUGAR TAX ROBBERY.

CONGRESSMAN ADAIR, OF INDIANA, DENOUNCES PROVISIONS OF THE PAYNE BILL.

WASHINGTON, April 3.—Representative Adair (Dem.), of the eighth Indiana district, addressed the House on the tariff bill to-day.

Mr. Adair said there were many provisions of the bill with which he heartily agreed, while there were others he could not approve. "Some of the duties on luxuries are entirely too low," he said, while on the necessities of life are entirely too high. I am certain the people will not indorse the bill as a whole."

Mr. Adair discussed the sugar, coffee and tea situation. He devoted special attention to the sugar schedule. In pointing out what the duty on sugar costs the people of the United States, he said: "For the year ending June 30, 1908, the imports of sugar in this country aggregated 3,726,339,201 pounds. On this amount of sugar imported the duty collected was $52,232,041. The trust paid for that sugar in foreign markets where it was purchased for the sum of $85,022,632. This added to the duty paid made it cost the trust laid down in this country $137,254 672.

PEOPLE PAY THE PROFIT.

"According to the statistics the the average price of sugar in New York wholesale market for 1908 was $4 96 a hundred pounds. A simple operation in multiplication develops the fact that the wholesale price of the entire amount of sugar imported was $181,125,523. Thus it will be seen that the American people paid the enormous profit to the trust of $43,870,851, and also paid the tariff amounting to $52,232,031. Therefore, it cost the consumer $181,125,523 to buy the sugar which originally cost the trust $85,022,632.

"If this is not robbery, pure and simple, I want to know what you call it. Why should the American people be annually of this vast sum of money? Millions are taken out of the pockets of the common people in order that a heartless trust may pay enormous dividends. It is no longer contended that the tariff is not a tax, but every sensible person knows and admits that it adds to the cost of the product. It is an easy matter to show what sugar costs in this and other countries, and to prove that the consumer pays the tax.

AT HOME AND ABROAD.

In 1908 the average price of sugar in London wholesale market was $2.70 a hundred pounds, while in New York it was $4.96 a hundred pounds. Thus it will be observed that the price in New York was nearly double what it was in London. Now, let us see what makes up that difference. If the sugar imported into the United States had not cost any more than a like amount of sugar imported into London, the total imports of the year would have been worth—wholesale price—$100,611,158. Instead of this amount at the average price for the year, it was $181,125,523. This leaves a difference of $80,514,345, which must necessarily have come out of the consumer.

"Let us see what the consumer gets in return for such an enormous contribution. In the first place the consumer contributed to the revenue of the country $53,232,041. The balance of the sum mentioned evidently went to the sugar trust. This great trust has been for years supported by the tariff. No one contends that it is a home industry. Its actual manufacture of sugar in the United States amounts to but little.

THE BEET SUGAR FOIL.

It is not intended that beet sugar shall grow in large enough quantities or develop in a large enough industry to menace the trust's refining monopoly. So the trust goes into beet sugar and keeps the development of the industry within certain limits in order that it may make sure that competition shall not be too serious. Then it insists upon protection for the beet sugar industry, which it is conceded by all to be controlled by them, expressly for the purpose of suppression and up to this time it seems they have had no trouble in getting it. Our protection of sugar in this country has added $80,000,000 to its annual cost. Not only that, but it transfers to Great Britain the great industry of making jellies, preserves, jams and many other articles in which sugar is used as a basis because England has the cheap sugar.

PROTECTION MADE IT POSSIBLE

"Protection has made the sugar trust possible and powerful. It enables the trust to go into the beet sugar industry and stifle the business while pretending to promote it. It has made it possible for the trusts to earn dividends which any fair man would concede are next to robbery. It has paid in a single year 22 per cent in addition to the accumulation of a tremendous surplus. In fact, the business has been so profitable that annual statements have not been made for publication, and the only statements it permits to get before the public are merely jumbles of figures that serve only the vague purpose of letting the country know what a good thing sugar is without giving any definite information."

Preacher Holds the Fort.

DENVER, April 3.—Armed with a revolver the Rev. Adam Traudt, pastor of the First German Congregational church, was barricaded in his church to-day, threatening to shoot any member of his congregation who attempted to dislodge him. A cordon of police was thrown about the church.

This situation resulted from a split in the congregation of the church, one faction seeking to oust the minister. Late last night Mr. Traudt was advised that a crowd representing the faction opposed to him intended to seize the church by force and prevent him from entering it. The preacher got a revolver and barricaded himself in the church.

Early to-day a crowd of angry parishoners appeared at the church, but the pastor stood them off with his revolver until the police arrived. He shouted his defiance to the crowd and said he intended to preach in the church to-morrow and had stored in it enough provisions to sustain him.

Thousands Cheer Zeppelin Airship.

MUNICH, April 2.—The Zeppelin airship that spent the night in an open field near Dingolfing, after having been driven by a storm yesterday from the neighborhood of Munich, rescended at 11:15 this morning and started on its return journey to the Bavarian capital. It arrived safely at Munich, and when the count landed there was a great demonstration. A moderate wind was blowing. On rising the airship maneuvered in a satisfactory manner and headed in the direction of Munich amid the cheers of the thousands of spectators who had assembled to witness the departure. Automobiles and several detachments of cavalry followed the route of the airship.

The airship was reinflated this morning and the military engineers repaired the injuries sustained by the motors during the flight of yesterday. Troops bivouacked around the balloon during the night.

The windstorm of yesterday did not abate until 10 o,clock this morning. No camp fires were permitted at Dingolfing, last night, owing to the danger of igniting the hydrogen in the balloon.

LANDS SAFELY AT MUNICH.

The airship appeared over Munich about half-past 1 this afternoon and made a successful landing on the parade grounds outside the city. The count was greeted by the prince regent of Bavaria and several princes and princesses of the royal family. A great crowd had assembled to witness the descent, which was made lightly and easily.

STARTS ON RETURN TRIP.

Count Zeppelin was greeted by the prince regent as he stepped from the car, and was carried off by the prince to luncheon. Many distinguished persons were present at the meal. The prince proposed the health of the count and conferred a gold medal upon him. He also decorated the count's companions.

The airship left here at 3:30 o'clock on the return trip to Friedrichshafen. The weather was fine and clear.

Twenty-Four Hours' Flight.

FRIEDRICHSHAFEN, April 5.—The Zeppelin airship ascended from here this morning at 9:18. It was the intention of the aeronauts on board to make a flight of twenty-four hours' duration.

The destination of the Zeppelin airship was known only to those immediately concerned in the voyage, but it was presumed to be Strassburg.

Fire Guts Fort Worth.

FORT WORTH, Tex., April 3.—Fanned by a stiff wind, a fire which originated in a barn at Jennings avenue and Petersmith street, in the southern portion of this city, this afternoon swept over an area ten blocks in length and seven in width, destroyed property roughly estimated in value to be in excess of $5,000,000, and caused the death of six persons.

The fire, which originated in a fashionable residence district, was beyond all control within fifteen minutes after its outbreak and was not checked until dynamite was resorted to four hours later.

Only Twice in 20 Years has Wheat Sold Higher.

CHICAGO, April 3.—Wheat, for May delivery overtopped the high point reached during the celebrated Gates deal in 1905, when it sold on the Board of Trade to-day at $1.22½ a bushel.

Only twice during the last twenty years has wheat sold at a higher figure on the local exchange. On October, 1888, the price reached $1.23½ and again in May, 1898, during the Leiter campaign, a mark of $1.85 was established. The present high level is due largely to an exceedingly urgent demand for the cash grain.

NEW YORK, April 3.—The May wheat contract in New York touched $1.24¼ this morning, and July $1.15¼, both new high records.

Missouri Will Vote on Prohibition.

JEFFERSON CITY, Mo., April 3.—The proposed constitutional amendment establishing statewide prohibition was to-day made a special order for April 9 by the House of Representatives of the Missouri Legislature. The matter will be brought up at the afternoon session. The committee on constitutional amendments reported the measure to-day without recommendation. The Democrats tried to force its immediate consideration, but by a strict party vote, the Republicans defeated the effort, 87 to 50. It is believed the measure will receive 77 votes in the House and 22 in the Senate and thus pass both branches of the General Assembly.

LOCAL OPTION LAW VALID.

FREDERICKSBURG, Va., April 3.—An order from the Supreme Court of Virginia declaring the local option election held here last May valid was received to-day. Nine liquor dealers closed their doors at 11 o'clock this morning. This is the first time Fredericksburg has been "dry" in its history.

"Drys" Take Nineteen Michigan Counties.

DETROIT, April 6.—Almost doubling all previous gains in one hard-fought election, returns to-day show that the "drys" carried yesterday's local option contests in nineteen out of twenty-seven counties. The other eight counties voting on the liquor question voted to retain the saloons, among them Washtenaw, in which is Ann Arbor, where is located the Michigan University. This was one of the bitterly contested points and the liquor men are doing their best to gain consolation from their 826 majority.

With the eleven present "dry" counties this will make thirty saloonless counties in Michigan.

Twister Strikes Illinois Towns.

MARION, Ill., April 6.—Two persons were killed, many were hurt, and considerable property was damaged by a tornado which struck this city and its vicinity early to-day. The deaths occurred in Pittsburg, a village six miles northeast of here.

Foreign.

Ex-President Castro Barred from Trinidad.

PORT OF SPAIN, Trinidad, April 6.—At the urgent request of the State Department at Washington, communicated to the London Foreign Office, the British government has decided not to permit Cipriano Castro, former President of Venezuela, to land at Trinidad.

King Emmanuel and Ex-President Meet.

MESSINA, April 6,—King Emmanuel and Theodore Roosevelt met this afternoon on board the Italian battleship Re Umberto in Messina harbor. The ex-President came to view the earthquake ruins. The arrangements permitted of only a brief stop.

After spending yesterday afternoon and evening ashore in Naples, Mr. Roosevelt began the second stage of his journey to the East African protectorate and Uganda shortly after midnight last night on board the steamer Admiral. He is due at Mombasa April 21.

The party immediately began a trip through the ruins, Mr. Roosevelt declaring that the extent of the damage was far greater than he had pictured. Mr. Roosevelt was greatly interested in the temporary village that was built outside the old city through the generosity of American contributions.

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By H. P. KREHBIEL.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, APRIL 15, 1909. No. 15.

O Thou That Hearest Prayer.

O Thou that hearest prayer,
Attend our humble cry,
And let Thy servants share
Thy blessing from on high!
We plead the promise of Thy Word;
Grant us Thy Holy Spirit, Lord.

If earthly parents hear
Their children when they cry,
If they, with love sincere,
Their children's wants supply,
Much more wilt Thou Thy love display,
And answer when Thy children pray.

Our heavenly Father, Thou;
We, children of Thy grace;
O, let Thy Spirit now
Descend and fill the place,
That all may feel the heavenly flame,
And all unite to praise Thy name.

Oh, may that sacred fire,
Descending from above,
Our frozen hearts inspire
With fervent zeal and love!
Enlighten our beclouded eyes,
And teach our groveling souls to rise.

And send Thy Spirit down
On all the nations, Lord,
With great success to crown
The preaching of Thy Word;
That heathen lands may own Thy sway,
And cast their idol-gods away.

Then shall Thy kingdom come
Among our fallen race,
And the whole earth become
The temple of Thy grace,
Whence pure devotion shall ascend,
And songs of praise till time shall end.

John Burton.

Items of News and Comment.

Do not put any limit to the Lord's saving power.

The models of conversion vary now as they did at the time of Paul.

The conversion of every person is an important event of his or her life.

Elder H. H. Regier and wife, of Mt. Lake, Minn., celebrated their golden wedding on March 30th.

Booker T. Washington, who knows his race, says that the closing of the Southern bar-rooms is really a second emancipation.

On Easter Sunday Rev. S. F. Sprunger, of Berne, Ind., conducted baptismal and communion services at the Grace church, Pandora, Ohio.

The Berne (Ind.) congregation in a special meeting, on April 13th, has decided unanimously to build a new church in 1910. A building committee has charge of the work to perfect plans for the projected building.

Bro. H. J. Braun, of Mt. Lake, is conducting gospel meetings at Hague, Sask., while Rev. N. F. Toews is engaged in evangelistic work in Nebraeka.

A very important event of the apostolic history was the conversion of Saul, who persecuted severely the Christians for a while, but afterwards proved to be a very ardent and successful propagator of Christ's cause.

The spring communion service in the Springfield (Pa.) congregation, of which Bro. J. S. Moyer is the pastor, will be held April 18, 1909 at 10:15 a. m. It is expected that Elder A. B. Shelly will preach the sermon and officiate at the communion assisted by Rev. F. F. Gabel. Preparatory service on Saturday previous at 2:15 p. m.

The National Christian Association will hold its Annual Conference respecting *secret societies* in the Belden Avenue Baptist Church, Chicago, on Thursday and Friday, June 3rd and 4th, 1909. Prof. John O. Reed, Dean, Department of Literature, Science and the Arts, University of Michigan, will give one address at this conference.

The bill prohibiting secret societies in the public schools has been signed by Governor Gillett. Public sentiment has been growing against frats for years, and now it has crystalized into law. The societies have fostered clannishness and exclusiveness, which is contrary to the basic principles of our educational system.—Lindsay (California) Gazette.

Conference Notice.

The Eastern District will convene in the West Swamp Mennonite church near Quakertown, Bucks Co., Pa., on Sunday, May 2, 1909. Communion services will be celebrated with the congregation on Sunday morning service at 9:30. Conference sermon at 7:30 p. m. by the retiring chairman, Rev. J. W. Bayley. Conference opens business session Monday, May 3, at 9:30 a. m. Missionary P. A. Penner is expected to be present at and participate in the sessions. Delegates and members of conference are requested to come for the opening and remain for the close.

W. S. Gottshall, Sec.

Announcement of the Second National Peace Congress.

The Second National Peace Congress Will be Held in Chicago, Monday—Wednesday, May 3—5, 1909.

The First National Peace Congress was held in New York in 1907, just on the eve of the assembling of the Second Hague Conference, and contributed largely to the success of that important assembly at which forty-four nations were represented.

The coming Congress will be similar to the New York Congress. Its great object will be the strengthening of public sentiment for international arbitration and the consideration of the next steps to be taken toward the realization of universal peace. Speakers of world-wide reputation have been invited, including government officials in our own land as well as prominent officials of Great Britain, Germany, France, Japan, China, South America and other countries. Special legal, educational, religious, industrial and commercial sessions have been arranged, and it is expected that, as in New York, the attendance will mount up into the thousands.

A Universal Peace Congress Was Held in Chicago in connection with the Columbian Exposition in 1893. While the peace gathering was somewhat overshadowed by the great exhibition, nevertheless the addresses and papers presented were a distinct contribution to the literature of the peace movement. In six short years after the Chicago Peace Congress, its recommendation as to a Congress and High Court of Nations began to be worked out into actualities by the First Hague Conference in 1899. It is believed that a National Peace Congress in Chicago, the metropolis of the west, will contribute not a little to the progress of the world.

The Principle of Arbitration Has Triumphed. Within a century more than 260 important controversies between nations have been settled by this pacific means. At the Second Hague Conference, two years ago, 35 powers, representing 1,285,272,000 inhabitants, voted for general obligatory arbitration; 4 powers, representing 55,562,000 inhabitants, refrained from voting; while only 5 powers, representing 167,436,000 inhabitants, voted against it. Thus has the civilized world by the vote of the official representatives of nearly nine-tenths of its population declared itself in favor of obligatory arbitration as a substitute for war. After the magnificent efforts for substitution of an official International Court for international trial by battle, we may rejoice that arbitration has commended itself to the world as reasonable and practicable. More than eighty treaties of obligatory arbitration have been concluded between the nations in pairs within the last five years, our own country being a party to twenty-four of them.

The Question Now Comes, "What Next?" Two years before the assembling of the Third Hague Conference in 1915, a statement will be drawn up by the several governments concerning the questions which will come up for discussion at the third session of what has come to be virtually a periodic Congress of Nations. One of the objects of the Chicago Peace Congress will be to consider what subjects should be taken up by the Third Hague Conference. A generous portion of the program is to be devoted to considering next steps. History is making so rapidly towards international co-operation that it is difficult to keep ahead of prose facts.

A New Era is Opening. Business men, educators and labor leaders alike feel that we are not spending our national revenues to the best advantage. It is altogether possible that coming historians may date a new chapter in the world's annals from the present quarter century. Coming at this strategic moment, supported by the new economic and moral sentiment of to-day,

the Chicago Peace Congress will undoubtedly go down into history as epoch-marking, if not, indeed, epoch-making.

A Most Cordial Invitation is hereby extended to societies and organizations of all kinds, including peace and arbitration societies, state and city governments, bar associations, chambers of commerce, colleges, law schools, learned societies, clubs, labor organizations, etc., etc., to send official delegates to this Second National Peace Congress.

Individuals who are in sympathy with the movement are urged to attend as members of the Congress.

Kindly Send Names of all those who will attend, whether as representatives or as individuals, to the Secretary of the Congress at as early a date as possible.

Detailed Information concerning reception of delegates, hotels, program, etc., will be furnished on application to Royal L. Melendy, Secretary of Second National Peace Congress, 174 Adams Street, Chicago, Illinois.

How the Word of God was Exalted in Chicago.

By Ezra Westcote Clark, Religious Editor, Chicago Inter Ocean.

An experiment in instructive evangelism has been successfully tried in the heart of Chicago's great commercial district by Dr. James M. Gray, dean of the Moody Bible Institute, who has just concluded a series of noonday meetings for business men and women in the Great Northern theatre, located adjacent to the great department stores and office buildings which make the city the "Great Central Market" of the country.

Dr. Gray believes in the Bible. He believes in it not as a literary classic, or collection of interesting traditions. He believes in the Bible as the inspired Word of God. To him it is meat and drink. It is the revelation to him of the divine plan of salvation.

His meetings have been unique. Departing from the usual methods of evangelism he discarded all attempts at emotionalism and the telling of catching stories. The gatherings were the most deeply spiritual and religiously instructive that have been held in Chicago in a generation. Not for years has the city given such enthusiastic support to a series of religious meetings. The building was crowded at all times and the attention accorded to the speakers and singers was little less than remarkable.

The power of gospel singing was strikingly illustrated throughout the series of meetings when time and again the great audiences packing the theatre from pit to balcony were wonderfully swayed by the singing of Dr. D. B. Towner, the well known gospel singer and hymn writer. Assisting Dr. Towner with the music were a male chorus choir of students from the Moody Bible Institute, the faculty male quartet and a ladies' quartet from the Moody church.

"Five Roman Jewels" formed the subject of Dr. Gray's daily message. It developed that the jewels were really the five fundamental principles of the gospel as revealed in Paul's epistle to the Romans as follows: Salvation, Satisfaction, Sanctificatiou, Security and Service.

"Chicago needs a revival. If it is to come it must be the Word of God pressed home in the power of the Spirit of God not by means of a worldly philosophy or scraps of poetry as some seem to think." Thus did Dr. Gray on the opening day announce the need of Chicago and tell how it must be supplied. He held true to this platform in every meeting. Never, since the days of Moody, has Chicago heard the gospel more clearly and forcefully proclaimed. The people hung upon the words of the speaker hungry for the Word of God. It showed unmistakably that the power to attract, hold and interest people has not departed from the Scriptures.

Dr. Gray is essentially a teacher. He has the happy faculty of interesting and holding the attion of large audiences. For years his services have been in constant demand at large Bible conferences and conventions, his engagements along this line carrying him into all parts of the country, and annually for a number of years across the ocean.

Ministers and pastors have always formed a large part of the constituency of Dr. Gray as an expositer of Biblical truth, due in large measure to his ability to work on friendly terms with representatives of the different denominations, and the breadth and fairness of his interpretation.

It was from the late Dwight L. Moody that Dr. Gray got much of his inspiration for this work. Prior to his coming into relationship with the great evangelist, Dr. Gray was engaged in the work of the regular ministry, giving part of his line to lecture work in various theological seminaries. At Mr. Moody's earnest solicitation and cordial co-operation he determined to give almost his entire time to Bible evangelism.

The recent work in Chicago has followed along the same general lines as his former efforts except that certain innovations, most adaptable to the scene of of the meetings, were introduced.

Each day the text and scriptural context were displayed across the stage in letters eight inches high on an immense screen. Pointer in hand Dr. Gray led the vast audience in the reading of the Word. Then turning toward the assembly he expounded unto them the meaning of the verse or verses. In the midst of an explanation he would wheel around, and, pointing to the screen, call attention to the particular word or phrase he desired to fix in the minds of his auditors.

It was no small undertaking for the Moody Bible Institute to attempt the holding of such a series of religious meetings in the heart of Chicago's business district and only a stone's throw from the Board of Trade with the confusion and chaos of the wheat pit.

"Instructive Evangelism" is the new idea that James M. Gray and D. B. Towner have taught in Chicago. Studiously avoiding all methods and appeals that might be construed as sensational emotionalism the evangelists, esteeming it their mission to exalt the Word of God, endeavored to press home to the hearts of men and women the principles of the gospel and inculcate in the lives of the people a love for the truth as it is in Christ Jesus.

"Were there any conversions?" you ask.

"Yes." Personal work with inquirers was quietly done at every meeting. When Dr. Towner sang "Ship Ahoy" all over the house people broke down and cried as the words of the hymn struck a responsive chord in broken and contrite hearts.

"Were not the results of the meetings lost if no cards were signed and if the people were not urged to join particular churches?"

"No."

Once the Word of God is implanted in the human heart and given the slightest encouragement to grow, it will be watered and nourished by the Holy Spirit and eventually will become manifest in the life.

Dr. Gray aimed deep. He struck at the great religious currents coursing under the varied life of the metropolis and tapped the source of life, happiness, and religious aspiration—the Word of God.

Thus was the Word magnified in Chicago.

He alone is great.
Who by a life heroic conquers fate.

"Like Other Literature."

Last night I heard a studied address by a distinguished writer who was formerly a Presbyterian minister and later accepted the doctrines of the destructive critics. His lecture had been announced in a most attractive and cultured way, and the lecturer himself had a winning personality that attracted favor from the very beginning. He came from a place where criticism lurks under every rose on the bushes about the front door, and culture is seen in every cobweb on the vines in the side yard. Every sentence the speaker uttered was in harmony with the refinement of his personal manners; and the logic of his lecture was set before us with a symmetry and smoothness that might have been expected from the accurate wording of any selected sentence.

Aside, however, from this impression of finish and cultiyation, his address was based on the assumption that the believers in the Bible were out of touch with modern investigation, that they believed because passively under authority, and that intellectual men were not believers in that which they did not prove for themselves.

But this was old stuff, hundreds of years old; in fact as old as the time when Peter and John (Acts iv. 13) were considered "unlearned and ignorant" by the priests, and the captain of the temple, and the Sadducees, and the rulers and elders and scribes, and Annas and Caiaphas and Alexander, and the kindred of the high priest, and other intellectual men of Jerusalem.

But did you ever notice that of all that assembly that day in Jerusalem there was no man whose writings we care for in our time, except Peter and John, whom the highly educated men there called "unlearned and ignorant?" Have you noticed that, even of the cultivated and polished Caiaphas, about the only thing presumably worthy of record that he ever said has been preserved from oblivion by the writing of John xi. 49-50), whom that day he considered "unlearned and ignorant?"

But how our lecturer could have asserted that we should not accept belief under the influence of authority I could not understand; for all men believe under authority. No man has lived long enough to investigate for himself every truth he accepts. No man discovers for himself the larger part of what he believes, unless we except the mere physical or unconscious discoveries of the child; such as length, breadth, distance, form, color, weight, etc. Sir Isaac Newton did not. Copernicus did not. Columbus did not. He is a fool who will learn only by experience. The accumulated knowledge of the past thousands of years, and of all classes and civilizations, is at the command of him who is willing to accept suitable authority.

Probably the speaker's most elaborate ostentation was in his adroit insistence on the theory that the sacred books ought to be treated "like other literature;" that they ought not to be accepted as authority until their statements were proved. But this doctrine is a "begging of the question." For the Bible has been "treated like other literature," until it has fought its way to the confidence of Christendom. No writer of any Bible book ever got it accepted in the canon of Scripture because he had any earthly power to put it there.

We might well say, The Bible did not gain its power because it had authority, but gained its authority because it had power. It fought its way to the mastership of Christendom.

Just as Jesus in His life had to fight against a skeptical, cultured age, the writings of Matthew, Mark, Luke and John had to fight. The pages of their histories were stained by the blood of the writers who testified to things which the critics of that day considered ridiculous and contrary to the knowledge of cultivated men; but they have created an interest in the hearts of millions and millions of men.

Again, the prophets of the Old Testament had no special advantages in putting their productions before the world. Most of them were persecuted. Sometimes their acquaintances asked them to prophesy "smooth things," and they would not. Some of them were martyred. The writings of some of them lacked polish. They had the opposition of kings, of literary fellows, of destructive critics of the time, some of whom even with "penknife" cut the distasteful parchments in pieces and burnt them (Jer. xxxvi. 23), and, in fact treated them like any other literature. But these lived, while most of the writings of their day are now uncared for, except as matters of archæological curiosity.—J. J. Summerbell, in Christian Sun.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

A Gentlemanly Boy.

A gentle boy, a manly boy,
Is the boy I love to see;
An honest boy, an upright boy,
Is the boy of boys for me.

The gentle boy guards well his lips,
Lest words that fall may grieve;
The manly boy will never stoop
To meanness, nor deceive.

An honest boy clings to the right
Through seasons foul and fair;
An upright boy will faithful be
When trusted anywhere.

The gentle boy, the manly boy,
Upright and honest, too,
Will always find a host of friends
Among the good and true.

He reaps reward in doing good,
Finds joy in giving joy,
And earns the right to bear the name,
"A gentlemanly boy."

H. L. Charles.

Clean Faces.

"How clean and shining the trees look this morning," said Robert, "as if their faces had just been washed!"

"So they have," said his mother. "Didn't you know it rained last night? It was coming in at your window, and I had to go in and shut it, and that woke you up. I told you it was raining.

"I don't remember," said Robert. "I must have gone fast asleep again."

"Anyway the rain washed the trees, and see how much better they look for it now."

"Do I look as much better as that when my face is washed?" said Robert.

"Every bit," said his mother.

"Then I'll always let you wash my face when you want to," said Robert.—Sunbeam.

Why I Attend Sunday-School When It Rains.

The Sunday-School Outlook recently contained the following, which is worthy of careful consideration.

1. Because the fourth commandment does not except the rainy Sabbath.

2. Because I insist on the superintendent being there, whose contract is no more binding than mine.

3. Because I may miss exactly the talk or prayer I need.

4. Because my presence helps more on rainy than on bright days.

5. Because the rain did not keep me from the tea last Monday, nor from any pleasure or work on any day of the week.

6. Because an example which cannot stand a little wetting is of little account.

7. Because my faith should not be a matter of thermometers.

8. Because the man who fears the rain will soon fear the cloud, and he who fears the cloud will soon fear the sky, and he who fears the sky will soon fear the daylight itself as reason for neglecting the Sunday-school.

9. Because my real excuse must be to the God of the Sabbath.

About Birds.

The bill of the brown creeper shows how he makes a living as clearly as that of the woodpecker. It is long and slender, not useful as a chisel, but an ideal probe to search the crevices of the bark for larvæ and insects' eggs. To see the brown creeper at work is to appreciate how well that probe is used. He is a tireless little bird, and works with the greatest system. He lands at the foot of the tree and climbs up the trunk in a spiral course like some little brown mouse. His coloring so resembles the bark that one often has difficulty in seeking him. When hereaches the top he flies down and begins afresh on the next tree.

The blue jay is a very different type of bird. He is brisk and alert, gorgeous with crest and a coat of gray and blue and white. When he alights in a tree he announces himself with a loud clamor of "Jay! Jay!" He is something of a bully, as an incident coming under the eye of a friend will show. There was a nest full of young robins. A blue jay spied it, and in the absence of the parents deliberately took the tiny young birds from the nest and dropped them to the ground, where they were killed. Despite his evil ways with eggs and nestlings, we cannot help liking him. He is so alive and makes such a show of color among the more sober-hued winter birds.

Least of all in size is the golden-crowned kinglet. Like the brown creeper his home is in the great forest of the North. In the fall he comes South, but the first warm days of April find him on the wing for the land. His name comes from the patch of bright yellow on his crown. We think of the wren as a small bird, but the kinglet is even smaller. When we see that little body, scarcely larger than a man's thumb, we marvel at the vitality that keeps such a mite alive in the terrible cold of winter. He is not at all shy. I remember one winter day, watching at a distance of only a few feet a couple at play in a honeysuckle vine covering a piazza. They did not pay the least attention to me.

An instance of how we may find unexpected birds at any time occurred on Lincoln's birthday. It was a day of intense cold, with snow on the ground, the thermometer around zero, and a high wind. In the morning I went with a friend for a walk. We had seen a number of juncoes and tree sparrows, when we came on a flock of birds which looked like sparrows, and at first glance we took them for tree sparrows. Then we noticed stripes on their sides. At that stage they flew up into an old apple tree, and I had a good look at one. A bright crimson cap and rosy breast told the story. They were a flock of red polls, driven from the North by the severe weather. We watched them for some time before they flew away. Another surprise came later, when we saw a meadow lark. As a rule these go South in the fall, so this one must have been left behind by its comrades. He was in brilliant plumage, and would soar around in a circle, showing his bright yellow breast and black crescent against the deep blue of the sky and pure white of snow. It was a beautiful sight.

Many other birds favor us with a call in the winter. Crossbills, with odd twisted bills, make an occasional visit. Juncoes, tree sparrows, white-throated sparrows, are frequently seen, while there is always a chance, as the incidents I have mentioned show, of finding something out of the usual run. The pleasure of country rambles, or even quiet strolls through city parks, where many warblers love to congregate, will be greatly enhanced if you will consent to study a little the habits of our feathered friends.—Selected.

Cutting Them Short.

A suburban minister during his discourse one Sunday morning said: "In each blade of grass there is a sermon." The following day one of his flock discovered the good man pushing a lawn mower about his garden and paused to say: "Well, parson, I'm glad to see you are engaged in cutting your sermons short."—The Standard.

White light, perfect light, is made of the complete combination of all the colors of the spectrum. A single one left out mars the whole. All the colors in life are needed to make the pure, white light of the Christian life. The "crimson pain, the violet grief," are no less needed than "love's blue, joy's gold, or hope's shifting light of emerald green."

Pray hardest when it is hardest to pray.—Bishop Brent.

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

A Jewish Regard for the New Testament.

Our free religious institutions have given Judaism an opportunity for which it waited and suffered for centuries. Here the Jew may practice his religion according to the dictates of his conscience without fear of molestation. One would think that he would appreciate and value the opportunities America gives him and avoid meddling with the religious peculiarities of others, but it is the nature of the Jew to abuse every privilege he gets. If America becomes an intoferable place to the Jew, the Jewish people alone will be responsible for it having become so. While the Jewish people insist upon remaining a nation within a nation they are always insisting upon getting what they call their rights. Because the Jew has no interest in our Sunday and wants to be amused or make money on that day he is a persistent Sabbath breaker and is continually pestering the law makers to throw open the Sabbath in order that business may be transacted and that places of amusement may have every day for whatever debases the morality of the community. He reasons that the Sabbath means nothing to him, therefore he ought to have a good time and enjoy himself or do business and make money on that day, and to permit him to do so, he thinks, the laws protecting our holy day ought to be broken down. He would rob all America of a Sabbath to suit his own selfish demands.

Easter furnishes another occasion upon which the Jew is only too ready to belittle our institutions. In course of an address in which he attacked the whole Christian system and particularly the resurrection of Jesus a well known Rabbi asks the following question:

How much credence is to be placed in the New Testament account of the life of Jesus, which in one place says He appeared, after His death, to three women; in another place, to two women; in a third place, to one woman; in a fourth place, to no woman at all; which in one place speaks of one angel having been seen at the sepulchre; in another place, two; an account which, in one place, says that the disciples were ordered by their resurrected Master to proceed at once to Galilee; in another place they are told to remain in Jerusalem; in a third place, no message is given them at all. An account which in one place says He ascended into heaven in Galilee; in another place, that the ascension was made in Jerusalem, while two of the Gospels do not know anything of so startling an advent as His haying ascended into heaven, and three of the Gospels know nothing of that other marvelous deed, the restoration of Lazarus to life after the decay of death had already set in?

The matters brought to notice are matters satisfactorily cleared up centuries ago. The implication that the New Testament is untrustworthy because of its seeming difficulties is in opposition to the opinions of millions of reasonable minds who have examined the book and every possible light that has been thrown upon it has only helped to demonstrate that it is a grand harmony of fact and statement. G.

Correspondence.

DONNELLSON, Ia., April 12.—Yesterday being Easter Sunday our congregation assembled in the new church at Donnellson, and we were well repaid, as Brother Hilty gave us an excellent Easter sermon and the choir two excellent and appropriate selections. A good part of the members then partook of the Lord's Supper for the first time in the new church.

To-day Bro. Hilty began a 3 months' term of German school. On March 30th Bro. Hilty and wife were blessed with the arrival of a young son.

There are at present several serious cases of sickness among us, for which we wish and hope for a speedy recovery. Cool and windy weather prevails. The oats are about all sown.

WADSWORTH, Ohio, April 12.—Easter time has again been celebrated by many S. S.'s and churches throughout the land, even Nature did all in her power to make the day a joyous one. At six o'clock in the morning the sun was peeping over hills and fields, while up in the tower of the church, men with musical instruments in hand played Easter carols. Although not so beautiful as those by angels on resurrection morning, but I pray, some souls were awakened and thrilled with a desire to be one of those who shall awake when the Lord shall come again on the last Resurrection morning to take his own to dwell with Him forever.

Owing the illness of our pastor, E. F. Grubb, Mr. J. Amstutz, a student at Bluffton, was a visitor in the pulpit. He ministered unto us from the Book of Isaiah 52:8. His text was a beautiful one, and he handled it in the most able manner. He has made a wide circle of friends in Wadsworth and they join in wishing him success in his high calling.

Mr. Jacob Aldefer, who is instructor of music at Oberlin, spent the Easter vacation with his mother and sister, Mrs. A. Grubb.

Mrs. Verna Harter and youngest son Glen, of Belvidere, Ill. who arrived here two weeks ago, will be at home for the present with her parents, Mr. and Mrs. A. Overholt. Mr. Harter was instantly killed in a railroad wreck some time ago. She expects to make Wadsworth her future home.

The Ladies' Aid Society, of which Mrs. Sarah Gable is president, has been doing a great amount of work. Meetings have been held twice a week quite frequently. The Ladies should feel encouraged in the fact that the work done in the past was very satisfactory or it would not be so plenty.

Missionary P. A. Penner will speak to us next Sunday morning and evening. This will be a rare privilege and we anticipate a full house at both meetings.

Mr. and Mrs. J. B. Drissel, of Phila, Pa., were called to Wadsworth to attend the funeral of the latter's mother, Mrs. Mary Rickert.

PHILADELPHIA, Pa., April 11.—We of the First church of Philadelphia have been enjoying many privileges and blessings during the past few weeks. At our midweek service several weeks ago Rev. S. M. Grubb, of the Second church, gave us an excellent talk on the life of Paul, giving a review of his birth, training, life work and character. This was indeed a treat. Sunday, March 28, Temperance Sunday, we had invited Mr. R. D. Rishel, of the Church of God, a neighboring church, to visit our Sunday-school and give us a talk on temperance. Mr. Rishel is an enthusiastic worker in this cause and spoke to each department of our school giving good, earnest pleas for temperance, emphasizing especially in the Adult department the question, "What shall, what can we do for temperance". His addresses were well received. The same Sunday Rev. Dr. William Roberts, probably the leading man in the Presbyterian church in America to-day, preached for us and delivered a splendid sermon, emphasizing three things, viz: The way to God; Knowledge of God; Character of future life, basing his thoughts on Christ's words, "I am the way the truth and the life". He emphasized the clear-cut positiveness of all of Christ's statements, held up Christ as the absolute truth in religion. A large audience greeted the Dr. and truly received a blessing from his sermon.

Last Sunday morning, April 4th Mr. William Gehman, Sunday-school field secretary of our Eastern Conference, visited our Sunday-school and gave helpful talks in each department of the school. This was the first time he had visited us and we appreciated his coming very much.

During the past week we had services each night except Saturday in preparation for the communion service to-day. On Monday and Tuesday evenings Pastor Grubb preached, on Wednesday evening the church choir rendered a cantata, entitled, "The Story of Calvary", on Thursday night the pastor preached again and on Friday night the baptismal service and reception of new members when sixteen were added to our church, fourteen by baptism and two by letter. The The week's services were truly a blessed time for all of us. This Easter Sunday we had an early service at 6 o'clock, which was in charge of Brother Jos. B. Bechtel and proved an interesting and helpful service. At nine o'clock we had our Sunday-school Easter service, all the departments uniting for the service, and a splendid time we had. We had arranged a program of singing by the whole school, the little folks, two numbers of special singing, responsive readings and an address by Rev. H. L. Goughnour, of the Brethren church. He gave us a splendid address on, "the significance of the empty tomb". This was the best Sunday-school Easter service we have had for years.

Both morning and evening today we had communion service, when four members again partook of the sacred emblems.

We are now planning for our Sunday-school anniversary, which will be held on May 6th, when we expect Missionary P. A. Penner with us as the speaker for the evening. Another day we purpose celebrating is Mother's day, Sunday, May 9th. Our Sunday-school is progressing nicely and in our humble way we are endeavoring to do our duty with the help of Providence.

A. S. BECHTEL.

Hast Thou, my Master, aught for me to do
To honor Thee to-day?
Hast Thou a word of love to some poor soul
That I may say?
For see, this world that Thou hast made so fair
Within its heart is sad,
Thousands are lonely, thousands weep and sigh,
But few are glad.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 25.—HEROES OF AFRICAN MISSIONS. Jer. 1, 6—12.

QUESTIONS.

1. Who was the first evangelical missionary to Africa?
2. Who was van der Kemp, the apostle of the Kaffirs?
3. Who was Robert Moffat?
4. Who was David Livingstone?
5. Who was Coillard?
6. Who was Samuel Crowther?
7. Who was Chr. Kamseyer?
8. Who was Alexander Makay?

MEDITATIONS.

Our subject this week is so immense and the heroes of African missions are so numerous, that we can only mention a few of them.

The first evangelical missionary sent to Africa was Georg Schmidt. In 1736 two pious men of Amsterdam invited the Moravians to send a missionary to the Cape of Good Hope in South Africa. Here the dutch Boers had taken possession of the land, and they regarded the natives as black creatures, black cattle, black goods. They, with few exceptions, mocked Schmidt, but he went to a craal of the Hottentots, ten miles from town. The Boers drove him away, and he began two miles farther in Baviaanskloof (monkey valley). His work prospered; in 1742 he baptized several of the natives, which caused great excitement. The chaplain examined the young Christians, but found them well taught. But Schmidt and his little flock were denounced in Holland, and he had to leave in 1743. He preached his farewell sermon on Acts 20, amidst the weeping of his flock. In 1792 Moravian missionaries found the pear tree which Schmidt had planted, his new testament and a few of his converts. He had died in 1785 praying for his Hottentots.

In 1799 Bushman chiefs came 200 miles to ask for missionaries. In that year van der Kemp came to Capetown. He was 50 years old, had been an infidel. He had served as an officer, then studied medicine and practiced it for 10 years; losing his wife and his only child, he was converted and became a missionary. He was well versed in 16 languages. He went to a mighty Kaffir chief, but had to flee from one place to another until he died in 1811. He worked among the Kaffirs only 16 months, but has been rightly called the apostle of the Kaffirs; for he has in that short time done more for them, as many a missionary in a whole life time. He aroused missionary enthusiasm by describing the Kaffirs correctly, and he prepared a large dictionary of the Kaffir language; but above all, the Kaffirs learned to know in him a man who loved them with fiery self sacrificing love; and his name lived among them for generations. One of his pupils, a Kaffir poet, sang, preached and prayed for his people, and prepared the way of the Lord, until in 1816 new missionaries came, who found 100 Kaffirs ready to receive them.

Robert Moffat, a Scotchman, was the apostle of the Bechuanas. He worked among the South African natives for over 50 years. The beginning of his work was very hard. It was seven years before the first natives came to learn to read; in 1829 six Bechuanas were baptized. In 1838 a new church was dedicated and the congregation numbered 300 members. In 1859 Moffat began a mission in the territory of king Moselekazzi, who from different tribes had formed the powerful Matebele kingdom.

Moffat's son-in-law was David Livingstone, who was at first a missionary, but later the most renowned explorer of the dark continent. Coillard coming to the Barotse says of the impression which Livingttone made upon the negroes: "In Europe the daring explorer is admired, but you have to come here, where he has lived, to learn and admire him as man. When other explorers have written their names in rocks and the bark of trees, he has written his name into the hearts of heathen nations in inner Africa. Wherever Livingstone has been the name "Missionary" has become a freepass and a recommendation."

Coillard was a French missionary, who was sent by the Christian Bassutoes to the Barotse on the Zambesi, who understood the Sesuto language, which Coillard and his Bassutoes spoke. In 1886 Coillard was greeted by the king of the Barotse: "Hail to you, my missionary, my father." The climate was very dangerous, so that many missionaries died, but the brave missionary and his French Christian supporters were undaunted. In 1898 Colliard, who had returned to France, was enabled to go with 17 missionaries, four having preceded him. But the fever decimated and weakened them, so that the French board wrote: "To-day we send you our sympathy, but to-morrow we will send new workers, so as to conquer this land at last for our king (Jesus)."

The name of Samuel Crowther is well known to every friend of missions. He was a little slave boy torn away from his mother, whom he did not see again until 25 years later as a missionary he found her and cared for her until she died 97 years old. Crowther was educated in Sierre Leone and in England, he translated the Bible into his mother tongue, traveled and preached. He died as Bishop and Doctor of Divinity over 80 years old.

One of the veterans of African missions is Chr. Ramseyer, who is living yet. He may be called the apostle of Ashanti. As a prisoner he entered Kumasi, the capital, after being liberated he returned there, had to flee with his sick wife, returned again, built a large mission house and church. After 40 years he returned to Europe, visited America and after his wife's death returned to Kumasi. He rejoices to see the Ashanti church growing in number and influence.

Alexander Makay, the apostle of Uganda, was singularly gifted, especially with mechanical skill. He reached Zanzibar May 1876 but did not reach Uganda until June 1878 and then he was alone, his comrades had died or were killed. In 1885 over 100 had been baptized in spite of fearful persecution. 1889 Makay died. In 1890 Bishop Tucker found 1000 people in church at his arrival.

Only few of the many heroes of African missions could be mentioned, and these only superficially, and many interesting things had to be omitted for lack of space.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for April 25.

SUBJECT: The Gospel in Antioch. Acts 11:19-30; 12:25.

GOLDEN TEXT: The disciples were called Christians first in Antioch. v. 26.

Antioch was one of the principal cities of the Roman empire, being ranked as the third city in population, wealth, and commercial activity. It was situated about three hundred miles north of Jerusalem, and was one of the three farthest points mentioned to which they that were scattered abroad by the tribulation had traveled (v. 19). It was indeed more than twice as far from Jerusalem as Jesus Himself had gone in His personal ministry. He had once gone beyond Mt. Carmel into the region of Tyre and Sidon and there, incidentally as it were, had let a crumb of blessing fall into the lap of a representative of the gentile nations. Antioch was far beyond Tyre and Sidon, up the Mediterranean coast, and had an almost exclusively gentile population. It was there that the fugitive disciples broke through and over the walls of national prejudice and spoke to persons outside the little colony of Jews concerning the faith which had brought peace to their own hearts—the message of salvation through the risen Christ. The door, entered cautiously and only after miraculous persuasion by Peter at Caesarea, was here at Antioch thrown wide open, and the gentiles in large numbers accepted Christ and were added to the company of believers.

Though Jesus Himself had not gone to any others but the lost sheep of the house of Israel (Matt. 15:24), He enjoined His disciples to bring the Gospel to all the nations, and Antioch became the real starting point and center of this worldward outreach with the message which He gave the church to bear. The church there was the first body of believers in which there stood side by side those who before their conversion had nothing in common religiously, Jew and Gentile, circumcision and uncircumcision.

There they were first given a name which though probably applied to them by those not in sympathy with their new-found faith, yet was most befitting, as designating those that were bound together by their common relation to Christ the Head of the church. The manner in which this fact of the new name is stated in v. 26 shows that whatever may have been the motive of the inventors thereof, its evident appropriateness soon caused it to be applied generally to the disciples, in other places too.

From this center the first definite move was made to send the Gospel abroad. Under the specific direction of the Holy Spirit the first missionaries were chosen, ordained, and sent forth from Antioch, returning there with their report of the work done.

As in the case of Cornelius at Caesarea so from Antioch the news of the new departure soon

came to the ears of the church in Jerusalem. In the former case they had called Peter to account regarding the matter; in this case they at once sent an inspector to look into the work. Whatever their thought was, in sending him, whether it was a critical or a sympathetic spirit that prompted the sending, no better man could have been sent than Barnabas. He had already in several ways proved his right to the name—Son of exhortation or consolation. But nowhere do his good qualities shine so brightly as in his dealing with the situation as he found it in Antioch. The grace that was in him enabled him to recognize the work of God's grace in these converts from heathendom, and to rejoice with them in true fellowship, seeing that they had the Spirit of God and were therefore the sons of God (Rom. 8:14), though not the children of Abraham either by birth or by outward conformity to the law of circumcision. He at once entered heartily into the work of establishing these believers in loyal adherence to Him in whom there is perfect righteousness apart from the works of the law (Rom. 4:6). He exhorted them all: he labored diligently with them to this end.

Another commendable trait in Barnabas is seen when he thinks of Saul and starts out to bring him there for the work which he sees is to be done. Saul's native town was not far from Antioch, and there Barnabas found him, and brought him forth from the seclusion to which he had retired when he fled for his life from Jerusalem (ch. 9:30). To be instrumental in bringing a great work and God's appointed leader for that work together, is to do a most effective turn for the progress of God's cause. Some people are greatly used in just this way. Barnabas was, and he had the grace to feel no jealousy when the man whom he brought forward at once took first place and he himself went down to second.

Prophecy was one of the gifts of the Spirit in the early church (1 Cor. 12:10). This gift was found in women as well as men (Acts 21:9). The disciple mentioned in our lesson possessing the gift is mentioned again in ch. 21:10. His announcement of the coming famine was given him to make in order to call out the exercise of brotherly charity toward the brethren in Jerusalem who would be the greatest sufferers in the ensuing scarcity. Thus these gentile converts had opportunity to give proof of their true Christian spirit through their brotherly consideration and love for Christ's people in the mother church. See with what eagerness they seize the opportunity! They were *cheerful* givers. God loveth this quality in giving (2 Cor. 9:7).

They also fulfilled another condition of right giving: they gave every man according to his ability. If there were any widow's mites in that offering, they were not given by the well-to-do.

Then also they sent their gift promptly so as to do the most good by coming when it was needed. Tardiness robs proffered help much of its value.

They sent it through personal messengers, who conveyed not only the money but the loving greeting of the givers. It is the love that goes with the gift and that makes itself felt in other ways than through the gift itself, that multiplies the helpfulness of the material things bestowed.

Deaths.

SCHALL.—On March 8 1909, at Wadsworth, O., Julia A. nee Nash, widow of Charles Schall, aged 77 years. Two children survive her. Funeral services were held March 10, at the Wadsworth Mennonite church, conducted by her pastor, E F. Grubb. Burial was made in Woodlawn Cemetery.

RICKERT.—On April 2, 1909, in Wadsworth, Ohio, Mary Rickert, daughter of Jacob and Susan Hendricks. She was born in Hillstown, Bucks Co., Pa., Aug. 15, 1824. On Jan. 18, 1844, she was married to Henry Rickert, who died Aug. 22, 1899. To them were born 5 sons and 4 daughters, 7 of whom survive. When she was 17 she united with the Mennonite church. She was a Christian woman, wife and mother, kind and humble, patient and peaceable.

Contributions.

Donations to the Mennonite Home for the aged at Frederick, Pa.

Cash. John A. Groh, Myerstown, Pa. $10; Deep Run Cong. $8.58; Jos. B. Bechtel $3; Bethany Cong. Perkasie, $5 70; West Swamp Cong. $25; Saucon Cong. $9 30; Springfield Cong. $20; Mrs. Chas. Wren, Boyertown, $1; Amanda Stauffer, Boyertown, $1; A. T. B. Stauffer, $2; John G. Rosenberry, Skippack, $5; Upper Milford Cong., $23 75; Allentown Cong. $8; Walter Bertolet, $1; D. L. $15; A. T. Clymer, $15; Otto Eisenlohr, $20; John M. Beidler, $10; First Menn. Church, Phila., $106; Hereford Cong, $103; East Swamp Cong; $15; Lewis Campbell, Boyertown,, $15 40; Second Menn. Church, Phila., $9 55; Mary Geiger, $10.

Provisions etc. J. Wright: 2 baskets provisions, 1 kid mackarel, 4 water melons; Mrs. I. W. Stetler: 200 flower plants, 350 sweet potato plants, 100 celery plants, lot cabbage plants; Mrs. G. A. Weida; 75 flower plants, lot celery plants, lot cabbage plants; Mrs. Frank Leister, bouquette; Mrs. I. S. Stetler, lot cabbage plants; Mrs. John Grubb, lot cabbage plants; Mrs. Nathan Umstead, lot cabbage plants; John G. Rosenberry, basket cantalopes; Howard Stetler, basket potatoes; M. C. Gottschall, 1 gal. linseed oil and 28 lbs. nitrate soda; Benjamin Bertolet: lot second crop hay, lot Baldwin apples, lot pears, 1 pair shoes, lot clothing; Joseph Wile, 2-horse load hay and lot elderberries; Frank Leister, lot elderberries; Adam Stettler, lot elderberries; Henry Gaugler, lot elderberries.

Anniversary Donations, Sept. 19, 1908. George Slemmer; oats for 13 horses; 4 qts. milk, 2 fancy cakes; A. C. Stetler, Layfield, 17 lbs. beef; Dr. G. A. Weida, Frederick, pot red beets, 17 lbs. beef, lot tomatoes, 3 fancy cakes; Mrs. E. Hoffman, Frederick: 1 cake, 5 qts. milk; Lizzie Stetler, Fruitville, 1 bouquet. Mrs. H. W. Stetler, Pennsburg, 3 fancy baskets and 1 blh; Henry D. Detviler, Souderton, 1 cake lot doughnuts; Mrs, Oberholtzer, East Greenville, 2 bouquettes; Mrs. Stauffer, Bally, bouquette and lot grapes; Mrs. M. Oberholtzer, Kraussdale, 2 butter plates and 2½ yds. gingham; Mrs. J. Knerr, Frederick, 1 cake; Mrs. David Bieler, East Greenville, 2 lbs. coffee; Mrs. J. Brendlinger, Fredr., bouquet; Mrs. W. O. Beiler, East Greenville 1 beef roast and lot bologna; Levi Meschter, East Greenville, 1 ham, fancy cake, lot coffee; Mrs. John Schealer, Boyertown, bouquette; Mrs. A. C. Mensch, Layfield, bouquette.

Bertolet Cong. Members:—Isaac Hunsberger: 3 lbs butter, 8 loaves of bread, 4 lbs. sugar, 2 jars fruit jam, 2 jars mustard, 2 bus. oats; Mrs. I. S. Stetler: 1 qt. apple sauce, 4 qts. spiced pears, fancy cake, 8 lbs. roast beef, bouquette; Mrs. Jonathan Gilbert: 1 jar pickled cabbage, 1 jar apple sauce, 1 jar pickles, 2 lbs. coffee, lot grapes, fancy cake; Mrs Irvin Gilbert: 2 bus. oats, 1 jar pickled cabbage, 1 lb. coffee, 1 cake, lot grapes; Mrs. I. W. Stetler: 1 bu. potatoes, 4 gals. spiced pears, 1½ gal. spiced peaches, 4 fancy cakes, 1 lb. pepper, 1 bag salt, 5 gals. vinegar, lot pickled cabbage; Mr. and Mrs. Behaven, 10 lbs coffee.

Boyertown Cong. Members. Mrs. Thomas Rennioger, $1; Mrs. William Rose, fancy cake and 4 lbs. apricots; Joseph B. Wile: 3 bus oats, 3 fancy cakes, bask. lima beans, pot pickled cabbage, pot apricots, ½ bu. potatoes, 4 gals. milk, 1 ham, 5 lbs. sugar; Jarius Stauffer, 14 lbs corned beef.

Schwenksville Cong. N. G. Umstead: bask. tomatoes, 8 qts. lima beans, 1 doz cans fruit, 1 pot each of apple sauce, pickled beans, jam, apple butter and beets, fancy cake, 2 qts. milk; Mrs. Kremer: beef roast, 2 large fancy cakes, 1 pot each of pickled cabbage, chow-chow, potato salad, bask, tomatoes; Clara Kremer, coffee and sugar; H. B. Kratz, lot oats, 10 lbs sugar, 2 lbs coffee; J. R. Allebach: 2 hams, 3 doz. eggs, 5 lbs. sugar, ½ lb. tea, 3 lbs. coffee, cup jelly, ½ gal. jar beets, 2 fancy cakes; M. A. Kratz, $5; I. H. Smoyer, $2; N. K. Ziegler: box baking powder, box cocoa, 2 fancy cakes; Mrs Hannah Kratz: 2 lbs. coffee, 2 lbs. sugar, 2 lbs. cheese, 3 cakes; Miss Minnie Clemens: 1 ham, 1 cake, 2 bouquettes; Mrs. B. F. Richard: 10 lbs. sugar, 5 lbs. home made soap, 2 lbs. coffee, pack. corn starch; Mrs. Abram Gottshall, 1 layer cake; M. C. Gottshall, bag oats and 2 bus. tomatoes; J. B. Clemens, 6 lbs. sugar, 2 cans tomatoes, 2 jars dried beef, 4 cans corn, 2 cans succotash, 2 cans cherries; Henry Wambold, Phila: pians and blue prints for new addition to the home; James Laudenschlager, 2 lbs spices.

Upper Milford Cong. Henry N. Shelly, $2; A. Z. Shelly, $1; Mahlon Antrim, 50cts; John S. Gehman, bag corn, 2 head cabbage; Ira M. Schantz, 2 bags corn and 1 pumpkin; William Hiestand, bag potatoes and 25 cts; David Hiestand, bag potatoes; Ambrose Schantz: bag potatoet, pumpkin, 3 head cabbage; Mrs. Harrison Krauss, bag dried apples; Mrs. H. W. Stetler, $1; Stauffer-Bros., 3 smoked sausages and 1 doz. canned corn; Nathaniel Hiestand: 2 bags, 4 bus. corn, 1 bu. potatoes; Mrs. Eugene Oberholtzer, $1; Mrs. L. Y. Meschter, $1; Francis Shelly, $5; Jas. Schantz, 2 bus. corn; Mrs. Adam Krauss, 2 bus. corn and $2; Mrs. John Longacre, 50 cts; Fayette Fegley, bag corn; Wm. G. Moyer $1; Henry Diehl, bag apples and 2 jars peaches; D. M. Schantz: bag oats, lot beans, dried apples; Mr. & Mrs. Reuben Roeder, bag corn and lot beans; Mrs. H. G. Schantz, bag corn; H. B. Schantz, bag potatoes, cabbage and soap; Mrs. Daniel Moyer, lot groceries; Mrs. George Carl, lot groceries; Harry Schreiber, bag potatoes; John Geisinger: hag oats, hag corn, $2; Henry Geisinger, cabbage and $3; Milton & Aaron Schantz; cabbage, hag corn, bag potatoes, beans; William Stauffer, 2 bags corn; Henry Stauffer, bag corn and hag potatoes; Henry Heistand, bag corn; Harvey Hiestand, hag corn; Allen Hiestand, cabbage and apples; Jacob Hiestand, $1; W. C. Gerhart, Phila. 1 sleigh. Wallace H. Leidy New Hanover, 1 organ; Margaret Marshall, 6 lbs. candy; Mrs. G. A. Weida, lot cabbage and turnips; Nathan Umstead lot turnips; Junior C. E. Society of First Mennonite church, Phila, $5 for Christmas turkey and 5 doz. oranges; Mrs. I. S. Stetler, lot parsnips. The following persons each donated the hauling of one load coal from Bechtelsville to the Home. Elmer Oberholtzer, William Little, Irvin Gilbert, Jac. L. Bauer, I. W. Stetler, Dr. G. A. Weida, I. Hunsberger, Amos Pannepacker, John Bertolet, Z. Hoffer. A. L. Bauer, 2 loads, H. H. Stauffer, 2 loads, Joseph Wile, 2 loads, Ambrose Stauffer, 2 loads: 1 pulpit Bible, donor unknown.

Hereford Cong. 15 lbs soap, 22½ lbs. smoked sausage, 6 lbs. bacon, 10 lbs. sugar, 8 lbs. corn meal, 6 lbs. dried corn, 2 lbs. dried peaches, 4 lbs dried sweet apples, 3 lbs. dried pears, 1 pk. sweet potatoes, 4 jars mustard, 6 boxes baking powder, 3 packs. tea, 3 jars smoked herring, 4 boxes kippered herring, 4 bottles pickles, 2 cans tomatoes, 2 qts. molasses, 4 cans corn, 3 cans peas, 10 lbs. cleaner cleanser, 1 sheet, 11 jars canned fruit, 5 lbs. lard, 3 lbs. peas, 8 lbs. beans, 3 pots apple butter, 1 pot scrapple, 3 brooms, 10 hus. potatoes, 6 bus. oats, 175 lbs flour, 1 lounge.

Gratefully acknowledged,
JOHN L. BAUER,
Financial Secretary.

For the Mennonite.

From Mrs. Dina Welty, Ft. Wayne, Ind, $25.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

For Home Mission of the General Conference.

From the Halstead church, Kan., by Daniel Haury. $40; Wadsworth church, Ohio, by E. F. Grubb, $9 06; collected by Bro. Braun the following: on his trip in the Canadian Northwest, $98 90; later, from Jacob Hubin, Sarona, Wis., $1; Westbrook collection, $2.90; E E. Lieseheid, Westhrook, Minn., $1.

Gratefully acknowledged,
M. HORSCH, Treas.,
Upland, Cal.

News of the Week.

Domestic.

House Passes New Tariff Bill.

WASHINGTON, April 10.—As finally passed by the House, last evening, the Payne tariff bill leaves oil, hides, coffee and tea on the free list; allows growers of tobacco without paying a tax, and bars premiums; puts a duty of $1 on lumber; puts a duty of 24 cents and 40 cents, respectively, on barley and barley malt, and leaves hosiery and gloves as originally provided for in the bill.

The vote on the bill was 217 yeas and 161 nays, giving the Republicans a majority of fifty-six.

Four Democrats, namely, Broussard, Wickliffe, Pujo and Estopinal, all of Louisana, voted with the Republicans on account of the protection to the sugar and rice industries of their State. One Republican, Austin, of Tennessee, voted with the Democrats because the coal and lumber schedules of the bill did not satisfy him.

The House made several important changes in the bill. The most important was the placing of petroleum on the free list, and removing it also from within the beneficent shelter of the maximum and minimum section of the bill. That is to say, no retaliatory duty is to be levied against any other country which discriminates against the United States in the matter of crude oil and the products thereof.

The most prolonged contest of the day was over the lumber schedule. After the "joker," under which the present duty of $2 a 1,000 would really have to be collected, instead of $1, as apparently provided in the bill, had been extracted a determined effort was made to place lumber on the free list. A handful of Republicans joined with a majority of the Democrats and forced six or seven successive roll calls in the hope of abolishing the $1 duty. But it was unsuccessful, and the dollar duty stands. Early in the week the lumber protectionists won by only six votes, but yesterday their majorities ranged from fourteen upward on the various amendments designed to abolish the duty.

Seven Killed and Others Injured.

WINDBER, Pa., April 10. — Seven miners were killed, several were slightly injured and many narrowly escaped death as a result of a premature explosion of dynamite in mine No. 37, of the Berwind White Coal Company, one-half mile from here, last evening. Early to-day all the dead had been recovered and according to Mine Inspector Blower, of the Sixth district, there were no more victims in the mine.

Niagara's Voice Stilled.

BUFFALO, N. Y., April 12.—The voice of Niagara was mute to-day for the second time in the memory of man. The first time was late in February when, following a severe northerly blow, the falls ran dry. Now, following a severe southeaster, the river is frozen solid from bank to bank. Unable to escape by its natural channels the level of the river rose by leaps and bounds. The highest flood level recorded from previous years is 28 feet above the normal. Friday night the river was 40 feet above normal. Water ponred over the window sills of the power house of the Ontario Power company and flooded the machines. The tracks of the Great Gorge route were covered from the lower steel arch bridge to Lewiston. Conservative estimates place the damages at $1,000,000.

Governor of Oklahoma Escapes Fraud Trial.

TULSA, Okla., April 10.—Governor Charles N. Haskell, Oklahoma's first chief executive, and the six other prominent Oklahomans indicted by the Federal grand jury charged with fraud in Muskogee town lots, will not have to stand trial. The motion of the defendants to quash the indictments was upheld here to-day by Judge John A. Marshall, of Utah, in the United States Circuit Court.

May Wheat at $1.26 and July at $1 17 1-2.

CHICAGO, April 13.—Wheat for delivery in May, July and September established new high record marks at the opening of the Board of Trade today. May wheat, the available supply of which is in the hands of one man, who also is the owner of millions of bushels of "paper" wheat, for which shorts will have to settle at his own price, opened with small sales at from $1 27 to $1 28. The latter price is 3c better than the most sanguine prediction made two months ago by the leading bull. The Liverpool market furnished the bull news of the hour. Wheat there, after the prolonged Easter holiday, faithfully reflected conditions on this side of the Atlantic and prices were marked up 3½@3¾d. Other European markets advanced sympathetically.

THE REAL INFLUENCE.

The real influence, however, was a general belief which has been stubbornly forcing itself on the average trader that there is a world-wide shortage of the great staple cereal. The bull leader was quoted to the effect that it will take three or four years for the wheat acreage, encouraged by high prices, to increase sufficiently to force the market to a lower level.

FOOD PRICES GOING UP.

CHICAGO, April 13 —With nearly all foodstuffs higher now than they have been in years, further increases in the prices are expected by Chicago dealers.

Articles of Food—	Prices, Apr. '08.	Prices, Apr '09.
Wheat, per bushel	$ 92	$ 1 39
Beef, first quality	6 70	7 16
Butter, creamery, a lb.	25	28
Corn, a bushel	63¼	67½
Flour, a barrel	5 70	6 90
Eggs, fresh, a dozen	15	20
Hogs, live, 100 pounds	6 63	7 30
Lard, 100 pounds	8 32½	10 37½
Oats, a bushel	51	56½
Potatoes, a bushel	71	1 07

The advanced price of wheat has already caused an increase in the price of brerd in London, which was announced yesterday. Millers in this country are unable to secure sufficient quantities of wheat, even at the advanced price, and hundreds of mills are running less hours with decreased forces. This indicates an early increase in the price of flour, with a corresponding increase in bread prices.

Meats are nigh now and haye been for several months. A further increase is declared to be a certainty. There is a shortage all over the country of corn and other grains used for feeding stock. Farmers, attracted by the high price of corn, haye sold most of their 1908 crop and have little left for feeding purposes.

Windstorm Strikes Western Pennsylvania.

PITTSBURG, April 13.—One dead and a number of persons seriously injured, are the results of a windstorm in this city and vicinity early to-day. The property loss will amount to thousands of dollars. At 10 o'clock the velocity of the wind was fifty-two miles an hour.

The fatality occurred at Jeannette, near here. At that place the storm was especially severe. A number of small houses were unroofed and windows broken.

STORM DAMAGE IN KANSAS.

CONCORDIA, Kas., April 13.—When telephone communication was opened up to-day with Aurora, a little town south of here, it developed that four persons were injured, none, it is believed, fatally, in the tornado that struck that place yesterday. The Catholic church was among the buildings demolished.

At Beloit, a nearby town, Edward M. Wells, a brakeman, was blown from a Missouri Pacific train and was killed. In Aurora two churches and two stores were wrecked and almost every store and house in the town was damaged. Much stock was killed in the country.

COLD NIGHT IN MANITOBA.

WINNIPEG, Manitoba, April 13.—Last night was one of the coldest of the season. At Prince Albert it was 14 degrees below zero, at Regina 1 above, at Qu' Appelle zero, and at Battleford 4 above. It snowed heavily at Edmonton, Calgary and Lethbridge. The lowest temperature here was 12 above.

HEAVY SNOW IN MISSOURI.

CHILLICOTHE, Mo., April 13.—A heavy snow fell in this part of Missouri yesterday. The temperance dropped to below the freezing point. Fears are entertained that the large apple and peach orchards in this section will be slightly damaged.

Rochester, N. Y., at Mercy of Flames.

ROCHESTER, N. Y., April 13.—Fires were raging this afternoon in two sections of Rochester, apparently uncontrollable, and it was feared that unless the gale, which was blowing at thirty or more miles an hour, subsided, the loss would be very great. Every piece of fire apparatus was on the scene and appeals were sent to Syracuse and Buffalo for assistance. Both cities replied that they were sending aid on fast trains.

At 2 p. m. it was estimated that the loss then was $1,000,000.

Foreign.

Swinburne, Poet and Essayist, Dead.

LONDON, April 10. — Algernon Charles Swinburne, the poet and essayist, died this morning. He had been suffering with influenza, which developed into pneumonia. He was born in London, April 5, 1837, his father being Admiral Swinburne and his mother Lady Henrietta, daughter of the third Earl of Ashburnham. He was educated in France and England, and as a poet he was especially well known for his facile metrical invention. He was a bachelor and lived at The Pines, Putney.

Of the six great poets whose works gave to the later Victorian era of English song a splendor almost comparable to that of the Elizabethan and later Georgian periods, not one now remains. Rossetti was the first to die, Arnold the second, Browning the third, Tennyson the fourth and Morris the fifth. Algernon Charles Swinburne alone survived, and his death to-day removes the last of the group of six. From 1896 until his end, he stood as the greatest poet of his day. Born when Victoria ascended the throne, sixty years and more of his life were contemporaneous with the years of the Queen's reign.

Sultan's Soldiers Mutiny at Capital.

CONSTANTINOPLE, April 13, Via Vienna.—With the streets filled with soldiers and political demonstrators, merchants are keeping their shops closed and double guards have been thrown about the palace, Parliament and St. Sophia. While there has been much brawling and numerous altercations between citizens of opposing political parties, there has been no bloodshed as set. To-night promises to be a memorable one for Constantinople. A crisis is regarded as inevitable.

The mutinous troops are demonstrating against Parliament and panic has seized the people.

A rigid censorship has been established here on all dispatches.

The Cabinet has resigned and their resignations have been accepted. It is reported that Kaimil Pasha, the former grand vizier, has been charged with the formation of a new ministry.

The changes in the cabinet that took place in February showed the absolute control of the political situation by the Young Turk party, or Committee of Union and Progress, which virtually imposed on the Sultan a ministry of its own nominees.

The committee on February 14 publicly repudiated any intention to overthrow the Sultan or to install a military dictatorship, but the crisis and its outcome was then regarded as not promising well for the stability of the throne or the success of parliamentary government. It has been a question how the moderate elements of the empire would regard this assumption of absolute power by an irresponsible committe.

The murder of Hassan Fehmi Effendi, editor of the liberal newspaper Serbesti, on April 7, is thought here to have been the climax of this political feud. The editor was shot and killed by an unknown man as he was entering his office, and a government official accompanying him was wounded. The Serbesti had been carrying on a campaign against the committee of union and progress, in other words, the Young Turks.

Violent demonstrations both inside Parliament and in the streets adjacent followed the killing of the editor. The grand vizier and the president of the chamber were obliged to harangue the crowds outside and assure them that justice would be done. The chamber accepted an interpellation denouncing the crime as a political murder and calling upon the government to take the necessary steps to apprehend the assasin.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, APRIL 22, 1909. No. 16.

For the Mennonite.

A Petition.

BY LISETTA MEGERLE.

When gentle death shall call me,
O shed no tears for me;
'Tis now that I am weary
And need thy sympathy.

Wait not till death's cold fingers
Are laid upon my brow,
To bring me gifts of flowers,
But bring them to me now.

Wait not till death o'ertakes me,
Lo, speak with love of me;
'Tis now that I would cherish
Affection sweet from thee.

Wait not till death's dark shadow
Across my path doth fall,
But now o'erlook my failings,
Forgive me for them all.

Come not when death hath laid me
Within my restful bed;
I may not know your footstep,
I may not hear your tread.

But come while still I'm living,
And bring me words of cheer;
I oft long for the presence
Of friends and kindred dear.

O generous heart and kindly,
The dead cannot enjoy;
The gifts of earth in heaven,
New Joys their hearts employ.

So bring your gifts of flowers
And love you have to give,
And cheer me with your presence
While yet on earth I live.

Alameda, Cal.

Items of News and Comment.

May our lives be freed from everything that makes for division and strife.

Rev. Wm. H. Grubb will hold communion services at Perkasie, Pa., on May 9th at 3 p. m.

We are called Christians, but what are we doing that others are lead to know and to love Christ?

Missionary P. A. Penner left Mt. Lake, Minn., last week to visit congregations in Ohio, Pa., Ind., Ill. and Iowa, presenting the cause of missions.

Next Sunday, April 25th, 10:15 a. m. A. M. Fretz will observe the Lord's supper with the Pottstown, Pa., congregation; Saturday evening preparatory services will be held.

Wm. M. Gehman, the Sunday-school Field Secretary of the Eastern District, will visit on April 25th the Deep Run Sunday-school and conduct the regular church services in the absence of the pastor.

Famous Jerusalem was for a long time the renowned religious city of the world, but Antioch became the starting point, the center of the Gentile church and the base of the first missionaries.

Missionary P. A. Penner, who expects to visit the churches in Pennsylvania in May, will be at Deep Run, May 1st, 2 p. m., and at Souderton 7 p. m. The days following he will attend the sessions of the Eastern Conference.

On March 16, 1909, the philanthrophist Geo. T. Angell, of Boston, died at the age of 86. He was the pioneer in a humanitarian movement, the founder of American Band of Mercy, and the editor of Our Dumb Animals. Mr. Angell sowed the seed of human kindness.

Rev. James P. Stoddard, of Boston, Mass., passed away to his reward above, on January 29, 1909, aged over 76 years. The deceased was personally and pleasantly known to a number of our churches, perhaps not so well as a minister of the gospel but as a valiant and successful worker in the movement against secret societies.

The Zion Mennonite church, Souderton, Pa., A. M. Fretz pastor, celebrated the Lord's Supper on April 18th with a large congregation. On Easter day afternoon the enlarged church was filled to its utmost seating capacity in the observance of a very impressive Easter service by the Sunday-school. The Lord's supper will be observed by the Deep Run congregation on May 9th.

General Wm. Booth, the founder of the world-wide Salvation Army, born in Nottingham, England, was 80 years old on April 10, 1909. This event was celebrated with appropriate ceremonin every institution under the Army's control. A special fund of $1,000,000 has been started to carry on the work to which he and his followers are devoted. His Army has spread over all the world, and has become a great power for good.

Dr. James M. Gray, Dean of the Moody Bible Institute, and Dr. A. C. Dixon, Pastor of the Moody Church, Chicago, have united in a conference on summer evangelism and open air work, to be held May 12 to 14. Among the speakers present will be Dr. R. A. Torrey, the world evangelist, Melvin E. Trotter, the rescue mission worker of Grand Rapids, and Arthur J. Smith, in charge of the tent campaign in New York City.

Theodore Roosevelt and King Victor Emanuel met April 6 on the Italian battleship Re Umberto in Messina Harbor. The meeting was characterized by the utmost cordiality and the King took occasion to express the gratitude of himself and the Italian people for the generous assistance of America to the earthquake sufferers. At the close of the interview Mr. Roosevelt went ashore and inspected the ruins of the city, the desolation of which moved him strongly.

Before any girl allows herself to be drawn away from her country home because of flattering offers of higher wages in the city, she should consider well the cost of the change. There are other things more valuable than wages; other questions more important than money-making. The help which girls may be to their mothers, the privilege of spending the entire Sabbath in the service of the Lord and worshipping with people "of like precious faith," and freedom from the great temptation of city life should all be considered ahead of the wage question. Many young women, like young men, have been lured away from home by prospects of making money easily, only to find themselves entrapped by some of Satan's snares and robbed of all that is dear to a noble heart.—Gospel Herald.

Announcement and Invitation.

The fifth annual meeting of the Bethel Deaconness and Hospital Association will be held at Newton, Kan., April 27, commencing at 10 a. m. Members of the association and friends of the cause are cordially invited to attend the meeting.

From Our Missionfields.

Missionary R. Petter writes from Cantonment, Okla., that the sin of drunkenness is rapidly increasing among the Cheyenne Indians, in spite of the prohibition laws existing in the state. That the laws against the traffic in strong drink are not enforced, and that in cases where persons are prosecuted and found guilty of violating the laws, the offenders go out unpunished. That the better class of Indians, and even the Christians, are startled, when they see the laws of God and the state violated wtth impunity and the offenders priding themselves for doing so. That it is no wonder that under the existing circumstances the Indians more and more lose all respect for the law. He adds, that this constitutes one of the chief hindrances and drawbacks in mission-work. Another hindrance in the work and one which will be derogatory to the welfare of the Indians, are the frequent changes on the part of the Government in regard to the civil condition of the Indians, whereby they are kept in a state of constant unrest.

Three persons accepted Christ and were admitted as members of His church during the past quarter. Two of these were young men, who were frequently visited by the sisters and who died happy in the Lord soon after their admission. One of these had led a profligate life, but he repented, confessed his sins and obtained forgiveness.

Sister Petter's health has been seriously failing of late, on account of which they find a change of climate necessary for her and they, by the consent of the Board, expect to spend the coming six months among the northwestern mountains in the state of Washington.

Brother Petter solicits the prayers of all mission friends for themselves, for their Cheyennes and for the work among them.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Facts Concerning Alcohol.

By Heinrich Quensel.

Translated by the Scientific Temperance Federation.

A Mother Should Know:

1. That alcohol retards the physical and mental development of children.

2. That alcohol leads quickly to fatigue, and causes dullness and inattention at school.

3. That alcohol promotes disobedience to parents.

4. That alcohol causes sleeplessness and nervousness.

5. That alcohol endangers the moral nature of the child.

6. That alcohol weakens the resistance of the body, and thus favors attacks of disease.

7. That alcoholism prolongs the duration of sickness.

8. That every nickel spent for spirituous drinks would far better be used for strengthening food, milk, for example.

9. That the greater part of all mentally diseased idiots and cripples have to thank the alcoholism of their parents and grandparents for their pitiable condition.

10. That domestic happiness and fidelity in marriage are endangered and often undermined and destroyed through alcoholism.

School Children Should Know:

1. That no alcoholic drink, whether beer, wine, brandy, or any other contains any nourishing or strengthening value worth mentioning.

2. That the alcohol contained in all alcoholic drinks is a poison, which disturbs the life processes of the cells and tissues, and is, therefore, injurious to the health.

3. That the use of alcohol induces serious acute and chronic diseases of all the vital organs, particularly the stomach, the kidneys, the liver, the heart, and the brain.

4. That the use of alcohol leads to mental and physical fatigue.

5. That the habitual use of alcohol instead of quenching thirst leads ever to a fresh feeling of thirst.

6. That whoever wishes to be efficient must not get the habit of using alcohol, which leads easily to the saloon.

7. That the sober worker usually outstrips his fellow workmen who use alcohol.

8. That alcohol intoxication, by disordering the mental faculties, leads easily to unlawful conduct, as well as to debauchery.

9. That every expenditure for alcoholic drinks diminishes the means for attending institutions of learning as well as other necessary provisions for education.

10. That efficiency in manufacture and other industries is impaired by alcohol, as is the power to compete in the markets of the world.

Teachers Should Know:

1. That no alcoholic drink, whether beer, wine, or distilled liquor, contains any nourishing or strengthening value worth mentioning.

2. That the alcohol contained in all spiritous drinks is a poison which impairs the vital processes of the cells and tissues of the body, and, therefore, impairs the health of the user in proportion to the strength and amount.

3. That alcoholic indulgences cause serious acute and chronic diseases of the vital organs, particularly the heart, liver, kidneys and stomach.

4. That the use of alcohol makes one more liable to contract infectious diseases, the destructive tuberculosis and contagious blood poison.

5. That alcohol in every form and amount is particularly injurious to children because of their growing bodies, and is to be absolutely witheld from them.

6. That the use of alcohol disturbs mental faculties and markedly interferes with the ability to receive mental impression—the child's ability to learn, and, therefore,

7. Every use of alcohol by the child influences unfavorably the results of instruction; it renders the pupil disobedient and refractory.

8. That alcohol, by weakening the higher brain centers involved in reflection and self-control, leaves the way open for the expression of the lower impulses.

9. It is self-evident that in the latter condition the moral nature of the child is greatly endangered.

The Test of Men.

One recognizes in our own rough daily judgments that fidelity is the discriminating test of men. We are told that So-and-So has made a certain statement. That gives the statement no significance of value to us. But So-and-So also made it. That quite alters the matter. He is a faithful man and his own trustworthiness covers all that issues from him. It is what we seek in servants—simple fidelity in all quiet and unostentatious duty. And it is what we crave in friends. "Give us a man," said Dean Stanley, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless, the adversary, just and chivalrous; in such a one there is a fragment of the Rock of Ages." For, as Paul joyfully realized, fidelity is the very nature and characteristic of God. Whatever else changes, He changes not. He abides faithful because it is His own being. He cannot deny Himself.

Love, says Paul, is a greater thing than faith or hope, but love in this sense is simply fidelity, the realization in life of the faithfulness of God. Paul's doctrine is that fidelity, which is simply veracity in action, is sovereign over life. And this is Christ's doctrine: "Be thou faithful unto death, and I shall give thee a crown of life." That was the closing verse in a small Christian tract prepared for distribution to the Japanese soldiers going to Manchuria. A captain read it with delight. "That is the religion for us," he said. A curate whom the late Archbishop Temple proposed to send to a very difficult post, was urged by his friends to decline, on the ground that he would not live two years in the strain and trial of it." He came to Temple, "Yes, it may be so," was the reply, "but you and I don't think of things like that, do we?"

Dying is a trifle, an incident in the temporary episode of life, but fidelity is no trifle. It is an anchorage in the eternal moral integrity of God. To betray it for the sake of life or any other bauble, is to trade glass for diamond; to build hay, whose end is fire, instead of gold, which is to be tried and to endure.

This conception of what, after all, is the greatest thing in life, dignifies our common ways. It brings the heroic within the reach of each one of us. If we can display the divine nature in our common living, then that glory is possible to every one.

And it is by taking advantage of this possibility of fidelity in the ordinary things of life that we shall come some day without knowing it to the glory of the Divine character realized in life.—Robert E. Speer.

Honor the Lord With Thy Substance.

"Honor the Lord with thy substances, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy vats shall overflow with new wine." Prov. iii. 9, 10.

Our possessions are God's gifts, and all we give to Him is simply a return of a portion of that which we receive from Him, as an acknowledgment of our obligation to Him. And this acknowledgment must be prompt, hearty, willing and joyous. The Lord abhors the sacrifice where the heart is not found. He accepts no inferior gift. The offering brought to Him must be without blemish, it must be the best. It must also be the first. His claim is second to none, and must not be put aside for any other.

The Lord tries our faith by this requirement. When Elijah came to the home of the widow of Zarephath, and found that she had only meal enough to make one little cake, which she was going to cook for herself and her son and then die, the prophet bade her to bake him a cake first, and afterwards assured her of provision for herself and her son till the time of famine should be past. She might have objected that his demand to have the first cake baked for him had a sinister aspect; but she obeyed the word, baked the prophet's cake first, and instead of starving to death herself, lived and supported her son by entertaining one of the Lord's free boarders. Had she refused to use the handful of meal as directed by the prophet, she with her son might have perished in the famine.

The Lord stands in no need of our gifts, but He knows that we need to be called out of ourselves, and to have our thoughts, sympathies and affections broadened and strengthened, and in kindness to us He calls our attention from the gifts to the Giver, and bids us remember Him, and honor Him with our substance and the firstfruits of all our increase, and He promised Israel that if they did this their barns should be filled with plenty, and their wine vats should overflow, while if they refused to give to Him, the result would be poverty, wretchedness, and distress. For when people are poor in their souls they are very likely to soon become poor in their purses.

The open acknowledgment to the Lord by giving to Him and honoring Him with our substance, and with the best of all we have, is but a reasonable requirement, not to be neglected or deferred. The land is full of godlessness and impiety. Men mock at providence and deride faith. But storm, and flood, and blight, and desolation may teach the thoughtful that the Lord stil reigns and that instead of swearing about weather, and rain, and drouth, and insects, and worms, it is safer to turn to the Lord, and honor Him with our substance; and we shall find that it is an easy thing with Him to cause the earth to bloom and smile, and to restore that which locusts have eaten, and cause peace and plenty to abound. Joel ii. 21—26. Let us see to it that we do not incur the reproof

of Him who said to ancient Israel, "Will a man rob God? Yet ye have robbed Me in tenths and in offerings." Let us rather bring all the tenths at offerings into the Lord's store-house, and prove the Lord herewith, if He will not open the windows of heaven and pour out a blessing which there shall not be room to receive. Malachi iii. 8, 11.—Common People.

A Cure for Church Quarrels.

The cure for church dissensions is not in cauterizing them; not in denouncing evil in the abstract. As a great English statesman said, "He that only attacks sin in the abstract, will never die a martyr." Nor will these blisters on the heart be removed by committees of adjustment, measuring motives and suggesting expediencies, but only by *more love to Christ.*

In one of the lectures of Dr. Breckinridge, in Danville Seminary, the subject of church quarrels came under review. One of the students said: "What would you do in a church row to restore peace, and remove scandals?" Said he:

"I will give my method in such a case, which occurred in the church where I was born. While a pastor in Baltimore, I received a letter urging me to return to Kentucky, to the church of my birth and family, to settle a feud which threatened its existence, if not the lives of some of its members. It was thought that, being a child of that church, and friendly to all, I might do something to save it. I wrote the facts to Dr. David Nelson, the great reviyalist, and begged him, for Christ's sake, to go with me to heal the troubles, if possible. He replied, not saying a word about the difficulties, but appointing a protracted meeting, and saying that he would meet me there. Nothing more was ever said as to dissensions. David Nelson disposed of all these in his protracted meeting, in which *multitudes were converted to God.*" Strife melted away before an awakened sense of the love of God to dying men, and hid itself in the shadows of the pit.

Where there is an unity of effort and of worthy purpose, oneness of feeling will not be wanting. If the iron is heated, the parts will weld. We may reach an agreement on equities, but must for peace and love have more of the unifying touch and fire of the Spirit, just as nature must have the mission of the sunbeam upon the rain.

Peace by conquest is what we need. Unity in effort to save men will dissolve all discords. The church that lacks this unity of constant effort is merely a congregation. A State charter and a board of trustees are about all the signs of existence which it possesses. If it lives, it must be aroused from its torpor by the startling challenge, "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit," then, by the mastery of these spiritual forces, "*be of one mind.*"

Beware of the unity of slumber. A whole city is peaceful when deep sleep falls upon it. This is not what the apostle meant, but rather an unity marked by the most intense activity. Busy unity is what the church wants, working together in building the temple of God.

There are two demons ever ready to disturb the peace of God in the soul, pride and selfishness, which are ever exciting strife. They are giants, born of the flesh. Even a feeling of personal unworthiness is sometimes to be distrusted, for it may live in a heart as proud as Lucifer. It may get one on his knees at the Lord's Supper, but pride may still be in the heart. A torpid liver will give a sense of unworthiness, but biliousness does not fit men for the kingdom of heaven.—Selected.

Dissipation in Reading.

Schopenhauer said: "The surest way of having no thoughts of our own is to take up a book every time we have nothing to do." That is not the popular idea, for reading is generally regarded as the generator of thought and character. But it is not so of itself. One must do something besides read. He must digest what he reads. There are people who read a great deal more than other people, but know a great deal less. They read just to read—to put in time; for a pleasurable sensation that one gets lying in a hammock or drinking a glass of soda. There is no digestive force in it that builds up brain fiber. It is the sort of reading that sustains insipid talk, and makes one, in a little social circle, turn away in disgust when a serious subject is referred to. The fact is, the only kind of reading that is worth the time employed is that which arouses the reflection and builds up ideals. Men and women can not put in all spare time reading. They must have time to think, compare, idealize, apply, inquire of their own conscience and consciousness if what they read is true, pure and uplifting. If we had that sort of reading—the thought-inspiring kind — the country would be better off—Selected.

Home Circle.

A Boy's Mother.

by James Whitcomb Riley.

My mother, she's so good to me;
If I was as good as I could be,
I couldn't be as good. No, sir,
Can't any boy be as good as her.

She loves me when I'm glad or mad;
She loves me when I'm good or bad;
Ah, what's the funniest, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt, but it hurts to see
Her crying, 'nen I cry; an' 'nen
We both cry—an' be good again.

She loves me when she cuts and sews
My little cloak and Sunday clothes;
An' when my papa comes home to tea,
She loves him 'most as much as me.

She laughs and tells him all I said,
An' grabs me an' pats my head;
An' I hug her an' hug my pa,
An' love him purt' nigh as much as ma.

Killing an Enemy.

That man has a perfect spite against you, father!" sighed Mrs. Daniels, looking after the angry face of a neighbor, who strode by the gate without so much as a monosyllable of answer to the friendly greeting called out to him. "It didn't need that 'spite' fence to show it, and he gets sourer and more hateful every day."

"Yes: I guess he does," assented the farmer, cheerfully. "I'll watch my chance with him."

"You be careful, father!" urged the wife anxiously. "He's an enemy."

"Yes, I know it," said the husband again. "I'll have to kill him some day."

"Father!"

"When I get a good chance. It may come any day if I'm on the lookout for it."

A few days later the disgruntled neighbor came hastily up the walk to the farmer's door. The "spite fence" had made it impossible to come across lots any more, no matter what the hurry.

"My cow's got choked!" he said, shortly, "and there's nobody on the place to go for the veterinary. I want to use your telephone a minute, if you'll let me."

"Certainly," said the farmer, promptly, "but he may be some minutes getting here. Let's you and I go over together now; I've had some little experience with animals."

The cow was a valuable one, and the neighbor, who was not a farmer and had no "experience with animals," was greatly troubled.

"Swallowed an apple, got it down so far she can't get it up by her own efforts," he volunteered, gruffly.

The farmer threw a rope round the neck of the suffering creature, and tied her to a beam, then with strong, capable hands gently worked and "massaged" the apple forward and upward toward the head and mouth. Suddenly the cow gave a good cough, and the apple rolled on the floor.

That afternoon there was a sound of hammer strokes between the two houses. The fence was coming down. The enemy was "killed."—Wellspring.

Better Own Up.

It is hard when we have done wrong to own up and say we are sorry. No one enjoys "eating humble pie," but there is no humiliation in an apology. The real humiliation comes when we lower our standard to do that which requires an apology. This is the thing we should be too proud to do.

The Mustache and Christianity.

"The mustache has a religious significance," said a clergyman in a Lenten address. "It forms, you see, in company with the nose, a cross.

"In the time of the Moslem invasion of Spain mixed marriages rendered it impossible to tell a heathen from a Christian; so the Spaniards took to shaving all the face but the upper lip. Thus every Christian countenance bore a cross—a cross part flesh and part hair.

"From its religious the mustache has come to have an elegant significance purely. Men now wear it not to proclaim their faith but to magnify their beauty. Its source, however, is in Christianity. Before the Spanish invasion men either wore full beards, or went clean shaved."—Sel.

Love and Rest.

The day was dull and drenched and cold,
Full half a year from June—
Was this the garden where, of old,
The birds sang late and soon?

Gray mists more desolate than rain,
Hung low o'er borders bare;
Would ever roses bloom again,
Or sunbeams linger there?

All life seemed prisoned, far apart
From light and joy and sun,
Yet though in bonds, my drooping heart
Still prayed, "His will be done!"

But, sudden, from a laurel spray,
There came a gift of cheer—
A robin's joyous roundelay,
Full, sorrowless, and clear.

"His will be done!" "God's will is love,"
He sang, "and love is rest;
Through mist below or clouds above
His ways are always best."

"God's will is love!" Doubt breathed farewell,
Forebodings ceased control,
And, soft as April snowflakes, fell
The shackles from my soul.

His will is love, and love is rest,
Come mist, come rain or sun,
God chooses all—from east to west—
His will, His love be done!

—British Weekly.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
Berne, Ind.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

A Missionary Veteran.

One of the great missionary events of the year took place last Sunday in Allenghany College, Meadville, Pa. It was the celebration of the Thoburn Jubilee which commorated the fiftieth anniversary of the sailing of Bishop Thoburn for India. The presence of the venerable Bishop made the occasion doubly interesting. Bishop Thoburn is incharge of the Methodist Episcopal interests in India. Few men have ever been permitted to witness the growth of a matter in which they are interested as he has been. During the past fifty years he has seen the native membership of his church grow from thirteen to two hundred and fifty thousand souls. If fifty years, most of which were spent in pioneer work with the disadvantages that ignorance of language and methods of work, and financial limitations impose, can bring such blessings to a single body of Christians laboring for the salvation of the heathen world, how great must be the prospects for the next fifty years? But the future has its problems and they require greater efforts, more sacrifices, more help, more money and more prayerful devotion. To solve these coming problems it is required that every denomination, every church, and every indiyidual Christian becomes a factor in missionary enterprises. G.

The "Holy Name" Movement.

The Catholic church is spectacular in many things but it never makes a display simply for the sensation there is in it. The pomp of display is always designed to emphasize some special teaching or movement. In Philadelphia the parade of the "Holy Name" Societies of several parishes attracted considerable attention last Sunday. Thousands of men marched through the streets in procession and thus publicly identified themselves with the principles for which the "Holy Name Society" stands.

What is the Holy Name Society?

It is an organization of Catholic men banded together to reverence the Holy name of God and to abstain from using it profanely and to influence others likewise to abstain.

The profanity heard on our public streets is shocking to the extreme. A large and influential body, such as the Catholic church is in a better position to create a sentiment against the blasphemous use of the name of the Diety than most bodies because it can reach so many people and people of so many kinds. It should be a satisfaction to all Christians to see efforts made in this direction, but why should the "Holy Name" movement remain a Catholic movement? Every church and every Christian should be interested in it. Almost numberless are the organizations that divide the attention of the church but we believe that there is still room for a "Holy Name" Society among Protestants, or better still, a society broad enough to embrace all creeds. G.

The Resurrection.

"But now is Christ risen from the dead and became the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."

This then is the assurance that Christ's resurrection gives us. The apparent victory of death and the grave is entirely set at naught and in its stead we have the glorious triumph of a new, a resurrected life. Death could not hold its prey, the gloom of the grave was dispelled by the bright angel of life. Even so shall we overcome death on the resurrection morn. The great central fact of the gospel is the resurrection of Christ, on which rests our faith in Him as Paul says in the resurrection chapter, 1 Cor. 15: "If Christ hath not been raised, then is our preaching vain, your faith also is vain; ye are yet in your sins."

This is the glorious faith which we have and this the gladsome thought in our hearts this Easter morn, that Christ is risen and we can now rejoice and sing in the full assurance of our resurrection in Him. There was gloom in the disciples' hearts as Christ was laid away in the tomb.

But lo! the gloom and grief are passed;
Behold a wondrous dawn!
The watchful guard as dead men lie,
The mighty stone is gone;
And in the tomb where Christ had slept,
An angel waits to tell
The glad, good news that Christ is risen!
And all at last is well.

So fling out your banners, brave toilers;
Bring lilies to altar and shrine.
Ring out Easter bells, He is risen,
For thee is the token and sign;
There's a world to whom we must preach Jesus,
Ye are called to the front, we must lead!
Behind are the grave and the darkness,
The Master is risen indeed!
—Selected.

What does the fact that Christ was raised from the dead and now liyes mean to you and me in our lives from day to day? Does He live in us and are we raised with Him into a newness of life such as we could not have without Him? Do we show in our lives that we are now living with Him or rather that He is living in us? Our relation to the world must show that we have this new life, else our life is not what it should be. Can we really have and enjoy this new life and not pass it on to others who have it not, that they also may enjoy it. This joy is given to us, not for selfish enjoyment, but rather as a blessing to be shared with others, to be taken to those who need it and want it. It is only as we share this blessing that we can fully enjoy it ourselves. In so doing we shall be fulfilling Christ's command to spread His gospel even to the uttermost parts of the earth. We can each of us find some one with whom we can share this resurrection blessing. This is not only our duty, it is more than that, it is our privilege. By accepting this privilege we shall the better enjoy the great resurrection day to come, for

Another dawn, more glorious far
Is coming by and by,
When Christ again appears on earth
From His fair home on high;
And all who love the Lord shall rise
And meet Him in the air;
And live with Him a life divine
'Midst joys beyond compare.
O may we own Him, Saviour, Lord!
(His perfect will obey,)
That we may have a part in that
Glad Resurrection Day.
—Emma Post.

Philadelphia, April 11, 1909.
A. S. BECHTEL.

Growing Old.

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest for the days of old,
A broader view and a saner mind,
And a little more love for all mankind!
And so we are faring a-down the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zeal for established truth,
A little more charity in our views;
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
To a place the living may never know.

A little more laughter, a few more tears
And we shall have told our increasing years.
The book is closed, and the prayers are said,
And we are part of the countless dead.
Thrice happy then, if some soul can say:
"I live because he has passed my way."

Feeling and Principle.

In almost any of our communities, you may set ten persons to inquire into the religious state of their neighbors, and in nine cases out of the ten the first question will be about feelings. Not, What are your convictions of truth, your principles of conduct, the root and ground of your faith in God, or in the solid and fixed facts of a revealed gospel and the kingdom of our Lord? but, What is your feeling? Not, What are you standing on? Not whether a holy Christ has your loyal and unflinching obedience. Not how far you are practically pledged to a righteous Master—which are certainly the chief matters now, as they were in the days and the preaching of the apostles—but rather whether the sensibilities are lively, and the devout emotions enthusiastic. Religious *feeling* is one of the fruits of the Spirit—one of them; it has much to do in kindling and sustaining religious exertion. But feeling is certainly the most irregular element in our composition, and it so far depends on outward conditions that it makes one of the least trustworthy tests of the actual frame of a Christian soul before God. Feelings belong to the passive part of our nature; principle to the active part. Feeling depends on a sensitive surface; principle on depths of moral purity. We *feel* spontaneously, and often whether we would or not. There is no principle and no duty without a direct exertion of the will. Feeling may be sudden; duty is deliberate. Feeling may be transient; duty is constant. Feeling changes with temperament, with state of health and nerves, with a thousand fickle external influences. Principle is independent of all physical or alterable circumstances, moves straight on through all moods and climates, sails by fixed stars, and is the same secure end and glorious thing though all the shifting seasons, through the mountains of prosperity were torn up and cast into the sea.

It deserves to be considered, therefore, whether the emotional type of piety is, on the whole, the only or the strongest type, or is calculated to carry a man bravely and uprightly through all the temptations of the market and society, of public and private life. Let us hope that the sturdy common sense of this people will repudiate any ministration that addresses itself chiefly to a sentimental fancy, whether in the gusty appeals of open-air conventicles, in sensational pulpits, or in the scenery of church chancels.

Is it not likely that some part of the loose dealings, and false accounts, and violated covenants, which have frightened the propriety and shocked the better sense of all Christian bodies, are traceable to this idea, that religion is concerned entirely with *emotions* and not with character? Ananias and his wife had just come into the church, been baptized, joined the Christian community, and their feelings were so far wrought upon that they wanted to follow where the popular current was then setting, and to throw their private estate into the common treasury; though that was no part of the Christian obligation, as St. Peter taught them. What was their sentimental ardor worth? It did not save them from being both, one after the other, wound up in shrouds and carried out to a dishonored burial. It appears to me that, even within the recollection of living men, the Christian faith has come to be less and less regarded as a commanding and mighty power from heaven, a voice of authority, a law of holy life, but more and more as an easy-going guide to future enjoyment, to a universal happiness and an indiscriminate salvation. Who can believe these horrible insults to morality would go on cursing our cities, and corrupting our young men, if the offenders looked up above a hireling police, a venal judiciary, and a cowardly public opinion, and believed those simply words, "Thou, God, seest me, who wilt by no means clear the guilty!" The gospel is a gift of grace, but if it does not keep the disciple out of the schemes of sharpers and liars, the grace has miscarried. The gospel is love; but it has a law element in it, too, which the saintliest Christian never outgrows. The Old Testament goes into the New. The Saviour says explicitly, He came not to destroy the law, but to fulfill it, and he is coming again to judge every follower by his deeds. If you cut the New Testament apart from the Old, your own Bible is gone, and rationalism will pick the fragments to pieces at its leisure. We want that older and eternal Testament which gives us the text—"Righteousness and judgment are the habitation of His throne." See how that word "righteous" studs all the Scripture pages, and how the glorious reality it represents is the steadfast foundation of the welfare of souls, from the first creation on to the new heavens and the new earth.—F. D. Huntington.

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness — that highest type of charity which consists in daily and hourly consideratenes for the feelings of others—he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

The Joy of Liberty.

"I never shall forget," says "Rusticus," "a scene which I witnessed in my boyhood. A young man in our town had been tried for murder and condemned to die. He had been shut up for weeks in the condemned cell, with manacles upon his ankles and wrists. The governor pardoned him. I stood with some of my schoolmates near the door of the jail which he was brought out, the fetters having been taken from his limbs. As soon as he reached the threshold and the jailer said, 'You are free,' he sprang out into the bright sunshine with the bound of a hunted deer. He shouted at the top of his voice. He could not walk, but ran to his home crying, 'I am free! I am free!'"

And if the breaking of a prisoner's fetters gives such joy, what joy should there be to one who is delivered from the bondage of sin; who has worn the chains of passion, and habit, and appetite, who has struggled, and toiled, and fallen again and again, but who at last has been made free? Thanks be to God for the multitude who have proved this joy! They have gone through darkness and sorrow, through tears and trials, but at last they have been made free: the snare is broken, and they have escaped; the chains are sundered, and the soul is unfettered, and now instead of the fearful looking for of judgment and fiery indignation, there is before them the light, and hope, and joy, and life immortal in the kingdom of God.

And to every soul that is to-day bound in Satan's fetters, this glorious liberty is offered. The Saviour came into this world to proclaim liberty to the captives, and the opening of prison doors to them that are bound.

"He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the vilest clean,
His blood availed for me."

And you who have been made free in Christ, have you not a thought for those who are still in bondage? If you have been delivered, can you not help deliver others? Can you not lift up your voice and proclaim deliverance to the captives, and the opening of prison doors to them that are bound? He who sets you free waits to deliver them. He who broke the chains of sin, and sleep, and death which bound you, waits to break other chains, and to bring them forth into the light and sunshine of His presence and His joy.

"When Jesus has found you, tell others the story,
That this loving Saviour is your Saviour too."

And let your joyous testimony concerning the liberty wherewith Christ has made you free, sound in the ears of the slaves of sin and death like the music of golden bells, or the glad peals of jubilee trumpets proclaiming freedom to all who sit in darkness, and leading them to know the truth that the truth may make them free.—Common People.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 2.—LIFE LESSONS FOR ME FROM THE BOOK OF ISAIAH. Isa. 6, 1—9. (Consecration meeting.)

QUESTIONS.

1. Who was Isaiah? Isa. 1, 1; 7, 3; 8, 3; 18; II Chron. 26, 22; 32, 32.

2. What are the characteristics of the book of Isaiah?

3. How are men who ought to know better unfavorably compared with animals? Isa. 1, 2—5.

4. How does God, through the prophet, condemn superficial worship and demand purity of heart? Isa. 1, 11—20.

5. What promises are given for the coming peaceful reign of Jehoyah? Isa. 2, 2—4; 11, 6—9.

6. Who calls and makes fit God's workers? Isa. 6, 3—9.

7. How was the Messiah predicted? Isa. 9, 6—7; 11, 1—5; 42, 1—4; 61, 1—3.

8. What is the most remarkable and most renowned prophecy in the whole book? Isa. 52, 13—53, 12.

9. How does God invite the people which thirst after him? Isa. 55, 1—13.

MEDITATIONS.

Isaiah, the Evangelist of the Old Testament, was the son of Amoz, "his name signifies the Salvation of Jahu (Jehovah). He prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah; he was married and had at least two sons. Rabbinical tradition says that Isaiah, when 90 years old, was sawn asunder in the trunk of a carob tree by order of Manasseh, to which it is supposed that reference is made in Hebrew 11, 37." He was a historian of his time.

The book of Isaiah is not a continuous prophecy; but is spoken at different times, except the last 27 chapters, which form one separate prophecy, which can be divided in three parts of nine chapters each. In the first part of the book he speaks of the near future, threatening, comforting. The contents of the first part refer mostly to the campaign of Syria and Israel against Judah, during the reign of Ahaz, and of the invasion of Sanherib during the reign of Hezekiah. Chapters 13–23 contain threatenings against the heathen neighbors.

The first prophecy complains about the ungrateful people, which in spite of all that God has done for it, rebels against Him. He says: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

Is it possible, that anyone can deny God and forget all his benefits? Do we remember God, or do we rebel against Him? "Woe unto them that are wise in their own eyes, and prudent in their own sight!"

It is not enough to serve God with outward ceremonies, they are of no account as long as we do not "cease to do evil, learn to do well, seek justice" etc.

Isaiah is the prophet who promises the peaceful reign of the Messiah, "who will judge between the nations." The prophet continues: "they shall beat their swords into plowshares, and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war anymore." This prophecy as well as chapter 11, 1–9 has not been fulfilled yet, but great progress has been made toword it's fulfillment.

The sixth chapter relates the call of Isaiah. It describes the holiness of God and the fear of Isaiah on account of his unholiness, until one of the seraphim touched his mouth with a live coal from off the altar, by which his iniquity was taken away and his sins forgiven. Thus having experienced the loving grace of

God, he becomes willing to go as the Lord's messenger and says: "Here am I, send me;" and goes to his people as Jehovah's prophet. And any one who will be God's messenger must first be cleansed by the blood of the lamb of God and having found forgiveness he can proclaim God's love but also God's holiness.

Isaiah is the prophet who says more about the coming Messiah than any other prophet, or perhaps than all together. We can mention here only a few passages, giving more above. Isa. 11, 1–5 "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." In the ninth chapter he gives the names of the Messiah as: Wonderful, Counsellor, Mighty God, Everlasting father, Prince of Peace."

The prophecy in chapter 52, 13–53, 12 is the most peculiar and the most renowned of all. The sufferings of the Messiah are described, and the key given for the sufferings of the righteous one: "Surely he has borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." This has been a comfort to thousands oppressed by the weight of their sins.

In the 55th chapter, the Lord invites every one that thirsteth: "Incline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you." So every one thirsting for God and His righteousness can find peace and joy in Him.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for May 2.

Subject: Paul's First Missionary Journey. Acts 13:1—12.

Golden Text: Go ye into all the world and preach the gospel to the whole creation. Mark 16:15.

When Barnabas and Saul returned from Jerusalem, having brought there the gifts of the Antioch Christians for the famine sufferers, they brought with them John Mark, the son of Mary, at whose house the believers had gathered praying for Peter when he was in prison. Peter calls him his son (1 Pet. 5:13), which indicates probably that he had become a Christian under Peter's ministry. He was with Peter in Babylon when the latter wrote his First Epistle; and his own contribution to the Sacred Scriptures, the second Gospel, is universally regarded as reflecting. Peter's memory and thought of the Master's life and ministry.

John was his Jewish name. His surname, Mark, was a common Roman name and indicates that he was somehow connected with Roman interests. His Gospel is taken to have been written more for Roman than for Jewish readers. This explanation of John's surname applies probably also to Saul's other name, which, as in Mark's case, superceded his first name. Paul was a Roman or Latin word signifying *little*. The name was probably given to him or adopted by him as a Roman citizen, and afterwards was preferred before his Jewish name when his life was devoted to mission work among the Gentiles.

The church at Antioch was well supplied with men specially gifted as prophets and teachers. If there was any difference in rank between those possessing various gifts from God through the Spirit, the enumeration in 1 Cor. 12:28 and Eph. 4:11 puts the prophets and teachers next to the apostles. The last one of those named in v. 1 as a prophet or teacher here at Antioch, was also called to be an apostle (See the opening verses of most of his epistles), and this position he claimed to have been given to him not by those who were apostles before him, but directly by the Lord Himself (Gal. 1:1, 15—19; 2:6—9). Barnabas, too, is called an apostle (Acts 14:4, 14). In the general sense of the term every one who is sent in the name of Christ with the Gospel message to men is an apostle (John 20:21). As related in our lesson, Barnabas and Saul were yet specially called and sent forth. Henceforth surely they were apostles, if not before. Today we call persons thus sent forth missionaries. The two terms, coming from the Greek and the Latin respectively, are exactly equivalent.

When the Lord raises up at one place, or brings together, as there at Antioch, a number of ministers, He does so, not that they may have an easy time of it together in their ministering, but that the church may be enabled to reach out for the extension of the Gospel. The call soon came to separate and send forth.

Notice the plain evidence here of the personality of the Holy Spirit. He (not *it*) said, Separate *me* Barnabas and Saul for the work whereunto *I* have called them. So they, *being sent forth by the Holy Spirit*, went. He speaks as God. He is God—one with the Father and the Son.

The call of the Spirit came while the believers were waiting upon God in a special season of prayer, prolonged, by reason of the absorbing spiritual exercise, past the hours of meal time, unmindful of physical hunger while the soul was being held in touch with the Divine. Probably they were exercised on this very point of the Master's parting injunction to the church to bring the Gospel to the nations. The call came then in answer to their prayer, and it was followed by an other prolonged season of worship and prayer for the success of the work to be undertaken. Prayer closets and prayer meetings are the natural, or rather the supernatural birthplace of great onward movements for God and His cause in the world.

Cyprus was the former home of Barnabas. This fact and the other, namely that the Jews were very numerous on the island at that time, made this a good place for a start in their missionary work. It was not altogether new ground (ch. 11:19, 20) for the Gospel seed, but there was need of further sowing.

They went into the synagogues. These places where Jews came together for Scripture reading and worship furnished an opening for the Gospel wedge in almost every place where the apostles went. As has been well said, "The advantage to early Christianity of these places of Jewish worship cannot be overestimated and their diffusion is to be regarded as one of the preparations of Providence for the spread of the Gospel."

Nothing is mentioned of either success or opposition met with in all the one hundred and fifty miles of preaching through the length of the island, until they came to the farther end. There at Paphos they found both. They generally go together. Success in Gospel work as in every good cause arouses the enemy to opposition and through the overruling power of God the opposition in the end helps more then it hinders. "Surely the wrath of men shall praise Thee" (Ps. 76:10).

Sergius Paulus was a man of understanding and he sought to hear the word of God. With all his worldly wisdom and political advancement, he felt the need of a higher knowledge to satisfy the aspirations of the soul. This no doubt had caused him to pay attention to the sorcerer's professed possession of mysteries. But God who took cognizance of his seeking as He had of Cornelius' pressing toward the light, sent to him the messengers of the truth. And the man of spiritual understanding at once recognized the genuine revelation of divine truth as against the spurious article from the opposite source. "Elymas is a type of the wisdom of this world. It deceives and leads astray minds seeking after the truth, but itself it is blind and morally corrupt. The Gospel brings light into the world and reveals those things which the wisdom of the world cannot discover (1 Cor. 1:21). The Gospel is the power of God unto salvation to those who believe, but it is a condemning and destructive judgment to those who work the works of darkness".—*Schaff*.

Paul's denunciation of the sorcerer was spoken in the power of the Holy Spirit. When the Spirit deals with bold-faced villainy and devilish opposition to righteousness, He does not hesitate to call a spade a spade. There are times and occasions when the enemy must be unmasked and shown, both to himself and to others, as he really is. Soft words are wasted when used in dealing with such as Elymas was. Moreover, such powerful and effective dealing with the opposer was calculated to impress a Roman officer favorably. The proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord (v. 12).

Marriages.

Underkoffler—Moyer. On April 3, 1909, in Souderton, Pa., at the home of the bride's father by her pastor, A. M. Fretz, Horace K. Underkoffler and Miss Laura C. Moyer.

Deaths.

Hartranft.—At Fort Washington, Pa., Sarah Hartranft, nee Kile, widow of Edwin Hartranft, aged 83 years. Funeral services were held and interment made at the Flatland Mennonite church on April 8th by A. B. Shelly.

Sheard.—On April 10, 1909, at Thatcher, Bucks Co, Pa., David Sheard, aged 66 years, 11 months, 25 days. Funeral services were held by A. B. Shelly and interment made at the Applebachville church on April 14th. The deceased was a member of the Flatland Mennonite church and was never married. He was the third person who died of pneumonia in the same house within the period of 12 days.

Fenner.—On April 5, 1909, near near Fair Hill, Pa., Mrs. John W. Fenner, aged about 38 years. Burial services on the 6th by A. M. Fretz at Leidys cemetery. The disease was contracted from horses having glanders, owned and attended by the deceased.

News of the Week.

Domestic.

Fictitious Prices are Result of Gambling.

Washington, April 17.—"There is sufficient wheat in the country at normal prices to make bread for the American people up to the time when the new crop comes," declared Secretary of Agriculture Wilson to-day, anent the Chicago wheat corner, "and those who attempt to keep prices up at present rates expect to get their money out of the common people—the consumers."

Secretary Wilson's statement was made in reply to criticisms of J. A. Patten, of Chicago, of the crop reports of the department of Agriculture. Mr. Patten not only discredited the department's estimate of the wheat crop, but said that the supply of wheat was shorter than the Government estimates show.

"The reporters of the Department of Agriculture are farmers living on farms and know, if anybody knows, and have knowledge, if anybody has knowledge, of the facts," declared the secretary. "We can not whistle these men down the wind. If we seek an honest class of a community and hesitate to take the words of the American farmers we will not establish truth by going to the gamblers.

Does Not Help Farmers.

"The large majority of wheat has left the hands of the farmers. A fictitious price has been created. The farmers are not beneficiaries of such conditions. They will naturally plant more wheat and next year's crop is likely to be abnormally large, when the gamblers will not be in the market and mischief will be done by disturbance of the crop system. In the corner of 1898, when the price of wheat was run up to $1 85 the price was depressed the following year below 80 cents, the result, undoubtedly, of the upsetting of the equilibrium of normal supply and demand."

To show that a scarcity of wheat in this country is not the cause of the present abnormal increase in prices, Secretary Wilson points out that the amount of wheat produced in the calender year 1908 was 665,000,000 bushels, as compared with 634,000,000 bushels for the year 1907.

Four Men Lynched by Oklahoma Mob.

Ada, Okla., April 19.—About 200 citizens of Ada, practically all of them of the better class, who were thoroughly disgusted with the kind of "justice" meted out to criminals in the smaller towns of Oklahoma, early to-day took the law into their own hands and hanged four men for the murder of Deputy United States Marshal A. L. Bobbit.

Foreign.

REVOLT AND MASSACRE IN TURKEY,

Hordes of Moslems Lust for the Blood of Christians.

Constantinople, April 17.—The news received here to-day from Asia Minor is distinctly alarming. There is great excitement among the Mussulmans at Beirut and Erzeroum, and massacres are feared.

The British consul at Adana and Major Dougbty-Wylie, the British vice-consul at Mersina, have been wounded in the rioting that has raged in that section for the last forth-eight hours, according to a report that reached here to-day.

The latest reports say that 2,500 people have been slain in Adana and Merzina, and that the massacre of Christians is spreading to other towns and is likely to sweep over all Asia Minor. A large part of Adana has been burned and the Mohammedan fanatics are applying the torch in other towns.

Several English, German and American residents in Adana are among the killed and wounded, it is reported, but no definite information is obtainable. It has not yet been possible to learn the names of the two American missionaries who are reported to have been slain in Adana. The report still lacks official confirmation.

Many wild stories are coming from Adana and Mersina, but it will probably be several days before an accurate statement of conditions there can be obtained.

Constantinople, April 18.—Confirmation has been received here of the killing of two American missionaries at Adana. The murdered missionaries were Mr. Rogers and Mr. Maurer. The others connected with the missions are safe, including Mr. Christie, who is at Tarsus.

Three French warships are burrying to Mersina, where the situation is desperate. Foreigners and many Christians have taken refuge in the consulates. The local troops and the governor are doing their best to protect the town, but there is great fear that it cannot hold out much longer against the invasion of the Moslems, who are sweeping down in large numbers. The American vice consulate Mersina, John Debdas, has been unable to proceed to Adana owing to the interruption of communications.

A British warship is proceeding to Alexandretta, which is threatened by the Moslems. Several Armenian farms in that neighborhood have been destroyed. Alarm is felt at Kharput because of serious depredations by the Kurds in the surrounding villages, although the town itself has not been the scene of any particular disorders.

The tension in Constantinople over the situation still is very great although this afternoon there seemed to be some prospects of a peaceful solution of the trouble. The people of the capitol are more concerned with the advance of the Saloniki troops than they are with the massacres that are reported from various quarters. Several of the members of the parliamentary deputations which proceeded last night to Tchataljie to reassure the Saloniki troops, returned here this morning. They report that the troops demand the safe conduct and protection of the Saloniki deputies who fled from the capitol and the punishment of the ringleaders of the rising on Tuesday last, as an example, to prevent the recurrence of such events.

The army which is concentrating to Tchataljie has promised not to enter Constantinople but to await there the fulfillment of its demands.

The council of ministers took the demands of the troops under consideration. The first of these seems to be easy of solution, provided the deputies agree to return. The second, however, involving the punishment of the ringleaders, will be difficult to meet, and might cause trouble.

After some discussion of this reply the chamber resolved to send a deputation of the barracks to explain to the soldiers the evil results of disobedience. The deputies for Aleppole and Adana demanded that immediate measures be taken to restore order in the Adana district and to punish the ring-leaders of the massacre. A motion to this effect was adopted unanimously.

Two Thousand were Slain.

St. Petersburg, April 18.—Advices to the Russ from Teheran report a massacre of 2,000 persons, including women and children, by Turcomen tribesmen at Astrabad. There is no confirmation here of the massacre, but the Russian government is sending a detachment of troops to that place.

The city of Astrabad in Persia recently was captured by revolutionists, who later were routed by the Turcoman tribesmen. The inhabitants of the town and the surrounding villages took refuge in the Russian consulate, but a panic prevailed and a massacre is feared. The population of the city is 20,000. Reports of April 15th state that three Russian gunboats had arrived at Astrabad bay.

Constantinople as Good as Captured.

Constantinople, April 20.—The rumors that the Sultan's abdication is pending were heard persistently in Constantinople to-day. According to the latest report, his majesty is ready to turn over the throne provided his conditions are accepted. The nature of these conditions, however, is not known.

It was reported that Tewfik Pasha, the grand vizier, resigned and then withdrew his resignation. After a prolonged audience with the Sultan this morning, he summoned the cabinet to discuss the demands of the army of investment.

The cabinet is now in telegraphic communication with Husni Pasha, the commander of the constitutional forces. Constantinople is quiet.

The population of the Turkish capital awoke to-day to find the pickets of the constitutional forces, which have surrounded the city to make the Sultan guarantee the continuation of the constitutional government, within calling distance of the old walls that flank the capital on its south side.

The Sultan has issued orders that not a shot shall be fired by his household troops or the Constantinople garrison against the forces that have surrounded the city.

The constitutionalists' lines extend in a wide semi-circle around three-quarters of the city, Pera, Galata and Stamboul, and every hour they are becoming longer. All roads outside of the capital are occupied by the investing forces, whose twelve-mile front can be traced distinctly, but movement on the highways has been practically unaffected except that now and then travelers are stopped and questioned and sometimes taken before the commander of the nearest outpost.

Will Soon Occupy City.

The occupation of the city will not be delayed for long. It may take place to-night, or the movement may be deferred for another twenty-four hours.

General Husni, commanding the army of investment, says that as he will have to patrol a city of a million people, in which there are many dangerous mob elements, he must have at his command enough men to do this work carefully and well, and not only to take the city but to hold it.

In the meantime no preparations are being made within the city to offer resistance to the army of constitutionalists. The Sultan remains secluded in his favorite pavilion at Yildiz Kiosk.

The proclamation signed by Husni Pasha, commanding the army of investment, addressed respectively to the citizens of Constantinople and the local garrison, were scattered broadcast through the capital to-day. They explain the objects of the advancing army and give assurances that the lives and property of the people of the capitol will be respected.

Washington, April 20.—Although Americans like all other foreigners in Turkey are in danger owing to the peculiar conditions existing throughout the empire, there is no indication of "premeditated" attacks on foreigners, according to State Department advices from Ambassador Leishman at Constantinople, received to-day. Mr. Leishman confirms the dispatches regarding the deaths of the two missionaries, Rogers and Maurer, who were killed at Adana while trying to save the burning home of a Turkish woman. The presence of English, French and Italian warships, the ambassador says, no doubt will have a salutary effect.

In the present crisis, the ambassador says, the central government is much hampered by a lack of troops at Constantinople, a condition which also exists in the local governments of Alexandretta and Adana.

The Slaughter in Adana.

Constantinople, April 20.—No fewer than five thousand persons lost their lives in the massacres that have been going on in the vilayet of Adana during the last eight days, as a result of the outbreak of Moslem fanaticism. Of this total 2,000 were killed in the city of Adana, more than two hundred of the victims being Moslems. This information was received in Constantinople to-day through consular channels.

Adana at present is quiet, but there have been renewed attacks on Christians at Marash, in the vilayet of Aleppo, about eighty miles northeast of Alexandretta. The consular advices describe the situation as extremely precarious. The excitement at the port of Alexandretta is intense, although the presence of the British crusier Diana at that port is expected to have a tranquilizing effect. Disturbances are reported from Hadjin, in the northern extremity of the Adana vilayet, where a large Armenian community is counted upon to defend itself vigorously.

Missionary Maurer Killed by Turks, A Mennonite.

Goshen, Ind., April 20.—The Rev. Henry Maurer, the American missionary killed in Adana, Asia Minor, by fanatical Turks, was a missionary sent by the Mennonite Brethren in Christ from Eikhart county to Hadjin, Turkey, where a mission school is maintained. The young man was born of German-American parentage in Madison township, St. Joseph county. He had a high school education, was an evangelist two years and preached in the Brethren church in Goshen one year. He was called to the mission fields three years ago. Mr. Maurer was thirty years old. His parents live in a German settlement in St. Joseph county. He married a Miss Hawley, connected with the mission, since he went abroad.

Joan of Arc Beatified.

Rome, April 18.—In the presence of 30,000 French pilgrims, practically all the bishops of France, many cardinals and family relatives of the new saint, the solemn ceremonies in the beatification of Joan of Arc were carried out in St. Peters to-day. According to the rubric the pope does not attend beatification in person, but as a mark of special devotion he assisted this afternoon at a solemn benediction, which replaced the ceremony of the veneration of relics, none existing in this case.

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Nothing to Pay.

Nothing to pay! ah, nothing to pay!
Never a word of excuse to say!
Year after year thou hast filled the score,
Owing thy Lord still more and more.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Ruined, lost, art thou, and yet
I forgave thee all that debt."

Nothing to pay! the debt is so great;
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay! yet it must be paid!
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
All has been put to My account,
I have paid the full amount."

Nothing to pay! yes nothing to pay!
Jesus has cleared all the debt away,
Blotted it out with His bleeding hand!
Free and forgiven and loved you stand.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Paid is the debt, and the debtor free,
Now I ask thee, lovest Thou me?

Items of News and Comment.

Every church should be a factor in missionary work.

The members of the Mission Board will meet for a session at Berne, Ind., on May 11.

The International Christian Endeavor Convention will be held at St. Paul, Minn., from July 7—12, 1909.

Bro. Geo. Lambert, of Elkhart, Ind., returned from his trip to the far East to New York on Saturday, April 24.

The history of foreign missions as presented in the second part of the Book of Acts is a very interesting and helpful study.

Elder M. S. Steiner, of Columbus Grove, Ohio, is taking treatment at the Marion (Ohio) Sanitarium. He has not yet recovered from his sickness of last winter, his heart and liver having become affected.

That the owner of an automobile may be held responsible for the act of his chauffeur in running down and injuring a pedestrian was established recently in the Supreme Court in New York City before Justice Fitzgerald and a jury in the case of James H. Sullivan, an iron worker, to whom a verdict for $1,000 damages was awarded for injuries sustained when run down by the automobile of Charles Austin Bates.

Rev. J. J. Balzer, of Mt. Lake, Minn., filled several appointments for the congregations at Freeman, (S. D.) and vicinity, from April 9—12.

Our official representatives at the next National Peace Congress to be held at Chicago, May 3—5, are the Brethren J. W. Kliewer, of Berne, Ind., and Ed. Mosiman, of Chicago.

Missionary M. C. Lapp and wife visited the congregation at Clarence Center, N. Y. Bro. Lapp spoke to an attentive audience of his experiences in India and of the people there, on April 23d.

By order of the Oklahoma State board of health, physicians who have tuberculosis will be barred from practicing medicine in Oklahoma. Physicians from the East afflicted with consumption have been coming to Oklahoma to practice, hoping to benefit their health.

Representatives of the smuggling syndicate which recently offered to pay Collector Loeb, of New York, $100,000 if the cases involving smuggled property to the value of $50,000, were withdrawn, have raised the offer to $260,000. Mr. Loeb says there will be no compromise, as the Government wants the smugglers.

Dr. Wm. Ed. Geil, of Doylestown, Pa., an explorer, has returned to his home on April 14, from a two years' exploration trip to the far East. He made a journey along the entire length of the great wall of China, a distance of 2,500 milss. In Northern China his party discoyered a race of Pygmies who had never seen a white man.

Missionary P. A. Penner is now visiting the churches in Pennsylvania. Next Sunday, May 2, he is expected at the West Swamp church. On Tuesday evening, May 4, he is to be at East Swamp, and on Wednesday evening at Quakertown. On Sunday, May 9, he will visit the Philadelphia churches.

Next Friday evening, April 30th, the Bethel College male choir will render a sacred cantata at the Mennonite church, Moundridge, Kan., Prof. Amstutz, director.

Harper's Weekly and Harper's Monthly have decided that after present contracts have expired no more liquor advertising will find place in their pages. With this addition practically every high-class weekly or monthly journals in this country, and many daily papers, not to say of religious publications, will exclude liquor advertising. This is a clear and forceful hint also to the German publishers!

A good record of "dry" votes in Elkhart Co., Ind., on part of the Mennonites, as stated by the Goshen College Record. Goshen College put itself on record on the day of election as unanimously in favor of the abolition of the saloon. About forty dry counts were registered at the polls from the college.—One of the features of the election that is not without interest to the constituency of Goshen College is the large dry vote that the Mennonites of the county cast for local option. The heaviest majorities for the drys came from these townships which contain a large Mennonite population. The Mennonites, Dunkards and Amish were almost a unit in favor of a dry county.

On March 26, 1909, the first of three great debates was held in Milwaukee, Wis. The subject of discussion is the prohibition of the liquor traffic. Mayor Rose, of Milwaukee, upheld the side of the liquor interests, and President S. Dickie, of Albion College, Mich., presented the argument for the prohibitionists. The mayor began his argument with an appeal to the Bible, and then tried to show that prohibition resists personal liberty. Dr. Dickie, in his argument, said, "If every drop of intoxicating liquor now on the whole earth were absolutely poured out on the ground at this moment, there would be no less value in the world after its destruction than before." He gave great prominence to the economic argument against the trade. One of the Milwaukee dailies says on this point: "The Mayor was given a dose of figures on the economic side of the liquor traffic which, try as he would, even the mayor's skill could not outflank; Dr. Dickie delivered the goods."

Rev. Charles F. Aked says he could accept the pastorate of a non-Baptist church, a Presbyterian, or a Congregationalist. This language, cut loose from its connection, might seem that the present pastor of the Fifth Avenue Baptist Church of New York isn't anchored anywhere; but the words were spoken with reference to the perpetuation of some peculiar credal statement and observance. He thinks the Baptist Church should be too large to maintain a denomination on the rite of baptism by immersion. Indeed, it is a small church, no matter how many members it has, which exalts an ordinance above the real spirit of Christianity. In this the genius of the United Brethren Church shows to splendid advantage. It imposes no certain form of baptism on any convert. As soon as churches can recognize rights as rights, and ordinances as ordinances, and make a distinction between them and the spirituality of life, and learn that there is a difference between true discipleship and the imposition of laws and rules, they will be coming into that larger fellowship for which the Savior Himself longed. Most persons have their preference for the mode of baptism, but the one who claims that immersion is the only legitimate way is on a par with him who claims that sprinkling only is right. We may just as well say that the Lord doesn't hear a prayer unless the one who prays is kneeling, or his ear is deaf unless the one praying stands. We need to place our religion in something other than posture of the body during prayer, a mode of baptism, or a certain style of bonnet, dress, or coat.—Religious Telescope.

Conference Notice.

The Northern District Conference will convene (D. V.) at Henderson, Nebr., on June 9—10, 1909.

From Our Missionfields.

Missionary Linscheid writes from Busby, Mont.: "The present season of year is always the hardest for our Indians. It is the time when they have very little employment and when the rations received from the Government supply them only for a very short time, so that many of them have to go hungry until the next distribution. That this is to a great extent their own fault does not change the condition. And they are, as it seems, unable to learn a permanent lesson from this their sad experience. They seemingly take the admonition of our Lord, 'Do not care for to-morrow' altogether in a too literal sense. But it is not only the want of the necessaries of life from which they have to suffer. They are subject to all kinds of diseases during this period. The months of January and February are the coldest months of the year. And during the month of March many diseases originate from the changeable condition of the weather, especially among children. It may well be said, that at present there is not a family here at the Rosebud River where there is not either sickness or sorrow over departed ones. This fact has a deleterious bearing upon our religious meetings, which of late were more poorly attended than ever before. There are also more cases of tuberculosis among the people than over before. It seems that as soon as these people, accustomed to the free air, are penned up in schools, especially boarding schools, this dread disease takes a hold upon them, in spite of the precautionary measures applied by the Government.

"A young man, whose wife died of this disease about two years ago, was now laid upon his deathbed by the same disease. Before his death he desired to be baptized. We accordingly baptized him on March 16th, and a week later, on March 23rd, he departed. He had an earnest desire to go and meet the Lord. In him we have another testimony of the fact, that the preaching of the Gospel is not in vain, that it awakens faith even where we least expected it. I believe that many of these Indians depart in faith even if they have not made an open profession of it. That eternity will bring us many a surprise in this particular. Where we are now sowing, as it appears, among stones and unfruitful ground, eternity, by the immeasurable grace of God, will bring forth sheaves by which our little faith and our despondency will be put to shame!"

Missionary P. A. Kliewer writes: "Hitherto the Lord has helped us and He will continue His help. He is our helper under all circumstances of life. He is our best friend. He will never leave nor forsake us. Unto Him will we consecrate our lives. To serve Him and testify for Him should be the desire of every Christian. But when one sees that many live without knowing this true friend and hasten to eternity without a Savior for their souls, one's heart burns with love and compassion for these poor, benighted people and a desire is awakened to do more for them and show them more plainly their lost condition without a Savior.

"Our work during the past three months has been mainly the study of the language. Three times a week my wife and I went to Brother Linscheid and took two hours' lessons in Cheyenne. Every two weeks I drove to Lame Deer where on Friday and Saturday evenings a number of the young people assembled for singing, when I also spoke to them. On Saturdays I made visits to the camps and on Sundays we had our regular services, which were well attended. The chapel was always filled and at times some had to stand without.

"There has been much sickness among these Indians and they are so maltreated by their 'Medicine Men,' that few of the sick ones survive. A Christian field matron is doing a great deal for the sick at Lame Deer.

"These Indians are very deliberative. They weigh a step well before they take it. Their desire is to learn more about Christianity before accepting it. They prove everything and go about it in a deliberate manner. All consent that the book from which we teach is good. But they are too much attached to their old belief to leave it at once. But how many are there among our white people, who are so wedded to their sinful living that they will not leave it, and yet they profess to be Christians, and are thus not as sincere as our red friends are!

"One young man, who was suffering with tuberculosis, desired to be baptized shortly before his death, and made an open and bold profession for Christ. Others are at the point of decision. O, that they might hasten and decide for the Lord ere it be too late.

"We are happy in our work and thank God for the privilege of being here. Our only desire is that we might know the language better, so as to be enabled to do personal work and thus learn to know our Indians and their condition better. Remember us in your prayers."

Missionary J. B. Frey writes from Mœncopi, Arizona: "The first quarter of the present year has passed by with all its joys and sorrows. Our work was in the main the same as before, so that we have nothing new to report. There has been much sickness among our Indians, of which some proved fatal. Last night, Maggie, Mark's wife, died after a month of severe suffering with tuberculosis, aged about 25 years. We had invited her, like all our Hopis, to attend our Sunday services. But she would not come, until about a month ago. Whether she had a premonition that she would soon die and was thus seeking peace, we do not know. But on Monday her condition became worse and her mother came after medicine for her. I gave her the medicine and she began to improve. But then the parents called in the Hopi doctor and she ceased to take the medicine I gave her. As a consequence her case became worse when the mother came again and asked for some more of the medicine which had helped her daughter before. I gave it to her, but it was too late. Meanwhile the Hopis conducted a two days' dance near her house, which was too much for the sick woman. She had to succumb. She professed to have faith in the Lord Jesus and said, she was praying to God. Another young woman, in whose parental house several of the children have died of tuberculosis, is suffering for some time with this dread disease and her case is becoming worse from month to month.

"The attendance of our Sunday-school has improved but our afternoon services are but poorly attended. However, there are always some present to whom we can preach the word.

"Our Hopis are very busily employed at the system of irrigation which is being constructed for this reservation. Besides this, a great deal of building is going on at Tuba and this, in connection with the tilling and seeding of their fields, gives them so much to do that they find no time for the hearing of the word.

"When I, a few days ago, told one of the Katzina priests that I had written to the Christian children of our country, of whom there are hundreds, that they should pray for the Hopis that the Lord would give them better hearts, he answered: 'We will come and accept your teaching. Only you have no patience with us. Some did come already, even old Wigwaya. And there are others who would like to come, only they are ashamed to do so. Our children come to your Sunday-school regularly and you teach them the word of God, and we do not object to your doing so."

Simplicity of Dress.

This is a subject that even some Christians do not like to face squarely or to study thoroughly. And yet, considering the fact that fashion journals and styles of corrupt taste are getting more prominent and are taking hold also on Christian people, the following remarks must be considered very timely.

The Apostle Peter admonished the strangers scattered throughout Pontus, Galatia, Cappadocia, and Bithynia: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or the putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Sydney Smith says: "Never teach false morality. How exquisitely absurd to teach a girl that beauty is of no value, dress of no use! Beauty is of value, her whole prospects and happiness in life may depend upon a new gown or a becoming bonnet; if she has five grains of common sense she will find this out. The great thing is to teach her their *proper* value, and that there must be something better under her bonnet than a pretty face, for real happiness in life."

Dress.

It is said that on one occasion Cogia Effendi, a Persian sage, dressed as a beggar, entered a house where a gay feast was being held. He was pushed hither and thither, hustled by one and another, and noticed kindly by no one. So Cogia withdrew, and repaired to his home, where he arrayed himself in his most splendid style, with jeweled shoes on his feet, a robe of cloth of gold on his back, and a turban glittering with a diamond aigrette on his head. Then, having hung at his side his saber, in the hilt of which flashed some valuable jewels, he returned to the feast. His entrance was the signal for attention on all sides. The guests, who before had rudely pushed him aside, now made way for his passing to and fro. The host came hastily toward him with the words, "Welcome, my Lord Effendi, thrice welcome; what will your lordship please to take?" In reply, Cogia quaintly, but expressively, stretched out his foot so that the jewel on his shoe sparkled; and then, taking his golden robe in one hand, and holding it away from him, said,

with bitter irony, "Welcome my lord coat, welcome, most excellent robe; what will your lordship please to take?—For," said he, turning to his perplexed host, "I ought to ask my coat what it will take, seeing that my welcome is due solely to it."—*Hall's Journal of Health.*

Plainness of Dress.

Some time ago, having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat, in phich I was seated, two young women of probably eighteen years of age, who appeared to derive excessive entertainment from scanning and criticising the apparel of those of their own sex who successively entered the cabin. Each lady, as she came inside the door, was rapidly "looked over" by the two giddy watchers, who would then exchange meaning glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was in all their thoughts. In noting their general demeanor, it seemed to me that those girls were such as would surrender everything that they might themselves become the recipients of the favors and bestowments of that fickle, and withal merciless goddess—Fashion. For, I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere "badness" that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display.

A worthy woman said to my wife, when discoursing upon this subject in connection with benevolent work among the poor and the outcast, that upon a certain occasion, dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house, she felt decidedly pleased with herself at the orderly behavior of the inmates, and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that "the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress and to see the latest fashion," she said that she felt humbled to the dust, and as though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

Corroborative of the above is the following: A repentant female convict in one of our penitentiaries pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray with them would dress more simply; for the prisoners' thoughts were often so drawn away to the visitor's fine or fashionable attire, that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been locked up over night for disorderly conduct, wondered that she should see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than aught else, had been the cause of their downfall.

It is not, therefore, simply against sensuous or indecent attire that I plead, but against such attire in general as is out of conformity with what the apostle commends in his well known remarks to Timothy, that the apparel of those professing godliness needs to be of that modest character which properly accords with the "shamefacedness and sobriety" of Christian women. Probably it may seem to some that it may be a rather tame, and not a particularly direct and heroic, method of combatting the social evil—this of going counter to the generally accepted styles of dressing and adorning, and so appearing in a way which might cause one to be mistaken for a primitive Methodist or even a Quaker. Some may even deem it to be ridiculous or despicable. Nevertheless, unless there is a breaking away from this enslaving spirit of fashion, it seems to me there can be no permanent progress made in the direction of social purity reform.—*Josiah W. Leeds.*

When Mrs. Hayes Taught a Lesson.

Washington correspondence Philadelphia Press: Many vivid tableaux of Mrs. Hayes in stately scenes flash before my memory; her shiny black hair, coiffured with no ornament but a silver comb; her fondness for white or cream white silk or satin dresses on occasions of state, with black silk as an almost invariable second choice; her avoidance of low-necked evening gowns, though her neck and bust showed charming womanly outlines through their soft enveloping folds of lace or silk. She also greatly disliked and discountenanced these exposures in other women. Miss Austine Snead, whose neck and arms were her best physical points, and who naturally liked

(Continued on page 4.)

Home Circle.

A Few Holds.

1. Hold on to your hand when you are about to do an unkind act.

2. Hold on to your tongue when you are just ready to speak harshly.

3. Hold on to your heart when evil persons invite you to join their ranks.

4. Hold on to your foot when you are on the point of forsaking the path of right.

5. Hold on to your temper when you are excited or angry, or others are angry with you.

6. Hold on to the truth, for it will serve you well, and do you good throughout eternity.

7. Hold on to your virtue—it is above all price to you in all times and places.

8. Hold on to your character, for it is and ever will be your best wealth.—Ex.

Making Home Better.

"I do wish we had a better home."

"Why, my dear girl, it lies right in your own hands to make your home a great deal better."

"How so, auntie? I don't understand," was the eager reply. "You know it is impossible for me to earn anything while I am in school, and have to help about the house, too."

"I'm not talking about anything that money can buy, dearie. The most beautiful protraits in any home are cheery faces; the the sweetest music is made by love-tuned voices; the most faithful, acceptable service is love inspired; the finest furniture is that which is used in love's doing. Just as fast as you can grow more cheerful and loving and really helpful in looking for true home interests, your home will be growing better, a richer possession for every one of your family. 'Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith,' you know."

"I suppose many of these things look shabby and worthless to others, but to me they are indescribably dear and sacred they were used by hands of loved ones as instruments in love's service. I don't remember ever wishing that they were better, they were so a part or our dear old home," said the eldest daughter of a family as she "broke up" her father's home and disposed of articles that had been part of it since her earliest remembrance, many of them truly shabby and next to worthless.

"Home, sweet home" is not only the sentiment of a beautiful song, but it is the expression of every heart that knows the value of the shelter, of the right training, of the heart-to-heart life with dear ones that the true home affords.

The home comfortable, artistic, "costly as thy purse can buy," is a true ideal, one worthy of making earnest effort to realize, but whether or not one can do anything to improve its material appointments, it is worth remembering that every one in the home, from the greatest to the least, can be ever making the home "better" in the highest sense of the word by trying to make it the place "where love is" for every one under its roof.—Wellspring.

There Are Two of Us.

"You'd better do as we want you to, or you will get into trouble," said the leader of a group of rather rough-looking boys to a smaller one, who stood pale and trembling before them. Through their leader they seemed to be demanding something of him.

"I can't do it," he said, his voice trembling a little, as he spoke, but his lips drawn firm, and his eyes steady and unwavering.

"What's the reason you can't? You will have to, I tell you. We are going to make you do it, whether you want to or not. We are all of us against you alone, and how are you going to help yourself?"

The boy that was beset with such overwhelming odds as this was silent for a moment, and then he looked the other in the eye and said:

"I can't do it; its wrong, it's mean, and I can't do a mean thing. I am not as much alone as you think I am, either. There are two of us and the other one has always been more than a match for all that have come against him."

"Two of you!" sneered the other boy, "and where's your partner, I'd like to know? Why doesn't he show up? He's a pretty fellow to leave you in the lurch. Much help you'll get from him! I guess you'll be used up before he comes."

"No, I shall not," answered the other boy quietly; "for he is here now. It is just as I told you; for there are two of us, and the other one is—God."

The leader of the rough boys started back in amazement. He had not expected such an answer as this. He looked for a moment into the determined face of the little fellow before him, and then casting a sheepish glance at his companions around him, he said:

"Come on, fellows; let him alone. There is no use fooling with such a chap as that."

And away they went leaving the younger boy triumphant.—Wellspring.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
Berne, Ind.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Disorders in Syria.

We are again in a time when martyrs are made. The recent disorders in Syria have imposed a heavy toll of the blood of the saints upon the church. Just within two days of the time when the Sunday-schools of the world were taking up that part of Scripture for study which tells of how the "disciples were called Christians first in Antioch" the news comes to us that the entire Christian population in Antioch has been slaughtered by the fanatics and that there does not now remain a single Christian soul in the city which first gave Christianity its name.

The followers of the "false prophet" are, perhaps, the most difficult to win for Christ whom our missionaries have to encounter. At all times there is danger of a sudden burst of fanaticism that will wipe out both the missionary and the results of many years of their effort. Just how long this present reign of terror will continue no one can say. If the newly acquired power of the "Young Turks Party" will be strong enough to give the Turkish subjects a safe and sane rule we may look for a speedy end of the trouble. If on the other hand civil wars and the disorders incident to them are to sweep the Turkish possessions we have nothing to look forward to but a further sacrifice of missionaries, their converts, and the native Christian population. Our prayers, and we are sure the prayers of all Christians unite with us, are that God will spare and protect His people in the Turkish empire from further bloodshed.

Our General Conference has no direct missionary interests in Syria but the brethren of the "Mennonite Brethren in Christ" have and the murder of Rev. Maurer and the extreme danger of Miss Rose Lambert, (daughter of Rev. Geo. Lambert, whom Mennonites of all branches know and love) has been a severe blow. Our sympathies and prayers are for the sorrowing family and friends of the murdered saint and for the anxious family of the endangered sister, may God spare her life and give her many more years of usefulness on the mission field. G.

The Official Report of the Federal Council of the Churches of Christ in America.

The published official report of the first meeting of the Federal Council of the Churches of Christ in America lies before us, a neat and well printed volume splendidly illustrated. It is a valuable work, and we venture to say, it shall always be regarded a most valuable and interesting document by those interested in the harmonious working together of the Evangelical Protestant Christians of America. Brother A. S. Shelly, one of our representatives to the Council, has so interestingly reported its work through the columns of the MENNONITE that those who have read his report cannot but feel a desire to read the full report of all its transactions. We have, upon another occasion, commented upon the importance of the Federal Council and the relation our Church sustains to it. Our being a part of this work makes the work a part of our own church history. Those interested in our denominational literature should not fail to add this report to their library. All of the papers read at the Council were valuable contributions to the literature of modern Christianity. Many of them are of greatest value because they define the attitude of a united Protestantism toward matters of greatest present day concern. The report on "International relations" might safely be taken up by us as denominational literature since it defines a stand against war and for peace which we feel all Christians should show. Among the many imporant subjects discussed are Missions, both foreign and home, Temperance, Sunday Observance, Family Life, The Church and Modern Industry, The Church and the Immigrant Problem, Religion in Schools and Inter-Denominational Organizations. Great subjects, all of these, and they surely demand the careful consideration of all thinking Christians at this time. G.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Correspondence.

TRENTON, Ohio, Apr. 26.—On Apr. 3rd a number of our people attended the Co. S. S. convention. They enjoyed a good and profitable time. It was the 50th Annual Convention and some said the best ever held in Butler Co. On Apr. 17th our township convention was held here in our town and it was just as interesting and even more profitable than the Co. convention.

On Easter Sunday we enjoyed a very blessed time celebrating communion. The Rev. David Augspurger, of Goodland, Ind., who has been visiting relatives in our midst for a few weeks, assisted our pastor. Dr. Mosiman, from Bluffton and others from a distance had come home to enjoy the Easter service with us. One brother was admitted to the church by letter. During Bro. Augspurger's stay he preached us several sermons, which were anointed by the Spirit and we hope did much good. Of him it may be said as of Barnabas in our last Sunday's lesson, he is a good man, full of the Holy Ghost and faith. His visit was a blessing to us and we hope he may soon come again.

On the 18th the resignation of our pastor, who has served us faithfully for 17 years was read. It began with the statement: "Having accepted the call of the church at Reedley, Calif. to become their pastor." So we submitted to the ineyitable. Last Sunday Bro. J. E. Amstutz, who served us during Bro. Krehbiel's absence while on his trip to Europe, was unanimously elected to become our pastor and we hope that he may see his way clear and may see it as God's will to accept this call.

Simplicity of Dress.

(Continued from page 3.)

to show them, told me once how Mrs. Hayes beckoned her to her side in the blue parlor, when thus attired one evening at a reception, and whispered kindly to her to go upstairs into her own (Mrs. Hayes') dressing-room and get a little lace shawl she would find in a certain bureau drawer "and cover up that bosom and those arms." Miss Snead never again appeared in Mrs. Hayes' presence decollete.

"Now I See My Jewels Again."

The *Missionary Review* gives an interesting narrative of Eugenie of Sweden, noted for her self-sacrificing devotion to the relief of the poor and the suffering. It is now many years ago that she was ordered by her physicians to go to an island off the coast for her health. On that island she found a large number of wretched cripples, many of them hopelessly incurable. She could not be happy until she had done something for their relief. She would build a home for these poor cripples, where they might have loving, nursing, and sisterly care. Their number was so great that the house must be large and costly, and she knew not how to raise the necessary funds. She wrote to her brother, the king, asking his consent to sell the crown-jewels that belonged to her and to use the proceeds of the sale for God. He thought Eugenie must be crazy. These jewels were heirlooms; they had come down from past generations. But there was one phase in her letter that her brother could not forget. Her whole plea was "*for Christ's sake.*" At last he wrote a reply giving his consent. The princess sold her jewels and finished and furnished the hospital. Her sublimest gift was the gift of herself. Into the home she had built she went day after day, God's ministering angel to those deformed and loathsome cripples. One day a poor woman, at whose bedside day after day she had thus been a visitor, was drawing near to death. Eugenie had been wont to sit by her holding her hand, and pleading with her to accept Jesus as her Saviour. And now as the last hour had come she raised herself in bed, bent over the princess' hand, and caressing it, said: "Lovely princess, I bless the Lord for sending you to this island, for but for you I never should have learned to love Jesus." Then she fell back and expired. but the hand of Eugenie was covered with tear-drops from those dying eyes. Eugenie looked down at her hand, saw those grateful tears glistening in the sunlight, and lifting her eyes to God, said: "Oh my Saviour, I sold my jewels for Thee, but I see them all restored; and how much more beautiful they are than when I formerly owned them."

The Curse of Opium in China.

The terrible effects of opium in China can not be described. The curse of deep and widespread millions of people are involved. It is said that in some provinces 80 per cent. of the adult males use opium, and at least one-tenth of the women. A moderate estimate would be that 5 per cent. of the whole population make use of it, or perhaps twenty millions of the people. Before the present anti-opium campaign began there were over one thousand registered opium dens in Foochow alone.

Every province in China has produced more or less opium.

The money profit to the producer, the trader, the officials and to the government is the greatest obstacle to its overthrow. But the ruin and misery brought in the end to all of these parties is far greater, a hundredfold so, than any money profit received. As the liquor business in this country is intended not only for the appetites of drinkers and the social customs of those who think more of fashion than of conscience but also in the fact that it is a revenue producer for distillers, brewers, saloonkeepers and the Government, so is the opium business in China.

The British Government derives millions of dollars annually from its opium trade with China, and, although the Chinese authorities and the better class are trying to destroy the use of opium in China, England still forces the traffic upon the people for the sake of the revenue. This infamous thing must stop. Until it does Christianity is handicapped and England is disgraced. Rev. E. M. Thwing says: "To continue, for another year, to force China to permit the sale of even a pound of opium by British traders is a shame against the twentieth century civilization. China must deal with her own people and she must have the right to make regulations and to prohibit, in a way, opium from coming into her country. Will the English people allow their government to insist upon selling opium to China for another year?"

Dr. Griffith John said: "Opium is not only robbing the Chinese of millions, year by year, but is actually destroying them as a people. It undermines the constitution, ruins the health and shortens the life of the smoker, destroys every domestic happiness and prosperity, and is gradually effecting the physical, mental and moral deterioration of the nation as a nation. We have inflicted a terrible wrong on the people of China, and it is our solemn duty to try to undo it by abandoning the trade at once and forever ourselves, and by giving them every sympathy and aid in our power in their attempt to banish the curse from within their own borders."

China is called "The Land of Suicides," where there are at least half a million persons who attempt suicide by opium every year, as a result of its use, 300,000 of whom succeed. Many of these are the victims of the drug, who find nothing of life left but a craving which can not be supplied. Many are women who can not otherwise escape the tyranny of cruel husbands. As the craying for alcohol liquor leads men to barter everything in their possession, opium also drives its victims on to sell even their daughters and their wives into lives of shame, which makes death seem desirable. Opium is the cause of poverty, ruin and despair. When its victims become hopelessly involved they are apt to choose this as an easy way for self-destruction.

No wonder that the Chinese Government is alarmed and that such stringent efforts are being made to break up this curse among the people. If only England would co-operate in this laudable work instead of hindering it and compelling it to continue, there might be hope for its abatement. To this end all good influences must combine, for the weak and foolish will continue to poison themselves by means of alcohol and opium until the traffic in these deadly poisons is abated by government authority. —Herald and Presbyter.

Bridling the Tongue.

Perhaps we can not practice a better discipline than by bridling or gaining control over our tongues. If any one has a doubt as to the importance of this discipline, let him read what St. James says about it in the third chapter of his Epistle. It is a terrible description of a most deadly evil, and yet every word of it is true. Nor is this all. The evil thing set forth is widespread, all but universal. Some are more thoughtful than others, but none among us are sufficiently careful as to what we say or when we say it. The apostle tells us, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This is strong language, but it is true. Self-control is one of the highest attainments we can ever reach. The man who can so control his passions, his feelings, his emotions, as that they shall never find untimely or improper expression in word, is as Christ-like or perfect as he can ever be in this world. Sometimes the excuse is made for evil speaking, that the person is thoughtless, that he does not mean what he says. But is thoughtlessness really any excuse? Does it not add to the offense? But however this may be, Christians ought not so to offend. They are as lights and witnesses in the world. They are the Saviour's representatives, and as such they should seek to be as much like him as possible. Never should they forget that by their inconsistencies they inflict upon the cause of Christ the deepest wound it ever receives. How awful the thought that by our words and acts we may become the stumbling-blocks on which others may fall and be lost forever—God forbid it! To guard against this, we shall do well to improve by trying to gain control over ourselves, and particularly over our tongues. Would Christians cease their evil speaking, the power of our religion would be increased a thousand fold.—Parish Visitor.

The Menace of a Woman's Hat.

The Christian Herald has the following incident worthy of careful consideration. Mayor Bookwalter, of Indianapolis, Ind., met with a singular accident the other day, which might have proved a very serious one. He was a passenger on a southbound Illinois Street car, on his way to his office. At Washington Street, the Mayor stepped from the car. As he did so, a woman, just in front of him turned her head and the steel point of a feather in her headgear entered the corner of his right eye. Almost blinded and suffering intense pain, the Mayor hurried to an eye specialist. The accident was, of course, unintentional; but it is one that could have been avoided with a little more care in the trimming and motion of the hat. The monstrous hats worn by some women have been a source of great public inconvenience. They have served as barriers to the eyes of the members of many audiences. A number of pastors of leading metropolitan pulpits, on this account, have asked the women of the congregations to remove their hats before the preaching service began.

There are many injuries done to the body, mind and soul that are unintentional. The careless toss of the woman's head that caused her steel-pointed feather to pierce the eye of the Mayor only illustrates the ten thousand ills of life caused by simple carelessness. We are not only responsible for the evil that we intend, but also for the many injuries which we could avoid.

Hear my voice, ye careless daughters. (Isa. 32:9).

The stalwart Christian is he who has met and triumphed over temptation.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 9.—PILGRIM'S PROGRESS SERIES IV. THE HOUSE OF THE INTERPRETER. Eccl. 12, 9—14; Jas. 1, 19—25.

QUESTIONS:

1. Why do we need an interpreter? John 14, 16—17, 26; 16, 12—14.

2. How was the ideal Christian pictured?

3. How was the difference between the law and the gospel pictured?

4. What is the difference between Passion and Patience?

5. How does Christ sustain and the devil try to extinguish the life of grace in the Christian?

6. How is the kingdom of heaven gained? Matt. 11, 12; Acts 14, 22b.

7. How is the despairing backslider pictured? Luke 8, 13; Hebr. 6, 6; 10, 29; 2 Pet. 2, 20—22.

8. Why was the last judgment shown to Christian?

MEDITATIONS:

After Christian had entered the wicket gate Goodman accompanied him on the narrow way toward the house of the Interpreter giving him good advice, explaining to him about the narrow way and how he could be freed from his burden.

We all need an interpreter, because we can not understand God's ways with us and with others, and even the word of God, which guides us, needs to be interpreted by the Holy Spirit, which Christ has promised to His disciples.

The ideal Christian does not stand alone, but tries to make others the children of God, and to nourish them in the Christian life. He has the best of books, the Bible in his hand, because we as Christians ought to be guided by the Bible and it ought to be our daily companion. His eyes are lifted up to heaven, for he seeks the things that are above, where Christ is. He has set his mind on the things that are above, not on the things that are upon the earth, therefore the world is as cast behind him, and a crown hangs over his head, for God shall give the crown of righteousness to all them that have loved His appearing.

The sinful heart of man is like an unswept parlor. The law of God coming to such a heart makes it appear more sinful, showing sin as sin, but it is not able to cleanse the heart from sin. The gospel of love tells of the forgiveness of sin by the blood of Christ and therefore is able to cleanse the sinful heart of those who believe.

Passion and Patience come both from the same root—"to suffer"—but Passion makes us suffer from inordinate desires or unrestrained emotions, and when indulged in does not satisfy, while Patience suffers what God in His wisdom and love sends us to perfect our faith, and looks to the glory which shall be revealed to us-ward.

The devil tries to extinguish

the work of grace that is wrought in the heart, but Christ "continually, with the oil of His grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still"; though "it is hard for the tempted to see how this work of grace is maintained in the soul."

The kingdom of heaven is taken by force, it requires self-denial, we must earnestly seek it and not be discouraged neither by temptations nor by many tribulations, since that is the way to enter into the kingdom of God. Neither our own weakness and remaining sin, nor the temptations and persecutions from outside ought to discourage us.

One of the saddest pictures is that of the despairing backslider in his iron cage. The backslider describes himself as once a fair and flourishing professor, and the word of God describes the backslider as one, who was once enlightened and tasted of the heavenly gift and was made a partaker of the Holy Spirit, and tasted the good word of God, and the powers of the world to come; but who now crucifies to himself the son of God afresh, and puts him to an open shame. Peter describes him as such, who after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, are again entangled therein and overcome, the last state becoming worse with them than the first.

How is it possible for one, who has been converted and of whom all this can be said, to become a backslider? In our story he says: "I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit and he is gone; I tempted the devil and he has come to me; I have provoked God to anger, and He has left me, I have so hardened my heart, that I cannot repent." He laments: "O h eternity! eternity! how shall I grapple with the misery that I shall meet with in eternity?"

The Interpreter said to Christian and says to every one of us to-day: "Let this man's misery be remembered by thee, and be an everlasting caution to thee."

The last judgment in form of a dream was brought before Christian, because the Interpreter wanted to impress him with the great responsibility which we have; that he should consider the fearful consequences of a godless life and the glory of those who love God; and that thereby his conscience should be wakened and he watch and be sober.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for May 9.

Subject: Paul at Antioch in Pisidia. Acts 13:13—52.

Golden Text: The word of the Lord was spread abroad throughout all the region.—v. 49.

From the island of Cyprus the missionaries turned their course northeastward to the mainland again. Landing at Attalia in Pamphilia, they passed through Perga, the principal city of that province, without stopping there to make known to any one their mission, as far as the record shows. On their return journey, however, they stopped here and spoke the word to the inhabitants of this city (ch. 14:25). At Perga Mark decided, for reasons not stated, to turn back, and leaving Barnabas and Paul to proceed further if they had a mind to, he made his way back, not to Antioch, but to Jerusalem, the home of his mother. Various suppositions have been made as to his reasons for turning back; but all we know is that Paul regarded them as unworthy of a soldier of the cross (ch. 15:38).

Paul and Barnabas pressed on northward through the rough mountain country to the important inland city of Antioch. It is characteristic of Paul's method of evangelization that he always struck first for the great centers of population—the cities, where he found people of all classes, whom he sought to reach with the message he bore. There were several good reasons for this method. For one, the scattered Jews were always found in the cities following their trading proclivities then even as in our day. Then too, he no doubt counted on a more rapid spread of the new teaching from these centers to the outside population than would be the case vice versa.

The place in which they made their first stop was a city founded and named after the same Greek king of Syria as the other Antioch, from which the missionaries had started out. Under the Romans this city, like Paul's native city, Tarsus, was made an independent *colonia*, and was also called Caesarea (Smith). As in the other Antioch, so here there were many Jews settled, and it was to them in their synagogue that the apostles first went to find an opening for the Gospel message. They could count pretty certainly on being invited to speak and this would furnish them the desired opportunity. The Scriptures that were read in the synagogues contained the roots of their evangel, and needed only to be rightly pointed in order to present Him to whom as the Good Shepherd they were sent to gather His sheep, both from the Jewish and the Gentile fold (John 10:16).

Paul was not slow to accept the opportunity to speak. Barnabas readily yielded to him as the chief speaker (ch. 14:12). This is the first discourse of Paul of which we have a record. It is much in the same form as Stephen's, which Paul no doubt had heard. He starts out with an account of God's gracious dealings with Israel (vs. 17—22). Having pursued this history to the raising up of David the great king, he passes at once to the fulfilment of God's promise to David of one who should sit upon his throne, and claimed that Jesus was this Son of David, whose coming as a Savior was prepared for and announced by John, whom the rulers at Jerusalem failed to recognize, and by putting Him to death unconsciously fulfilled the things that were written of Him, but whom God raised from the dead, as many witnesses who saw Him after His resurrection did testify (vs. 23—32.) This glorious fact of the resurrection, he says, is the basis of the good tidings which they are bringing to their hearers (vs. 33—37).

The good tidings were then defined as being first of all an offer of remission of sins through this man Jesus whom God by raising Him from the dead and receiving Him to His own right hand in Heaven had proclaimed to be His beloved Son in whom He was well pleased—the obtaining, through faith in Jesus, of a justification which the law of Moses demanded and f o r e - shadowed but could not give. Paul here announced the doctrine which he afterwards so fully set forth in his epistles especially those to the Romans and the Galatians—the doctrine of righteousness by faith in the atonement made by Christ.

The address closed with words of warning against the sin of unbelief, prompted probably by the expression on some of the faces before him, and by his experience at other places. He realized that some, perhaps the greater number of the Jews would reject the claim made for Jesus as the long-promised One. Such experience must often have reminded him of his own blindness, out of which the apprehending grace of God had brought him.

The audience on that first Sabbath was composed of Jews and devout proselytes (v. 43). These two classes are also indicated in the way Paul addressed them—"Men of Israel" and "ye that fear God" (v. 16). During the week all classes heard of the new religious teaching and on the following Sabbath almost the whole city came together to hear the word of God. This was too much for the bigoted Jews, who could not bear to see the Gentiles come in with them on equal terms. They thought themselves too good for that, but the apostles said that by their action they showed themselves unworthy of the gift that was offered. The haughty spirit of Pharisaism excludes from every soul that cherishes it the highest boon of Heaven.

Of the Gentiles a large number gladly received the word and believed. All who believed were ordained to eternal life, and all that were ordained to eternal life believed. Wherever the Gospel is proclaimed these two classes are identical in number and in person or persons. These are two designations for the same class. The one designation expresses God's sovereign grace, and the other, man's free choice. According to Rom. 8:29 God's foreordination is determined by His foreknowing, and thus we see how it fully agrees with His offer of salvation to "Whosoever will."

The disciples, whether they before were Jews or Gentiles, were filled with joy and with the Holy Spirit. The presence of the Spirit bearing constant witness of reconciliation, adoption, and heirship in Christ, produces the joy, and this not only in view of one's own spiritual blessings, but in fellowship with other returned prodigals. Shared joy is multiplied joy. This is why they that fear the Lord love to speak often one with another (Mal. 3:16).

Deaths.

Donner.—On April 21, 1909, in her home in Danvers, Ill., Catharine, nee Nafziger, Mrs. Peter Donner, aged 87 years, 7 months and 21 days, of old age. The deceased was born in Germany. She came to America in 1837 and united in marriage to Peter Donner, who survives her at the age of 90 years. There were three children born to them. They are Mrs. Mary Ernst, of Chicago; Mrs. Susan Otto, of Bloomington, and Miss Elizabeth at home. There are several grandchildren and one great-grandchild. Services were held at the home in Danvers, Revs. Kinsinger and Gingerich officiating.

Slonaker.—On April 20th at Trenton, Ohio, Mrs. Fanny Slonaker at the age of 55 years, 5 months and 22 days, of ulceration of the stomach. The funeral services, which were very largely attended, were held on Friday afternoon. Bro. Krehbiel spoke in German on Heb. 13:14 and English on Rom 23:4. Her husband and one son preceded her to eternity. She leaves to mourn their loss, one son, four daughters, four grandchildren and many relatives and friends. She was a member of the Mennonite church, beloved by all who knew her.

News of the Week.

Domestic.

Kentucky Governor Pardons Taylor and Others.

Frankfort, Ky., April 23.—Governor Willson at 6 o'clock this evening cleared the Kentucky court records of all charges growing out of the murder in January, 1900, of Senator William Goebel, who was declared to have been elected governor, except those hanging over state witnesses in alleged conspiracy, by granting pardons before trial to former Governor W. . Taylor and former Secretary of State Charles Finley, who have been fugitives in the state of Indiana for nine years; to John Powers, brother of Caleb Powers, who is believed to be in Honduras; to Holland Whittaker, of Butler county, John Davis, of Louisville, and Zach Steele, of Belle county, under indictment and who did not flee the state.

Those over whom indictments are left hanging are Wharton Golden, of Knox county, now in Colorado; Frank Cecil, of Belle county, now a railroad detective in St. Louis, and William H. Culton, of Owsley county, said to have died in the west a few months ago. These cases with the possible exception of Cecil, will be dismissed, leaving Henry E. Youtsey now serving a life sentence in the state penitentiary, the only person to suffer for the taking off of Goebel.

Reiterating the belief he expressed some months ago when he granted pardons to Caleb Powers and James B. Howard that no one but Youtsey had part in the murder, and that it was not a conspiracy as the commonwealth charged, Governor Willson says that he believes it a "sacred duty, which I must no longer delay, to carry this belief into effect," and grant pardon to the men charged and who fled the state as they "had the greatest reasons to believe" that they could not "have a fair trial," and if they stayed here would be forced to trial before a partisan jury under conditions which would give them no chance at all for a just decision.

Muncie, Ind., Votes "Dry."

Muncie, Ind., April 27.—Delaware county to-day voted dry in a county option election by a majority estimated at 2,952 from unofficial returns. Muncie, the county seat, gave the drys a majority of 209. The result of the election in this county here today was awaited with great interest as Muncie is so far the largest city to vote on the saloon question. Eighty-two saloons will be closed by the result of to-day's election.

Up to the present time forty-five of the ninety-two counties of the state have voted dry under the local option law, and nineteen are dry by remonstrance, a total of 64 dry counties.

Florida to Vote on all Prohibition of Liquor in 1910.

Tallahassee, Fla., April 23.—Florida to-day took a long and unexpected step toward state-wide prohibition. The house of representatives by an overwhelming vote adopted the McMullen joint resolution providing that in 1910 a constitutional amendment shall be submitted permitting the voters to decide whether they wish to have forever prohibited in the state of Florida the "manufacture, sale, exchange and barter of all intoxicating liquors and beverages."

The story of the unexpectedly strong fight by the prohibitionists is told in the count of tellers in the legislature during the past two days. Yesterday the vote in the senate on the McMullen resolution stood 24 for and 7 against; and this afternoon the house vote was 53 for and 16 against.

Foreign.

SLAUGHTER AND FAMINE.

Frightful Misery in Troubled Asia Minor.

Beirut, April 25.—The situation in Asiatic Turkey is one of gravity. How many thousands have been massacred cannot even be estimated, because the disturbances have been so widespread that it is impossible to obtain details of the happenings during the past ten days. The latest estimates of the number killed in the vilayet of Adana reaches approximately 25,000 and thousands have been done to death in towns of other districts. The state of seige which several of the places are undergoing has brought the inhabitants to the verge of starvation, and each day brings its tales of further atrocities and the depths of misery and despair to which the savagery of the fanatics has brought the people.

Miss Lambert, of Elkhart, in Danger of Death Near Adana.

Beirut, April 22.—Five American women missionaries are in danger at Hadjin, in the vilayet of Adana, Asiatic Turkey. One of them, Miss Rose Lambert, of Elkhart, Ind., has sent a message down to the coast asking for immediate help. The villages surrounding Hadjin are in flames and Hadjin itself is invested by nomad tribes. Messages from the interior are being suppressed by the authorities.

The records of the American Board of Commissioners for Foreign Missions show that Miss Virginia A. Billings, Miss Olive M. Vaughn, Miss Emily F. Richter and Mrs. Mary P. Rogers, wife of the Rev. D. M. Rogers, who lost his life at Adana, are stationed at Hadjin.

Ten Years a Missionary.

Elkhart, Ind., April 22.—Elkhart friends of Miss Rose Lambert, daughter of the Rev. and Mrs. George Lambert, of this city, are greatly concerned for her safety. She is a missionary of the Mennonite Brethren in Christ at Hadjin, which is eighty-five miles through the mountains northeast of Adana, Asia Minor, where the massacres have occurred.

Miss Lambert, who is about thirty years of age, went to the mission field when a girl, and has been active in that work ten years. She was last at home in the summer of 1903, and her father is now in Holland or on the Atlantic, en route home from a year's trip which included a visit to her at Hadjin. Her mother is here, and is much agitated because of the suspense regarding her daughter's safety.

As Mrs. Lambert understands it, there are two orphanages at Hadjin, one for boys and one for girls, and they give shelter to some 400 children. It is these orphanages which the American girls have under their charge, assisted by native adults, who have adopted the Christian religion. Mrs. Lambert says that Hadjin has many Christian Armenians, and that that city becomes the haven of Armenians for a large territory whenever signs indicate that a Kurd onslaught is probable.

Missionary Henry Maurer May be Safe.

London, April 22.—A message received here from Tarsus, referring to the casualities there, says; "D. M. Rogers was killed. The others are safe." This communication is taken to indicate that Henry Maurer, who was reported to have been killed at the same time as Mr. Rogers, may still be alive. It was sent by Thomas D. Christie, a missionary at Tarsus, at midnight of April 21, to the Bible Land's Missions here, and was in reply to an inquiry regarding the fate of the missionaries at Adana and Tarsus

The Rev. Henry Maurer, who went to Asia Minor from Goshen, Ind., is attached to the mission school in Hadjin, maintained by the Mennonite Brethren in Christ. He is thirty years old. His parents are German-Americans. He was reared by his uncle, John Beeler, a farmer, living in the German settlement in St. Joseph county, near Wakarusa, Ind. Maurer received a high school education and a practical knowledge of agriculture. He early showed a desire to enter the ministry and studied for that work. He went to Goshen in 1903 and took charge of the church there In 1905, after preparing himself for the foreign mission service, he left for Hadjin. He married a Miss Hawley while abroad, but she died a year ago.

CONSTANTINOPLE CAPTURED AND SULTAN SURRENDERS.

Young Turk Army Invades Capital and Overcomes Sultan's Forces in Severe Fighting

Constantinople, Turkey, April 25—The constitutionalist troops are in complete possesion of the capital and order prevails here. The Yildiz garrison surrendered to-day to the constitutional forces. The commanders of these battalions began sending in their submission to Mahmoud Schefkit Pasha last night and the whole of the troops protecting the palace gave their formal and unconditional surrender shortly after dawn. Niaci Bey, who is called the hero of the July revolution, is now in command of the garrison.

Sultan Abdul Hamid has been permitted to remain within the walls of the Yildiz Kiosk, where yesterday, in company with his ministers, he waited for the outcome of the struggle between his loyal troops and the army of investment, each hour bringing to him word of a fresh disaster. It has been stated, since victory rested with the constitutionalists, that the sultan himself gave orders to his men not to resist. Whether or not this is true, it can be safely said of the troops within the capitol that they put up a stubborn resistance at all points, and the losses on both sides are exceedingly heavy for the length of time the engagement was in progress.

Parliament to Deal With Sultan.

A representative of the commander-in-chief of the constitutionalist forces is authority for saying that the sultan will be dealt with by the parliament and that there will be an adequate inquiry into the sovereign's alleged complicity in the recent mutiny. Up to the present the ministry has not been dissolved, but Constantinople and a number of other places have been declared in a state of siege.

The forces of the Young Turks entered Constantinople yesterday morning at 5 o'clock, and after severe fighting in the streets of the city, in which it is estimated 1,000 men were killed or wounded, the Turkish capital was completely in their possession by 1 o'clock in the afternoon.

The Constitutionalists are patrolling the city and order is being maintained. The foreign residents are believed to be in no danger.

The Sultan is safe at Yildiz Kiosk. A number of shells dropped within the confines of the palace, whereupon the commander of the forces there hoisted the white flag and at once opened negotiations to surrender.

Field guns, heavy artillery and machine guns were used by both sides, and at some of the local barracks, notably Tasch Kischla, the Constantinople troops put up a resolute defense. No mercy was shown to the troops who led in the uprising of April 13.

A party of sixty American tourists who were in the city were escorted in safety by a detachment of troops to a steamer in the harbor. The Americans remaining in Constantinople are believed to be safe.

Abdul Hamid II is Deposed as Sultan. His Brother, Mehemmed Reshad, is Proclaimed His Successor.

London, April 27.—Abdul Hamid II, Sultan of Turkey, was to-day deposed from the throne of the Ottoman empire by his subjects for his interference with the progress of popular government under the constitution granted by him last July, and his brother, Mehemmed Reshad Effendi, now occupies the throne.

This change was decided upon by the national assembly without a dissenting voice and it was carried out with the utmost rapidity. Abdul is now a prisoner in the hands of the Young Turks.

The formal decree removing Abdul Hamid from all power of the Turkish empire was issued by the Sheik-ul-Islam, the head of the church, in the regular form proscribed by the tenets of the Mohammedan faith.

There is great excitement in Constantinople and throngs of the populace fill the streets. A number of arrests have been made.

A salute of 101 guns announcing the end of the reign of Abdul Hamid and the beginning of that of Mehemmed Reshad Effendi was fired at half past 2 o'clock this afternoon.

Reshad, the new Sultan, is sixty-five years old, and next to the deposed Sultan the oldest of the male descendant of the house of Othman, the founder of the dynasty. His accession to the throne makes the twenty-ninth Sultan since the conquest of Constantinople in 1451.

Earthquake in Portugal Disastrous.

Lisbon, April 25.—The seismic disturbances have now ceased throughout Portugal. Everyone is greatly impressed with the courage of King Manuel, who, after directing the firemen in the city when the first and most violent shock occurred on Friday, set out with the physicians and supplies for the districts where the destruction was the greatest. A number of villages have been wiped out. Salvaterra and San Stefano were badly damaged. Thirty-nine bodies have been taken from the ruins and 120 persons are missing. Hundreds were injured. It is reported that two large fishing boats foundered and their crews, numbering thirty-eight, perished.

Parliament has voted $100,000 for the relief of the sufferers.

To resist evil by evil is evil.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, MAY 6, 1909. No. 18.

This is the Time.

"I have fought a good fight." 2 Tim. 4:7.

Now is the time to be a cheery,
And to face the foe like a man;
When the battle is going against you,
And the enemy presses the van.
Now is the time to march onward,
To march with a shout and a song,
When the right is in danger of falling,
And needs the defense of the strong.

Taking part of the weaker,
Doing the thing that you may,
Valiant for truth as you see it,
And scorning to flee from the fray;
This is the time to be manly,
When the good cause is needing a man:
Then heed not the foe with his bluster:
Be cheery, and fight as you can.

—Margaret E. Sangster.

Items of News and Comment.

A great Worlds Mission Conference is to convene in Edinburgh, Scotland, June 14—24, 1910.

If the gospel is persistently refused by any person, people or nation, it will pass over to others.

Elder Daniel Wisner, of Berlin, Ont., who is over 89 years old, is confined to his bed, old age and an attack of "grippe" being the cause.

† Elder Christian Krehbiel, of Halstead, Kan., passed away to his reward on April 30th. Funeral services were held on Sunday, May 2.

Not all persons assembled in church, Sunday-school or other services are equally affected by the truth. Each one may and will receive or reject it.

Pre. David Gerber, of LaJunta, Colo., made a trip in April to New Mexico. While he reports refreshing times among the people, he did not enjoy good health.

Ninety-three of Kentucky's 119 counties are now totally "dry," twenty-one are partly "dry," four are wholly "wet," and the case of one county which recently voted as a unit on prohibition is to be settled by legal process in court.

Dr. Chapman says "there is danger to-day that scholarship in our seminaries will take the place of spiritual power." This is true. It is also true, as he added, that "if the ministers are wrong, the Church will be wrong: but if the ministers are right, the Church will be right."

A Free Lodging House, on 25th St., just east of First Ave., New York, was recently completed, a six-story building costing some $425,000, affording accommodations for nearly 1000 men and women nightly.

The law that "Unto every one that hath shall be given" applies more than it ought in our ecclesiastical life. A man already burdened with committee work is added to committees when men equally worthy and equally able are left off.—Advance.

In Springfield, Illinois, every boy in the Stuart School, two hundred and eighty-one in number, is said to have signed an agreement to refrain from the use of tobacco in any form during the remainder of the school year. It is a good thing for boys to see and to consider, that no benefit arises from the use of tobacco, but often much harm.

The less a minister of the gospel is encumbered with worldly things, and the greater his trust and confidence in God, the greater will be his success. The men who have done the most to bless and save the world have been men who, like the apostle, "counted all things but loss for Christ." The work of the ministry calls not for indulgence but sacrifice.—Methodist Recorder.

The Indianapolis News says the six greatest women in the country are Julia Ward Howe, because of her patriotism; Jane Addams, because of her reform work; Helen Keller, because of her perseverance; Maud Ballington Booth, for her work in uplifting the fallen; Francis Folsom Cleveland, an embodiment of American wifehood and motherhood, and Helen Gould, because of her philanthrophy.

The Third Annual Conference on Summer Evangelism and Open Air Work will be held in the Moody Church, Chicago, May 12—14, 1909. Evangelist R. A. Torrey, Arthur J. Smith, Miss E. Stafford Miller, Melvin Trotter and other prominent workers will be present to participate in the work.

The Pennsylvania Local Option Conference will be held at Harrisburg, Pa., May 14. Rev. P. A. Baker, of Columbus, Ohio, General Superintendent of the League in America, will be present at all meetings.

Mrs. Russell Sage and other persons of wealth associated with her have purchased a large piece of land in Queens Borough, Long Island, N. Y., for the purpose of erecting model tenement houses after the English style.

American Prohibition Year Book for 1909. It contains much valuable information; in its numerous departments gives a good view of this important subject. It is designed to equip and to fortify the friends of temperance and prohibition as never before. Lecturers, ministers, temperance workers, etc., will be interested in this treatment of the latest phases of the temperance movement. 102 pages; paper 25 cents; cloth 50 cents; Lincoln Temperance Press, La Salle St., Chicago.

The constitutionality of saloon license will soon be appealed to the United States Supreme Court, as the result of a case already carried through the local and Supreme courts of Indiana. It will be remembered that Judge Artman was the first to pronounce a saloon license unconstitutional. He was followed later by Judge Christian and appealed to the Supreme Court of the State. The case decided by Judge Christian was appealed to the Supreme Court of the State, where the decision of the lower court was reversed. Those who heard the argument state that the verdict of the higher court was a foregone conclusion, and also that the case was advanced more rapidly by a year or two than it would have been had it come in its proper order. Those in charge of the matter have retained Ex-Judge Samuel R. Artman and Ex-Governor J. Frank Hanly as the prosecuting attorneys. If the United States Supreme Court pronounces the saloon license unconstitutional, by that one stroke it will close every saloon door in the entire country. If, on the other hand, should the court affirm the decision of the Indiana Supreme Court, the saloons will need to go out of business by the slower process of township, county and State law. It is no longer a question of fact, but a question of time and method required to get the whole saloon business into its coffin and underground.—Religious Telescope.

Farewell.

Elder J. Y. Schultz, who has been connected for the last thirty years with "The Manna", published in Quakertown, Pa., has recently retired from active life on account of old age. The following is his parting message as published in "The Manna":—

After a connection with the edition and distribution of "The Manna" paper for thirty years, I am necessitated, by reason of old age, mental weakness and other circumstances, to lay down my pen and bid farewell to this work. Though I have reasons to feel thankful to God for so many years of opportunity to be privileged to assist in the dissemination, monthly among thousands of readers, of simple gospel truth and should now leave this work quietly and peacefully, I must say, it goes hard to break loose entirely and retire to a seemingly useless life. My prayer, however, still is, as it has been all along, that God would abundantly bless the truths that have been disseminated and may still be proclaimed among the readers of "The Manna" paper, Amen.

By the gracious providence of God I have now attained 80 years of age. Wonderful! I am fully conscious that I stand quite near on the boundary between time and eternity. Can truly say: "My soul is weary of my life," Job 10:1; for with me, too, the days have come and the years have drawn nigh in which I have no pleasure, Eccles. 12, 1.

Lord Jesus, blessed Saviour, come and receive me to Thyself, to be ever with Thee, 1 Thess. 4, 17; John 14, 3.

To all my friends, readers of "The Manna," I say farewell!

Chapel, Pa. J. Y. Schultz.

From Our Missionfields.

The sisters Kinsinger and Williams write: "Our work during the past quarter was of the regular order with the children of the Government school on Sunday mornings, work in the camps and occasionally assisting at the services in the chapel.

"There is much work to be done in the camps, especially among the sick. They have a desire that we read the word of God for them, pray with them and show them the way of salvation. Two young Indians, who were very sick, gave us much joy. They listened attentively to the reading of the word, understood the voice of the Savior and were both baptized upon their beds of sickness. Although the number of church members among our Indians is not as great as some might desire we will not forget the number of those who have been saved, who have died in faith and whom we hope to meet in heaven.

"Our dear old widow erected her tent in our yard. She has been a faithful Christian for a number of years against whom neither Christians nor gentiles can bring any charge of wrong doing. Recently she said, 'I know what will become of me. My time on earth is short and therefore I wish to live with you.' Three of her children, all Christians, have preceded her to eternity. Only one son and his little daughter are left with her. The daughter, only four years of age, is a dear little Indian girl. Recently she said of her own accord, 'When I am grown up I will be a Christian.' Although our Indians are not what we would desire them to be, yet we find something noble and good amongst them, especially since we are able to converse with them in their own language."

The White Slave Traffic.

The following article clipped from The Christian Guardian shows that in some localities the good people are actively engaged to check this dreadful traffic.

In our last insert we called attention to this hideous wrong. We also sent to all our pastors a copy of a leaflet on the subject, suggesting a plan whereby each might circulate the leaflet in his congregation, that our people might be warned against this awful menace. We have been surprised that so few seem to have taken this matter seriously. It may be that many do not realize how gigantic are the proportions of this shocking system of crime nor the dangers to which our daughters are exposed. As we have investigated the matter we have become convinced that in this damning sin of our civilization lies one of the worst phases of evil which we are called upon to attack. There can be no excuse for exploiting this dark crime in the press and on the platform save a sincere desire and purpose to protect womanhood against it. With that object alone in view, we relate the following instances that have come to us first hand.

An attractive woman agent spent some time at a leading hotel in a Canadian city. She professed to fall in love with Canadian girls, and advertised for a number to fill positions in one of the cities of the United States. She succeeded in inducing four young women to go with her. Three of the four have not been heard from since. The other was found in a den of iniquity and returned home broken in health.

A graduate of Toronto University replied to an advertisement for a traveling companion. By correspondence an attractive offer was made. She came to Toronto under arrangement to meet her employer. Her friends, not hearing from her, followed her to the city, to find the address given in the letters was a vacant lot. The young woman has never been heard from since.

A young Canadian woman went to the city of Boston to visit a friend, who was to meet her at the railway station. The friend, a young woman of long acquaintance, did not appear. A well-dressed woman offered to direct the visitor to a good boarding-house. The young woman accepted the offer, only to discover before midnight she was in one of the worst places in that city. Because one man had not lost all sence of chivalry she was spared from degradation, and on the following day he, with great difficulty, rescued her.

A Toronto young woman was on her way to New York. A fashionably dressed woman on the train paid her attention, and, learning where she was going, professed to be an intimate friend of her relative in New York. The woman offered to drive the young lady to the home of her relative. They left the railway station in New York in a handsome carriage, which was driven directly to a fine house. She was immediately locked up. In this case again, pity prevailed in the heart of a man, and she was by a cunning subterfuge rescued. We would remind our people, however, that where one such is rescued there are thousands who find it impossible to escape.

A young woman from an Ontario town came to Toronto to visit her aunt. Having been in the city before, she did not notify her aunt that she was coming. Arriving at the house she found her relatives absent. An attractive looking woman a few doors away made inquiry, and, learning of the young woman's dissapointment, invited her into her house to wait until her aunt returned. She pressed her to remain for tea and to stay all night. In this case again the young woman discovered to her horror that she was the unsuspecting victim of the White Slave Traffic.

After speaking on the subject of the White Slave Traffic in an Ontario town a few weeks ago, a business man came to us and said: "That is a matter with which you should deal by every means in your power. Two sisters of mine, who have lived in Toronto for years, went to a new boarding-house. After they were there some little time they became suspicious, then alarmed, and left suddenly, to discover that plans were under way for locking them up and forcing them into the vile slavery of the traffic."

The runaway marriage is one of the favorite devices of the White Slaver. Here is a case in point. Two sisters went from an Ontario village to the city of Winnipeg. A young man began to pay attention to one of the sisters, taking her out driving and attending public gatherings frequently. The other sister, disliking the man, objected; but, in spite of this, the friendship continued. One evening the sister went out with the young man and did not return. A business man, possessed of means, who was a friend of the young women, declared he would find her; and, going to the city of Chicago, he went from house to house in the red light district until he found the unfortunate girl. When she came into his presence she dropped fainting to the floor.

A young foreigner professed to fall in love with an Ontario farmer's daughter. He sought and won her hand in marriage, then took her at once to one of the cities of the United States, but held on to her for some time, endeavoring to secure $500 from the father. Becoming suspicious, the father went at once to the city and succeeded in getting possession of his daughter before she had been handed finally into the infamous traffic.

A young woman in Ontario replied to an advertisement for a nursery governess for an English family in the Northwest. A good salary was offered, because it was said the place was isolated and the family large, and it was also desired that the young woman should remain and become one of the family. The arrangements were completed, and the young woman went as directed to the nearest railway station, where the father of the family, it was promised, would meet her. Arriving at the station, she was met by a young man, who explained that his father had dislocated his ankle. After a drive of several hours in the darkness she found herself in a lonely shack occupied only by men, where she was kept prisoner for several months.

We are convinced that our people in rural districts particularly require to be warned against this traffic, because the fact that they are so unsuspecting makes them all the more ready victims. Young women are taken from even the heart of old Ontario right into the toils of this dark and deadly traffic. M.

Fighting the Churches.

It is useless to attempt the breaking up of existing churches. With all their imperfections, they exist, and are likely to; and if every denomination on earth were disorganized to-day, the mass of them would probably soon be reorganized under either better or worse conditions than now. Most of the good people in the world are in the churches, and many churches, defective as they are, are doing excellent work for God. Almost any church will do very well if it has a good percentage of Christians in it, but the servants of the Devil serve their master in all churches, and would do so in any new church that might be organized. Judas is a devil even when he dips his hand in the dish with the Savior.

What is needed, then, is not to destroy or make war on churches but rather to convert or arouse the people who are in the churches, and quicken them to a new and more vigorous Christian life. When this is done Christians will have more piety, and less sectarianism, and will see for themselves the sin and shame and evil of the unchristian separations into which their fathers were led, and will be ready to consider what can be done to remedy or remove the evils.

A large proportion of the professors of Christianity are not qualified to discuss or decide upon these matters. They are carnal. They are taught and led by men. They are but babies in Christ. They are ignorant of God's word and of His righteousness. They are conformed to the world. They are not led by the Spirit of God. They need to be taught to the principles of the doctrine of Christ. They need to know Him. It is useless to change the faith of such persons, unless their faith will change them. What is needed is not a new church to reform the men, but new men to reform the church.

Many churches have been organized mainly on Scriptural principles, but the material was poor, the ark was built of anything but gopherwood, the new wine was in old bottles, and the new patch spoiled the old garment.

Only those who know the Lord are in a position to see the evils which flow from divisions among His saints. Only they who are "spiritual" are able in the spirit of meekness to restore those who are overtaken in faults. These will grieve over the faults of the church, and will sigh and cry for the abominations that are in the land, and will be safe when the storm of judgment shall burst in fury on the ungodly.

The evils which oppress Christendom are not to be cured by perfumes nor by poultices. "By terrible things in righteousness" will God clear away the rubbish and the worldiness that entangle and defile His church. The scourge of small cords may be disregarded, but the "abomination that maketh desolate" cannot be ignored.

Said Dr. Thomas Chalmers, "As far as we can read into the prophecies of the time before us, we feel as if there were to be the arrest of a sudden and unlooked-for visitation laid on the ordinary processes of nature and history, and that the millennium is to be ushered in in the midst of judgments and frightful convulsions which will uproot the present fabric of society and shake the framework of its machinery to pieces. I look for the conclusive establishment of Christianity through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structures."—Lectures on the Evidences. Vol. I. p. 372.

Happy will they be who, when the hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places, shall be found builded securely upon the eternal rock, having heard Christ's sayings and obeyed them, and so being able to stand secure amid the terrors of the storm. Wherefore "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. ii. 3.—Hastings in "Armory."

Home Circle.

Little Things.

Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne—
These are treasures that shall rise
Far beyond the smiling skies.

Tied at Home.

Many a weary mother, with little ones clinging around her, has sighed to think she was so "tied at home." With the restlessness common to humanity, with a desire to hear and know and enjoy what is going on outside of her little circle, she finds her wings clipped, and herself year after year confined to the narrow circle which she calls home. Often too, her toils seem not appreciated and her sacrifices seem poorly rewarded, and sometimes there are few rays of sunshine on her weary, lonely path.

There are several things to be considered in making up an estimate of the case. And first, the home life is, under God, the foundation of everything worth having in this world. Blot out the home, and with it goes religion, morality, liberty, order, peace. The healthful and orderly existence of the human race, depends on the maintenance of the family life. The woman who holds this fort may think she is doing but little good, but neither she nor any other mortal knows how much evil she is preventing. The little boy who stood wet and dripping all night long, stopping with his chilled body the opening in a breaking dyke, and thus saving the whole country from a deluge which threatened to overwhelm it, was not more heroic nor more useful in that supreme moment of his life, than is the woman who opposes the bulwark of home against all the surging madnesses that rock and toss the world, and who gathers within it those that under her kindly guidance grow up to be an honor and a blessing to the race, who but for her care and the sheltering refuge which her loving hands prepare, would be turned forth as wild beasts to devour society and destroy each other.

The mother thinks sometimes as she muses on her weary lot, that another mother has done the same things for her. Her memory goes back to the time when she was a clinging child; when the hands that are now crossed in death's slumber toiled to care for her; and when a heart that now is silent in the grave, throbbed with love and thrilled with anxiety for the brood of little ones of whom she was one. She is doing for others only what others have done for her, and as she blesses the memory of those who have shielded her in her early days, so she labors with new zeal so to perform a mother's duty that her children shall arise and call her blessed at the last.

She who feels the bondage of home, nevertheless cannot fail to rejoice in its safety. The gay butterflies of fashion flit on every breeze, but the wintry blasts find them without shelter. There are dangers away from home; there are phantoms that lure and snares that entangle; there are sins and woes unnumbered that lie in wait for those who cut loose from wise restraints; but the mother in her quiet home life with her little ones around her, has her heart steadied in its supreme affections and desires, and feels a nearness to that Christ who blessed the little children, and who shelters those who trust in Him, from every foe and snare.

We may chafe at the confinement of home, but what of those who have no home, drifting on the wide world, waifs upon a stormy sea, lost children in a desert land? To be without a home is next to being without hope and without God. The true mother has her home, and what is more she expects to have it; for when her hands have grown weak, the little ones which she clasps will have grown strong; when her steps shall falter, theirs shall tread firmly; when she can no longer guide the erring and support the helpless, they who have grown wise beneath her teaching, and strong beneath her nurture, shall bear her up amid the sorrows of life's closing hours and lead her gently to her rest in peace.

O mother, thank God for a home, and remember though it may not have beauty, it need not be void of blessing. That which makes home holy makes home happy; and though the cot be humble and the roof be low; though there be in it no pomp or splendor, though it may not echo with the witchery of music or shine with the adornments of art, yet if there be tender love and unfailing kindness, and faith and zeal and fellowship with God, then shall the home, hallowed by such influences, and crowned with the divine blessing, be sacred in the sight of God and angels, and ever sacred in the memory of those who there abide. The years may come and go, the little feet may walk their weary paths on distant shores, but however scattered abroad, whether tossed upon the waters or wandering upon the land, the sweet influences of home shall never be forgotten; and there shall come from day to day to the heart of your boy or your girl the recollections of a mother's love, the memories of the twilight hour of prayer, the remembrances of sacred communion with God, and the solemn utterances of His Word repeated by maternal lips; and these shall weave around their wayward hearts bonds that earth can never break, and shall link them in all their wanderings to mother and home, and through these, draw them gently toward that home where sorrows shall not enter and whence joys shall not depart. —Common People.

What Lager Beer Contains.

The Philadelphia North American reports the following as having been told by a former brewer to Charles L. Brown, attorney for the Dairy and Food Comission. He said that lager beer brewed in this country nowadays contains sulphite of lime, as a "cleanser"; tartaric acid as a preservative; citric acid as a flavor; benzoic acid as an antiseptic; tannic acid as a "bleacher"; salicylic acid and kolium metasulphite as preservatives; glucose as a sweetener; juniper berries as an antidote for salicylic acid, and various other ingredients as unfit as these for human consumption. The brewer declared that there has been little or no pure lager beer made in this country for ten years or more.

How to Know Each Other.

We cannot know people, not even our friends and relatives, as long as they are at a distance from us. We must get close to them—right up to their hearts. Personal contact will often change and correct our notions of them. A parishioner of Rev. William Jay once said to him:

"I was extremely alarmed this morning, sir. It was very foggy, and I was going down to a lonely place, and I thought I saw a strange monster. It seemed in motion, but I could not discern its form. I did not like to turn back, but my heart beat, and the more I looked the more I was afraid; but as I approached I saw it was a man, and who do you think it was?" "I know not," "Oh, it was my brother, John."

How often we mistake one another because of the distance between us. Intimate Christian fellowship enables us to discover whatever of good there is in others; and it does the same thing for others regarding us.

If you can not do a kind deed, speak a kind work; if you can speak a kind word, think a kind thought.—Channing.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of he Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Of What Use Are They?

The apologists for warships and navies would never let us forget that the surest peace is an armed peace and that were it not for armies and navies the world would be in a continual uproar. If, as they say, navies preserve peace and make life safe, where were the navies during these recent outbreaks in Asia Minor? And why were helpless missionaries shot down while on errands of mercy? All the navies in the world could not have kept peace in Asia Minor. We have heard of nations, making the murder of a missionary an excuse for using gun-boats for stealing a valuable slice of another nation's property, but we have yet to hear of a fleet or gun boat saving a missionary's life or preventing a massacre of helpless women and children on account of their religion. To maintain that missionaries need the protection of armored ships is a libel on Christianity and hypocricy on the part of the nations. Of what use are navies anyway? G.

Holding Our People.

By keeping everlastingly at it, is the only way we can succeed in getting our people to wake up and keep awake to the fact that because of modern conditions our people are scattering badly and many of them are but lost to the church who might, with a little effort, have been kept loyal and thus saved to the brotherhood.

The suggestion has been made through these pages, that efforts should be made to establish a bureau of some sort in order that a record could be kept of our scattered and scattering membership. With such a record the church could devise plans for taking care of them and helping them should they need it. It has also been suggested that pastors be sure and take care to inform the nearest pastors of our denomination when some of their people move into that neighborhood. We know of many persons who might have been saved to the church had careful efforts been made to do so or had some good system been in use for providing for their needs. Two examples will illustrate just how easy it is for people to get altogether away from the church of their fathers. A brother from Pennsylvania settled in a western state within less than twenty miles of one of our congregations yet he lived on that place thirty years without hearing of that congregation until within a few years of his death and long after his children were grown and had left the parental home. A widowed sister and her child from Germany came to America alone, they settled in Philadelphia and lived there for over twenty years, and that never very far from our churches, yet she never heard of them until the writer of this article accidentally discovered her and on finding that there were Mennonites in Philadelphia she immediately united with his church.

It is impossible to do too much toward keeping our people in our church and every effort should be made to keep the scattered ones in touch with some one of our churches. Other churches are seeing the necessity of caring for their own, they are also ready to to snatch up, as it were, any of our people upon whom our church has lost its hold,

Of course, conditions over which we have no control are to blame for scattering our people. Other churches as well as our own feel these same conditions; the difference is this, however: the scattered people of a large denomination are sure to find their own church established no matter where they go while our people only can keep in touch with their church in a very few localities. It remains for our church to pastor her scattered sheep or lose them and this not only involves the personal care of some nearby pastor but also a very considerable broadening of our home mission efforts. G.

Correspondence.

NOBLE, Ia., May 3.—Communion services were observed at the Noble Mennonite church on Sunday, May 2. The services were conducted by the pastor, S. M. Musselman, in the German and the English language.

Six persons were received as members of the church, three by baptism (Mrs. Joe E. Good, Miss Clara Miller and Miss Ruth Frey) and three by letter.

SCHWENKSVILLE, Pa., May 3.—On April 25, we celebrated the Lord's Supper. A large number assembled so that the auditorium was filled. Rev. Penner, one of our missionaries in India, is at present spending some time in our country and was in our midst on that day. Together he and Rev. H. G. Allebach assisted our pastor. The Mission Society having held their regular monthly meeting in the evening, Rev. Penner gave a most interesting as well as an instructive and inspiring talk on the work of mission in which he is engaged. He spoke to a large and attentive audience. His visit was a blessing to us and we hope when he again returns from India to have him meet with us again. We feel he is a good representative and as our missionaries are the representatives of our churches let us enter more into the spirit of mission both at home and in the distant lands.

On the day of our communion services one of our members was suddenly summoned into eternity. Mrs. Elias Kulp while making ready to attend services in her church was stricken with paralysis of the brain and died a few hours later. We sympathize with the bereaved family as we know their sorrow hangs heavily upon them. May we remember to carry our prayers to the throne of grace for any thus bereft of some loved one.

Are We Approaching a Commercial Ministry?

S. W. Paul, D. D., Chattanooga, Tenn., Puts Duty Before Salary Consideration.

The following article is taken from the columns of The Religious Telescope, the official organ of the United Brethren in Christ.

At first thought this question seems to be a gross absurdity, and a travesty on the ministery of Jesus Christ. That any man or woman called and commissioned by Almighty God to preach the gospel of His Son could descend to a level with the business world and traffic in the holy calling is a thought too painful to be entertained for a moment. And yet that there is an alarming tendency to drift toward this tempting whirpool cannot be denied successfully. This is a time when men in every walk and profession of life are on a mad rush for the dollar. A money craze is hovering over us like a dark miasmatic cloud. The supreme damning sin of the age is greed. It is injecting its poison virus into every phase of modern society. Multiplied thousands every year are sacrificing conviction, manhood, and character to the god of mammon. With some men, and perhaps a majority, obligations to God or man count for nothing when weighed in the balance with the one absorbing purpose of their lives—making money. It is lamentable that the ministry is not entirely free from this putrid, deathbreeding distemper. The mere question of money seems to determine largely, if not wholly, the field where a great many preachers labor. When a preacher is sought for a vacant church, invariably the first questions asked by the man sought are: "What salary will it pay? Is there a nice parsonage? Can I keep a servant, a horse and buggy, have a telephone, and all modern conveniences?" These questions may be legitimate, but would it not be more in harmony with the Spirit and example of Christ to ask, "Will it glorify God? Can I lead more souls into the kingdom there?" When these are answered in the affirmative, one should act regardless of financial consequences. What if Jesus Christ, who voluntarily went to the most abject poverty to complete the scheme of redemption, had conditioned his work on a financial consideration? When He passed by the lake and called Peter away from the occupation upon which he depended for a livelihood, what if he had responded by asking, What salary will you guarantee me if I leave my work to follow you and become a fisher of men? What if Matthew had said: "I have a family to support, and I can make more money following the vocation of tax-collector under the Roman government. Following You will involve sacrifice, hardships, and persecutions; I cannot afford it." Imagine Paul refusing to listen to the Macedonian cry, because there was no stipulated salary, because there was no missionary board on which he could draw for his expenses and support.

Fancy Christian Newcomer kneeling on the apex of one of the peaks of the Alleghany Mountains surrounded by the trackless wilderness and wild beasts. Sheltered by the expanse of the canopy of heaven, with indescribable anguish he reflects on the terrible privations of himself and family. The flame of devotion that burns on the altar of his great heart goes out, his matchless heroism dies, his all-consuming zeal for souls forsakes him, and amid the dismal gloom that gathers about him he decides to return home and give himself to more inviting fields! Where would be the priceless heritage that he handed down to generations yet unborn?

Suppose such men as Dr. John George Pfrimmer, "our first missionary to Indiana," and a host of other pioneer preachers whose names shine as stars in the firmament of the United Brethren history, had refused to go until a good remuneration could be guaranteed. Where would be the Church in those sections where they lovingly wrought.

There are hundreds of strong men in this country who were once successful preachers, but are now doing other things for no other reason than that more money can be made at what they are now doing. Our own Church has suffered partial defeat in many sections from this very cause. In some of the smaller conferences some of the most efficient men are inactive simply because they cannot get the salary for preaching that they can for something else. An attempt is made to justify such a course with the flimsy excuse that God does not require so great a sacrifice now as in the past. When and where has God ever changed His plans concerning His ministers? Where is the promise that in the latter days the preacher would be free from sacrificing toil? It may be said that the people are able to pay good salaries and fail to do so. True, and it is a shame that they do not. But because the laymen fail to do their duty should the man on whose brow God has set the seal of the holy ministry fail to do his? Will the stripes with which the disobedient are to be beaten be any lighter because money could not be accumulated preaching the gospel? Where and what will purge the delinquent preacher's skirts of the blood of lost souls that might and would have been saved had he remained true to the divine order? The words of Jesus in Luke 14:26, 27 ought to be considered prayerfully: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, Yea his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple." A man professed his willingness to follow Christ, but said he must first go and bury his father. It would seem that, if any excuse could be accepted by our Lord, this one would have been. But the order was, "Follow me, and let the dead bury their dead."

I would not be understood as opposing a well-paid ministry. They deserve a better support by far than they get, and there is enough wealth in our Church, if consecrated, to provide amply for twice its number of preachers and multiply its usefulness tenfold. Neither would I say that the minister is to be wholly indifferent to the salary question. He must provide for himself and family. And it is as much as his duty to educate his people to the Bible plan of giving as it is to preach "repentance toward God and faith in Christ." But is it not true that we can and may become over-anxious about the loaves and fishes? Jesus said that "whosoever shall seek to save his life shall lose it." Is it not true that a man may find a good support in being swallowed up in the grander purpose of building up the kingdom of God in the earth?

Too often we eliminate the elements of faith in God from our financial perplexities. Why should we question the power of willingness of our Heavenly Father to feed and clothe those who unhesitatingly and unreservedly give themselves to His services? He clothed the grass of the field, and arrays the lily in garments of unparalleled beauty and loveliness. With an infinite compassion He lovingly responds to the needs of the fowls of the air. He commissioned the ravens to be bread carriers to feed a hungry prophet in a strange land. The same prophet was miraculously sustained by the unfailing barrel of meat and cruse of oil, and again by an angel placing bread and water at his head while he was sleeping. Jesus Christ fed a hungry multitude in a desert with five loaves and two fishes. Will He be indifferent to us, "O ye of little faith?"

Prohibition Doesn't Prohibit?

People who would not expect a law against stealing to do away with theft will insist that prohibition is a failure if any liquor drinking traffic whatever remains. The *American Issue* reports a conversation that may throw a little light on the question.

Rev. M. C. Hawks, D. D., dropped into a car seat with a good-looking, but flashily-dressed man. He got into conversation with him, and finally, discovering that he was a traveling man, asked:

"What is your line?"

"Liquors."

"Been West?"

"Yes."

"Travel any in prohibition states?"

"Oh, yes."

"I presume the honest truth is you sell about as much liquor in prohibition states as in any other?"

"Not much, we don't."

"Oh, come now—you know better. Of course, you do not want to give away your friends. The fellows are doing an illegitimate business, of course, and you ought not to tell of it, but you quite likely sell nearly as much liquor in Kansas and the prohibition counties of other states as you do in license states."

"Well, not on your life; I do not. I'll sell more whisky in three cities in Wisconsin than I did in all the prohibition states where I have been. It stands to reason that a customer of ours is not going to lay in a very large stock of our goods when a state officer can come in any day and take his goods out and pour them into the gutter. He'd be a fool to do it, and we don't expect it. If this prohibition nonsense goes much further, I'll be out of a job. What's your line?"

"I'm a Methodist preacher."

"Well, elder, I'm not going to take it back now, because it is true. If I had known you were a minister I might have spoken with more caution, but what I said is true. I will sell more whisky right here in Wisconsin in three cities than I could possibly sell in three of the prohibition states, with the exception of one city in the West, and that has gone dry lately, and will no longer be a promising field."

A few great men are needed to do a few great things, but many are needed to fill well the many common places in life. If you can not be one of the few, you can be one of the many.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 16.—PILGRIM'S PROGRESS SERIES. V. AT THE CROSS. John 19, 16–27; Luke 23, 39–49.

QUESTIONS:

1. Why is the cross so powerful? 1 Cor. 1, 18b and 24; Gal. 6, 14; Col. 1, 20.

2. Why is the word of the cross a stumbling block and foolishness to them that perish? 1 Cor. 1, 18—25.

3. Why did Christian weep, and what did the three Shining Ones bring him? Mark 2, 5; Zech. 3, 4.

4. What is taught us by the three fettered sleepers?

5. How did Formalist and Hypocrisy tempt Christian and how did he defend himself?

MEDITATIONS:

The cross is now an emblem of honor; worn as decoration in gold on the breast, it is highly valued; but that was not the case in the days of our Lord and of the early church. Then the cross was a sign of shame, like the gallows with us, only more despised, because only the worst criminals of the lowest class were crucified. But through the death of Jesus at the cross, the cross has become the emblem of honor and victory. At first it stood for spiritual victory, later for worldly power as well.

The cross is so powerful, because it stands for the mediatorial death of Christ, who bore our sins and died that we might live; the chastisement of our peace was upon Him; surely He has borne our grief, and carried our sorrows. The cross shows the love of God in Christ Jesus, that He gave His only begotten Son to die for us, that we might find peace and forgiveness of sins. So the cross becomes the power of love, which melts hard hearts and warms them to love God in return for such love.

Yet the blessed cross is to many a stumbling block, because we have to come as repenting sinners to experience its power, and men are too proud to want to be saved by grace, for the cross of Christ shows the grace of God. To those wise in their own conceits the cross is foolishness, for it signifies the bankruptcy of human philosophy, for no philosophy brought peace and satisfaction to the human heart.

When Christian on his way to the celestial city reached the cross, his burden or sins fell off his back, and rolled down into the sepulchre to be seen no more. Christian was so overcome with joy, that he wept. The three Shining Ones proclaimed to him, what the rolling away of his burden of sin had showed to him; that his sins were forgiven and he had peace with God. And since "we are all become as one that is unclean and all our righteousnesses are as a polluted garment," one of the Shining Ones took the filthy garments from off him and "clothed him with the garments of salvation, covered him with the robe of righteousness." The third "sealed him with the Holy Spirit of promise" and gave him the word of God to cheer him on his way and to be a passport unto him to enter the celestial city; so he went on his way rejoicing and singing.

The three men fast asleep with fetters upon their heels, Simple, Sloth and Presumption, represent to us a large majority of men, who live in this world and do dot hear nor listen to the warning voices, warning them of the fearful danger in which they are, some because they do not perceive it, others because they are too lazy to attend to any spiritual matter, some because they are too proud and become

offended when they are warned. They are fettered by ignorance and sin.

When on his way to the celestial city, Christian saw two men jump over the wall of Salvation into the narrow way, not by repentance and by the way of the cross, but by their own way. Formalist and Hypocrisy were on the way, belonged to the outward church and thought they would reach the celestial city; though they themselves said, they were going for praise. Christian argued with them and warned them, but they relied on the custom which had prevailed for above thousand years and went on their way, even mocked Christian because he wore the coat which was given him by the Lord of the place whither he was going. But Christian said: "I take it as a token of kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go. Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have His coat on my back; a coat that He gave me freely in the day that He stripped me of my rags.

QUOTATIONS:

The cross of Christ is the invincible sanctuary of the humble, and the dejection of the proud, the victory of Christ and the destruction of the devil, the confirmation of the faithful, the death of the unbeliever, the life of the just. It is the key of Paradise, the weak man's staff, the convert's convoy, the upright man's perfection, the soul and body's health, the prevention of all evil, and the procurer of all good. Quarles.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for May 16.

SUBJECT: Paul and Barnabas at Iconium and Lystra. Acts. 14:1—28 (8—22).

GOLDEN TEXT: All the gods of the peoples are idols; but Jehovah made the heavens. Ps. 96:5.

Jesus once assured His disciples that any one who would leave home and friends for His sake, and for the gospel's sake, should receive an abundance of such things as would fill the place of what had been left behind, and with those blessings persecution also (Mark 10:30). The missionary apostles found this word of the Master fulfilled in their experience. In the many souls that turned to the heavenly Father in obedience to His word of salvation, they found those with whom to enter into loving fellowship even as with a mother or sisters or brothers (Matt. 12:49—50), and the affectionate hospitality of these believers supplied all their need in the way of homes and provision for their physical well-being. On the other hand they had their full share of persecution. In nearly every place they came to, they found those who opposed their preaching. They were driven from one place to another, but everywhere in their wake they left companies of believing souls rejoicing in their new-found faith in a living Saviour.

When they left Antioch in Pisidia they shook off the dust of their feet against their persecutors in that place; but the disciples there were filled with joy and the Holy Spirit, and to these the apostles afterwards returned confirming their souls and exhorting them to continue in the faith, despite the tribulation which they all had to bear in common (v. 22). At Iconium they had similar experiences. They had the joy of seeing many, both of Jews and of Greeks, accept Jesus as their Savior, and for a long time they could hold out against the opposition which was stirred up by the unbelieving (disobedient) Jews; but finally they were compelled to flee for their lives. At Lystra, their next stopping place, Paul came near following Stephen and James into a martyr's grave. But the Lord spared his life for further work and for further lessons in the school of suffering (Acts 9:16). For the present the climax had been reached and at Derbe they met apparently with no opposition, though they preached the Gospel there with power and made many disciples. Jesus had told those whom He sent out that if they were persecuted in one city they should flee to the next (Matt. 10:23). Obedience to this direction was here rewarded with results that were very encouraging to the hard-pressed apostles.

The converts at these different places were organized into churches for orderly worship and effective work. The simple organization was effected by the appointment of Elders (v. 23). On the position and duties of these elders Paul's address to the elders of the Ephesian church (Acts 20:28-35) throws some light. Peter also writes of this office (1 Pet. 5:1—4).

The incident of the healing of the lame man at Lystra and what followed has some lessons for us. The man had faith to be made whole and Paul saw it (v. 9). He discerned it by spiritual insight, for every working of the Spirit must be spiritually discerned (1 Cor. 2:10—13). Paul probably was speaking of Jesus, how by the signs and wonders He had wrought, God attested Him to be the Messiah, the Savior of the world; and as he spoke among other miracles of His making the lame to walk, this man's faith reached out for the same blessing for himself and waited only for the word of assurance from the preacher's lips. His response to that word was made instantly and with eagernesss. He not only stood upright, but gave vent to his joy by leaping and walking.

The healing of the body was by far the smaller part of the blessing that came to this man. New life and strength for his crippled feet, was coupled with the healing of his soul—the assurance of sins forgiven—as in the case of the paralytic healed by Jesus (Mark 2:5). The healing of the body would have little value without the other. But for a saved man physical wholeness means more ability to glorify the Savior in more efficient service.

The multitudes saw the miracle but had not caught Paul's teaching as to the source of the power by which it was wrought. But their heathen religion taught them of super-natural powers which they called gods, and they jumped to the conclusion that Paul and Barnabas must be two of these deities, clothed in human form, which supposition accorded with a myth current among them of a similar appearance of these two gods in former days. With this idea, it was quite natural that they should prepare to offer worship to the supposed gods.

The apostles were horrified when they understood what was intended. To receive homage that belongs alone to God, is blasphemy. Jesus never refused such homage, knowing Himself to be not only Son of Man, but Son of God as well. When Herod accepted the people's ascription of divine honors to him, he was smitten for not doing what Paul did here—for not turning men's worship away from himself to God: he gave not God the glory (Acts 12:23).

Paul skilfully presented to the people the true in place of their false religion. He said, that was just what they were there for, to turn them from these vain things unto the living God. Moreover this living, this true God had spoken to them through the blessings which they had received from His unrecognized hand. He had suffered them and other nations to walk in their own ways but now He was calling upon them to repent—to turn to Him who not only made them but sent His Son to redeem them (Compare Acts 17:22—31).

Deaths.

KULP.—On April 25, 1909, at Lederachville, Pa., Angeline Kulp, nee Ziegler, aged 62 years, 7 months and 24 days. She leaves her husband, a son, five brothers, one sister, many relatives and friends to mourn their loss, two children having preceded her in death. She was a member of the Schwenksville Mennonite church and while preparing to attend services there where the Lord's Supper was being celebrated on the 25th she was stricken with paralysis of the brain and died at home a few hours later. Funeral services were held April 29th. The services were conducted by her pastor, J. W. Schantz, who preached at the house in German and at the church, where, assisted by Rev. Jacob Moyer who spoke in German, he spoke in the English language on Matt. 24:42. Interment was made at the Salford Meeting House cemetery.

Contributions.

For Foreign Missions.

During the month of April 1909, the following gifts were received:

I. GENERAL FUND. From the Bergtal S. S, Korn, Okla., $4 60; Hoffnungsfeld S. S., Moundridge, Kan, $28; Springfield S. S., Kan, $4 25; Bethel College church, Newton, Kan., $16 92; Peter Siemens, $5; Diet. Peters, for mission albums. $1.01; Aletta H. Krehbiel, Clarence Center, N. Y., $5; congregation at Bessie, Okla, $46.59; cong. at Great Bend, Kan., $22 10; Swiss church, Bluffton, Ohio, $200; Hoffnungsfeld church, Moundridge, Kan., $20; Hillsboro Men. church, Kan., $25 26; church Paso Robles, Cal., $21; Bethel church, Mo., $15; Bethel church, Perkasie, Pa., $4 20; Men. church at Elbing, Kan, $63.65; sale from mission albums, $.75; Bergtal church, Pawnee Rock, Kan., $14 - 22; Bethany church, Freeman, S. D., $36 14; Gnadenberg church at Whitewater, Kan., $22 10; Canton church, Kan, $11.75; congregation at Herbert, Sask., collection at the dedication of the church, $19.42; church at Driscoll, N. D., $16.30; Bergtal S. S. at Pawnee Rock, Kan. $15; sale of mission albums, Abr. Penner, Mt. Lake, Minn., $14 59; from members of the two Swiss congregations in S. D., the Swiss cong. at Pretty Prairie, Kan., and mission friends at Menno, Wash., $220; Jacob Claassen, Beatrice, Nebr., for the mission stations in Okla., Ariz., and Montana, $100; Zions church at Elbing, Kan., $25; mission friend, Butler Co., Kan., $50; S. S. at the Lowe Farm, Man., $5; Bergtal church, Korn, Okla., $9 80; Boyertown church, Boyertown, Pa., $9; First Men. church, Reedley, Cal., $33 81; Alexanderwohl church, Goessel, Kan., $98 13; Tabor church at Goessel, Kan., $40; Friedenstal church, at Gotebo, Okla., $10; Bethel church at Inman, Kan., $8 50; sale of mission albums, Wadsworth, O., $2.40; H. J. Fast, Mt. Lake, Minn., for the encouragement to send Bro. H. J. Brown to India, $50.

II. FOR LEPERS IN INDIA. From the S. S. at Rocky Ford, Colo., $5; Salem church at Cordell, Okla., $18 66.

III. SOCIETY TREASURY. From the S. S. at Rocky Ford, Colo., $5; Pretty Prairie, Kan., Y. P. S., $8 25; Elizabeth A. D. Stauffer, Donnellson, Ia., for women in India, $15; ditto, for the erection of a chapel in India, $3.

Gratefully acknowledged,

GUSTAV HARDER, Treas.

JOHN G. REGIER, Asst. Treas.

News of the Week.

Domestic.

Peace Champions Meet at Chicago.

CHICAGO, May 3.—The second national peace congress was opened formally here to-day for a three days' session. Orchestra Hall was well filled with delegates.

A letter from President Taft was read by Secretary of the Interior Ballinger, who had been delegated to represent the administration. Miss Anna B. Eckstein, of Boston, announced "A World Petition to the Third Hague Conference." Dr. Benjamin F. Trueblood, secretary of the American Peace Society, told of the present position of the peace movement, and Dean W. P. Rogers, of the Cincinnati Law School, spoke of "The Dawn of Universal Peace."

CHICAGO, May 4.—Discussion of the commercial and industrial aspects of universal and permanent peace was a feature of to day's session of the second national peace congress in this city. Mrs. Lucia Ames Mead, of Boston, spoke on "Five Dangerous Fallacies." She said: "Rival navies and armies are doomed. These monstrous anachronisms of civilization must be turned into beneficent messengers of commerce.

"Human nature is changing, but whether it changes or not, the business of the world will not much longer tolerate two nations, making a cockpit of the people's highways and dragging neutral nations into commercial loss. A comparatively few influential persons in a few influential countries can and will end international war. It is chiefly a question of statesmanship."

Supreme Court Reverses Gray Decision on "Coal Roads."

WASHINGTON, May 3.—That the "commodities clause" of the interstate commerce act of 1906, known as the Hepburn railroad rate law, is constitutional, was to-day in effect declared by the Supreme Court of the United States. The decision was announced by Justice White. The court reversed and remanded the decision of the United States Circuit Court, but the only directions were to enforce and apply the statue as it is now construed.

Briefly summarized, the decision of the Supreme Court holds the law to be constitutional, but it does not concede the contentions of the Goverment as to its scope. An especial exception was as to the ownership of stock in a different corporation, which it was held did not constitute such ownership as would prohibit transportation under the terms of the law.

It was also held that ownership of the commodity applied only to the time of transportation. If before transporting it the railroad company has in good faith parted with the commodity it may carry it. One principle point of the decision was in relation to railroads holding the stock of subordinate companies, and on that point the finding was favorable to the roads. Justice Harlan dissented on the stock feature, but otherwise the decision was unanimous.

Ships Lost in the Gale.

DETROIT, Mich., May 1.—Three vessels lost, one of them with her crew of seven men, and a fourth craft found floating deserted on Lake Michigan, with the fate of her crew unknown, is the day's summary of the disaster from storm and ice on the great lakes.

On the bleak and rocky points of Huron island last night the schooner George Nestor, of Detroit, was torn to pieces by the furious gale and all of her crew of seven were lost.

On Lake Huron the packet freighter Russia, of Port Huron, succumbed to the waves after her cargo had shifted and went to the bottom. The Russia's crew of twenty-two men, however, escaped in small boats.

On Lake Michigan the Ann Arbor railway car ferry No. 1 picked up nineteen miles south of Fox island the big steel lighter Batavia, deserted by her crew and with no positive evidence as to whether they perished or were taken off the lighter by the steamer which is believed to have been towing her.

To these fresh stories of marine disaster was added from Sault Ste. Marie with the arrival there of the crew of the steamer Auraria the first story of how she was crushed by the ice and sank, and how the members of the crew made a perilous way over nearly four miles of ice floes to the steamer J. H. Bartow.

Wheat Getting Up to the High Point Again.

CHICAGO, May 4.—July wheat on the Board of Trade to-day made a sensationally bullish showing, advancing from $1.12, the low point of the day, to $1.16, at which the market closed. This marked a net advance of 3¢@3¢. May closed at $1.28. The market has been advancing steadily for the last week, following the spectacular decline which set afloat reports that James A. Patten had dropped out of the market. To-day high prices were only 1¢ under the best price of the bull campaign for May and only 3¢ below the July record.

Crop Reports Poor.

The Ohio State report making the crop condition 66 per cent., against 92 a year ago, and the Oklahoma State report giving the condition as 74, a much smaller improvement over the previous month's report than had been expected, were the leading bullish factors, although reports of the appearance of green bugs helped in stimulating buyers.

Foreign.

ORDER RESTORED IN TURKEY.

Sultan to President.

WASHINGTON, May 1. The following cablegram, dated at Pera yesterday, and addressed to the president, was made public at the state department to-day.

"I received with real pleasure the telegram of congratulations which your excellency was pleased to send me on the occasion of my accession to the throne. I thank you cordially for the sentiments contained therein, as well as for the assurances of friendship which you give me in the name of the government and the great nation of the United States, and to which I attach the highest value. I beg of your excellency to believe in the cordial wishes which I cherish both for your happiness and prosperity and for those of the great and noble American people."

Another encouraging cablegram regarding the improvement of the conditions in Turkey came to the state department to-day from Ambassador Leishman at Constantinople. According to this dispatch the situation in the disturbed districts already has become much better and the goyernment has taken most energetic measures to suppress any further attempts at disorders and to punish perpetrators of the recent trouble.

The new government, the ambassador says, appears to be both able and exceedingly anxious to restore peace and quiet throughout the country.

To Punish Adana Murderers.

CONSTANTINOPLE, May 1.—Following a stirring debate in which the late vali of Adana and the assistant minister of the interior were attacked as creatures of the Hamidian regime, the chamber of deputies to-day adopted a resolution that a parliamentary commission be dispatched to Adana to investigate the massacres and to organize a military court to court-martial the guilty persons. One hundred thousand dollars have been appropriated to relieve the distress in that district.

The deputies also have under consideration a proposal to pension the families of those killed or wounded in the recent fighting in Constantinople.

How Missionary Maurer Was Killed.

CONSTANTINOPLE, May 1.—Stephen R. Trowbridge, a missionary of the American Board of Commissioners for Foreign Missions, was the only American or European to witness the killing in Adana, of D. M. Rogers and Henry Maurer, fellow missionaries at Adana. Mr. Trowbridge has supplied the following account of the occurrence, dated Adana, April 24, to representatives of the grand vizier, and has written it out also for the mission board at home. Mr. Trowbridge says that fighting and incendiarism began April 14. On the morning of April 15, the fire had spread to such an extent that it was necessary to watch closely the environs of the building of the girls' school and the residence of William N. Chambers. All the streets were deserted and the firing from ambuscades was kept up all the morning.

Concerning the circumstances attending the death of Maurer and Rogers, Mr. Trowbridge's report reads in part as follows:

"Mr. Maurer and I took a crowbar and an ax and crossed the street to destroy the wooden porches, shutters and stairways of the houses between the fires and the girls' school. We carried pails of water, which we threw wherever we saw flames breaking out.

"When I first climbed to the roofs near the flames, armed Moslems appeared on three sides within close range. When they understood that I was not firing upon them, but had come to work against the flames, they lowered their rifles and assured me I might go on unmolested.

"Mr. Maurer was using the crowbar against a wall, and I, higher up, was pouring water on places just catching fire. We had thus worked a considerable time without being harmed by the Moslems, when Armenians at the other end of the street commenced firing on the houses where the looters were at work. Suddenly two shots rang out not more than eight yards from where we were working. Mr. Rogers, who was in the street bringing water, was mortally wounded. He called to me by name and then fell in the middle of the street. The other bullet hit Mr. Maurer in the left lung near the heart, a wound that caused him to suffer great pain. The crowbar fell from his hands. He then climbed down the ladder and collapsed at the side of Mr. Rogers.

"Immediately after these two shots several other bullets fired by Moslems whizzed past me. I dropped flat on the roof and made my way to the edge, whence I could see Mr. Maurer climbing down the ladder with greatest difficulty. I could also hear Mr. Rogers groaning. I went rapidly to the school to tell Dr. Thomas D. Christie and Frederick W. Macallum.

"Just then the British vice-consul at Mersina, Major Daughty-Wylie, arrived with twenty Turkish soldiers on a tour of the city. They rode up and found Mr. Rogers and Mr. Maurer lying in the street. The entire neighborhood was deserted. The soldiers were ordered to the roofs to fire in several directions, but by this time the murderers had disappeared.

"Mr. Maurer died a few minutes later in the school building and Mr. Rogers lived only a few minutes longer than Mr. Maurer. He did not regain consciousness."

Lawlessness Still Reigns in Adana.

ADANA, Monday, May 3.—(via Larnaca, Cyprus, May 4)—Adana is still lawless. More people were killed in the city yesterday. There are 30,000 dead in Adana province as a result of the massacres, and 35,000 homeless and penniless refugees are wandering in the vilayet.

The deaths in Adana city alone are estimated at 6,500. Adana is terrorized by 4,000 soldiers, who are looting, shooting and burning. No respect is paid to foreign properties. Both the French schools have been destroyed, and it is feared that the American commercial and missionary interests in Adana are ruined.

The new vali has not inspired confidence. There is reason to believe the authorities still intend to permit the extermination of all Christians. The troops here are making a pretense of throwing "water" on the flames. Instead of water they use kerosene, and are thus purposely adding to the conflagration. Apprehension is felt regarding the American missionary stations at Hadjin and Tarsus. All letters and telegrams sent out through Turkish channels are censored.

Treasures of the Yildiz.

CONSTANTINOPLE, May 2. — The treasures of the palace of Yildiz are being inventoried by a parliamentary commission. Abdul Hamid thirty years ago took the open hilly pastures and gradually transformed them into gardens, among which he constructed pavilions for himself, his wives, his children and the palace favorites. He gathered there an immense variety of objects of art and luxury, services of silver and gold, French and oriental carpets, Greek sculpture taken from the museums of Constantinople, presents from most of the sovereigns of Europe and gifts from wealthy subjects. Within the walls of the palace are artificial lakes, a zoological garden with especially fine collection of giraffes, various breeds of camels and rare birds, and an automobile course.

The art objects taken from the museums will be returned, the furniture, rugs, porcelains and jewels will be distributed to the other palaces, the new Sultan Mehmed V. taking the choice of these for the Domalbagtsche palace which he is at present occupying. A particular search is being made for the hoards of cash which Abdul Hamid is reported always to have had on hand. He has also great sums invested abroad.

Sultan Mehmed has kept himself somewhat in retirement ever since he replaced his brother on the throne. He drove out to-day to his country house and was cheered.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, MAY 13, 1909. No. 19.

God Holds the Key.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the door,
And as the hour swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—REV. JOHN PARKER.

Items of News and Comment.

Christian workers should have their eyes open to see the temperal and spiritual need of the people.

The dedication of the new Mennonite church at Medford, Okla., is announced for May 16. A cordial invitation is extended, especially to ministers to assist in the services.

Rev. S. F. Sprunger, wife and daughter Dorcas will leave Berne on May 13th for Upland, Cal., stopping off at Newton, Kan., to call on relatives and friends there and at Moundridge.

Missionary J. A. Ressler and wife visited the two congregations on Sonnenberg at Dalton, Ohio, on May 2. Bro. Ressler filled two appointments at the Salem's church and one at the Sonnenberg congregation.

Missionary P. A. Penner gave on May 12th at the Berne, Ind., congregation an interesting and instructive illustrated lecture on Missions in India. On May 14th Bro. Penner will leave Berne for Bluffton and Pandora, Ohio.

Bro. M. H. Classen, of Herbert, Sask., reports that a terrible prairie fire was raging in that settlement on May 4. At least a dozen families, as then reported, lost about all they had, and R. Klein's lost one of their children, Much hay and feed was destroyed. Immediate relief is urging, as many or most of them that suffered loss, were new settlers. The City Board at Herbert, Sask., accepting contributions for relief work, consists of H. H. Klassen, J. K. Harder and Dr. L. Roy.

A contemporary thinks that closing saloons will work hardship, because "they do keep money in circulation." So do dry goods stores and groceries and millinery stores and other stores. The money will circulate all right, and those who pay it out will get something for it worth having.

An English paper questions the wisdom of sending converts in heathen lands to English schools to be trained for Christian service. They get away from the missionary environment. They learn Western vices. They are educated away from the native life. This is the judgment also of those who direct our American missionary boards.

One of the impressive things about the greatest engines is the silence with which they can do their work. The stars, rushing through space with a force we can not even imagine, do so in silence. The same thing may be observed in regard to the work which is done in the world. The most powerful is always very quiet. The great spiritual ministry of the Christian Church is carried forward with very little noise. Noise is not the same as work; frenzy is not power.—Ex.

The fight of the Western Canadian grain growers for government ownership of grain elevators has been transferred from Winnipeg and Calgary to Ottawa, Dominion capital. A delegation representing 32,000 farmers in the three prairie provinces has gone to Ottawa to present to the Government a petition signed by that many persons asking the Government to establish this system. They declare it will mean an enormous saving annually to Canadian farmers and will furnish them a readier market for their grain.

Some of the brightest gems of earth are found in the chambers of the afflicted. Some of the most fragrant flowers bloom in the lives of the shut-ins all over the world. Some of the choicest characters, mellowest dispositions, mildest temperaments, most truthful and loving hearts, are found among these secluded ones of earth.—Evangelical Messenger.

In many large congregations in cities it is not uncommon to find a little local church paper printed in the interests of that one congregation. attempting an existence. But its size scarcely pays the members for the little information given. The venture usually fails and leaves the ones on whom the loss falls in no favorable humor to the church. Local business men see no benefit coming especially for the advertising given. The pastor in his attempts to bolster the venture suffers in prestige and, besides, lends his influence to detraction from his denomination's general official organ. It were far more wholesome to the congregation, pastor and community to bend all these misdirected energies to the wider circulation of the general denominational organ. —Christian Conservator.

War Spirit Contagious.

The frequent comparison of the gigantic fighting forces of different nations continually excites the populor mind in the direction of war. Each new battleship launched carries the contagion of fear to the ends of the earth. We believe that the world would be safer if every sea were neutralized, like our own great lakes.—Advocate of Peace.

Not Dead.

The Goyernor-Elect of Nebraska had his leg broken on the night of November 19, while being initiated into the lodge of Shriners. On the same night the pastor of the First Baptist church at Louisa, W. Va., had a shoulder dislocated and an arm broken while being initiated into the Masonic lodge. Evidently the fools are not yet all dead, but some of them sometimes do get hurt in lodge initiations.—The Lutheran Witness.

Notes from Missionary P. A. Penner.

QUAKERTOWN, Pa., May 5th, 1909. Dear readers of the MENNONITE. Greetings:—Once more, I am on a trip through our conference churches. This time through the East. Though my furlough was given me in order to rest, yet until now I have not seen much of it as far as being at home with my dear ones is concerned. And yet my traveling is a rest. I realize now, more than ever, what a strength is derived from meeting Christians. When a lone missionary has been surrounded by heathens for years, when all the influences tended to pull him down, when he has day in and day out seen sin, heard sin and almost tasted sin, then he, the missionary, begins to feel somewhat heathenish himself—at least he becomes almost "empty." So the traveling is not just exactly resting, yet it is a rest. Even if I did not want to admit it, facts are stubborn things. My weight was 129 lbs. when landing in N. Y., and now about 150 lbs. So you see the sardine will soon be a peach. Then, too, the encouragement received from individuals and churches has so strengthened me that I feel ready to go to dear, dear, dark, benighted, dying India once more.

As reported in the B. B, my mother was suddenly taken sick on April 1st with pneumonia. Day and night we watched by her bedside and prayed that God would restore her. I was earnestly praying for her, because I need her so much. My dear Marie must remain at home when I go to India and if mother should die, who would be her mother! God graciously heard and answered our prayers. To Him all praise. I ought to have left home on the 12th of April in order to meet my first appointment at Trenton, Ohio, April 14th. As I stood by the bedside of my mother, she said: "Don't you have to leave to-day for the East?" "Yes," I said, "but I will not leave you until I know you are, humanly speaking, out of danger." She took my hand in hers and said: "Never mind me, my boy, I have put you upon

God's altar long ago, you are no longer mine, go—don't fail to meet your appointments." God bless her for those words. Oh, that we had more mothers who would give to a dying world their best boys and girls!—I did not obey her and consequently missed my appointments at Trenton, Dalton and Sterling. Readers of the MENNONITE at these places will please pardon me for not coming. It was not my fault. God ruled. I doubt whether I will be able to visit these places as I will have no time.

Left home on the 16th of April intending to make Wadsworth for Sunday. My trip brought me via St. Paul to Chicago. Was met at the N. W. depot by my cousin, H. J. Friesen, now a medical student. After having transferred my baggage to the Erie depot, the day was before me to do some visiting. Cousin Henry took me to the clinic, where I saw a very interesting post mortem examination. The patient had died the evening before and the examination on this morning informed the many students as to the cause of his death. Paid a hurried visit to the Lady Missionary Training Home, where I spent about an hour in conversation with Miss Wittrig, of Noble, Iowa, and two sister Braun's, sister of Miss Anna Braun, of India. All three seemed to be happy and satisfied with the home. Dinner at H. J.'s chummery. In the afternoon, we paid the Moody Institute a visit. It was a great pleasure to me to meet Bro. and Sister Quiring, who are studying here; and it did me good to see once more the happy face of Bro. S. Prieheim. We spent a few blessed hours together, speaking of the Lord's work at home and abroad. At supper time Bro. Arthur Weber, also a medical student in Chicago, whose home is in Upland, Cal., came in and joined the happy company. I felt like shouting, when he in a private conversation with me said: "I'll go, where the Lord wants me to go." May he hear His call!—Just before taking leave of this group of friends, we had a word of prayer. What a privilege to be Christians!—

My train for Wadsworth left at 9:03 P. M. Arrived at Wadsworth the next (Sunday) morning at 7:44. Bro. E. F. Grubb, whom I had hoped to meet at depot, was not there. Soon Bro. John Yoder, who lives near the station, appeared and he informed me that Bro. E. F. Grubb was sick and hence could not meet me and in all probability would not be able to attend services. Hence I was to conduct them. The church here certainly has a beautiful location, and the building itself, though not new, is yet a commodious structure. Here is where Bros. Hirschy and Kliewer have preached so often. Though the Pastor could not be present, the brethren made me feel perfectly at home and easy. After the morning service, went to dinner to the home of Bro. Gunsaulus. His wife is the daughter of Bro. Hunsberger, who died about 4 years ago. The afternoon I spent at the bedside of Bro. E F. Grubb in the former Wadsworth College, where he was living. I had never seen this Brother and yet I always felt as though I knew him intimately, because we have corresponded together often. His letters were always full of questions, and consequently, to write a long letter to him was never much of a task. I wish many others would follow his methods. The few hours at his bedside, I will never forget. Bro. Grubb, as will be known to many, leaves his work here at Wadsworth in order to take up City Mission work in Los Angeles. May the blessing of God rest upon him and his labors.

I thought it quite a privilege to be in that building where such men of our conference as the Brethren S. F. Sprunger, I. A. Sommer, S. S. Haury, J. S. Hirschler, Wm. Galle, etc. etc. have spent some years in study, Soon they will be laid to rest, and others—the young strength—of our churches must fill the vacancies.

We had another missionary meeting in the evening. I am somewhat sorry that my time here was so limited, since I did not learn to know many people. On Monday off for Philadelphia where I arrived at 7:30 A. M. 715 Berks St. has a latch string that hangs on the outside, so Bro. Grubb says. I pulled it. The welcome was very cordial, as always. "Make yourself at home," is not only said by Bro. Grubb, but gladly obeyed by me. Left Philadelphia, by a train in the afternoon, because my first appointment was in Allentown. Got into this clean city at 4:30 and was met by Bro. W. S. Gottshall, who is pastor of the congregation at Allentown. When I stepped into the home of these dear friends, I recalled the past. Almost 9 years ago, my dear wife and I spent our last Sunday in America with Bro. and Sister Gottshall in Schwenksville and now again with them but—alone. Material for a lively conversation was not wanting. The following day Bro. Gottshall showed me somewhat of the city. I like it. It is clean and not overcrowded. Bro. Kummery we met in a clothing store, had supper at his home. The Wednesday evening meeting in the church was well attended considering the rainy weather. The day, April 22, found me in Zionsville, where a large number of people had come to hear of our Mission in India. I am glad to notice a general desire to know more of the Lord's work. The result of this will be increased contributions and more fervent prayers. Here at Zionsville, we were in the rainy season, because almost the entire day (Friday 23) the rain fell. At 5:02 P. M. I boarded my train for Palm. The Perkiomen R. R. is noted for its meandering and its number of stations. The echo of the brakeman's voice when he has called out one station has barely died away when he must call out the next. At Palm I met Bro. A. S. Shelly, who took me to the home of James Funk, parents of Miss Annie Funk in India. I told the sister, that if it were possible, I would now like to trade places with their daughter. The time here was most profitably spent in talking about the work in India particularly the branch in which Miss Funk is engaged. Oswin took me through the mill, which is standing near the house.

The following day I had to leave for Bally. In Bro. Shelly's church at 2 P. M., I spoke to those who could manage to leave their Saturday work. I was very much surprised to see any people out on this afternoon, because there are localities where it would hardly be possible to have a meeting on Saturday. Immediately after the meeting, I was again taken to Palm station. Bought my ticket to Schwenksville. Bro. J. W. Shantz, the pastor, met me at the depot. He has his room in the home that formerly belonged to Bro. W. S. Gottshall; his meals he receives at Bro. Kratz's. Had the pleasure of meeting a number of former friends and also of making new acquaintances. Our evening was profitably spent at the home of Bro. Allebach, an aged Brother. He could ask many questions. That's what I like. Also met Miss Lydia Allebach, with whom I have had so much correspondence regarding a colporter. The Ladies' Mission Band here support a colporter in India. Also visited a sick lady, Mrs. Smith.

(To be Concluded.)

Anthony Comstock, Fighter.

Early one morning in the year 1862, in the village of Winnipauk, Connecticut, an eighteen-year-old boy who was clerk and general helper in the country store was given the disturbing news, by an Irishman who rushed excitedly in, that a mastiff hound in the village had gone mad and was running amuck, and "would be bitin' the children." The hound, of the formidable sort used to hunt slaves in the South, belonged to Bill Louden, the local saloon-keeper. The Irishman told the boy very emphatically that somebody ought to put that dog out of business; and the boy believed it.

He got a gun and a pistol, cleaned and loaded them, and asked another young fellow about his own age to join him in looking after the dog. "Oh, yes, he would go," was the answer—after breakfast: but his courage oozed out and his mind changed before the time for action came.

The country-boy clerk was scared, too; thoroughly so. He was downright afraid to go for that dog. So he went to his room and prayed to God for courage, and for success in killing the animal. He had a very definite notion of what he proposed to do, and he knew where to go for strength and guidance to do it— two characteristics of his later life. Getting up from his knees, he took his firearms, locked the door of the store, and started to look for the dog.

There were two roads, either of which he might take. One went up the side of a high hill, the other ran along by the river, and they left each other at a fork in the road along which he started. In the angle of land formed by the separation of these two roads was a row of tenement-houses, occupied by the Irish and other poorer millworkers of the community. A retaining wall some seven feet high supported the bank on the lower side.

Providence turned the young fellow's footsteps into the lower road. A woman screamed to him from a tenement window that the beast was "fornist the other end" of the row of houses. Starting to climb up the wall to get to the upper road, the boy heard an unearthly howl, and saw the dog coming for him on the run, about twenty feet away, the jaws of his massive head wide open and dripping with foam.

There was just time to jump down and back and get his gun up, as the dog reached the edge of the wall. He fired, hitting the beast between the shoulders, full in the breast. The dog rolled over, and a bullet through his brain, from the pistol, finished the business.

And just then a call came to hurry over to the schoolhouse, to take care of another mad dog that was there! The young volunteer dog-killer reloaded, went on the run, and found his second dog in a little hollow. This time he fired too high, over the animal's head. Instantly the dog was up and away on the dead run across a field, while the clerk stood by the open bars at the edge of the field, trying to get another charge into his muzzle-loading gun. As the dog reached the stone wall on the opposite side of the field he must have caught sight of the figure in the rear, for he wheeled squarely around and came back as though shot out of a cannon.

The boy saw now that he could not get his gun loaded in time, and he stopped trying, seizing it instead by the barrel, determined to stand his ground and club the dog to death if possible. He was steadying himself for this harder battle—the dog now about thirty feet away—when he heard two sharp reports from behind, and the dog dropped in his tracks. A neighbor had come to the rescue and fired the saving shots in the nick of time.

The Connecticut boy had had his first taste of mad-dog hunting, and in the experience he had learned that a man who will throw himself and all that he has into an effort to protect others will be protected by his Heavenly Father while the dangerous work goes on. So he determined to try his hand at another kind of mad-dog extermination.

Bill Louden, the owner of the first dog killed, kept an infamous "joint" in Winnipauk, where he sold liquor to women and children, who made a practice as it was alleged at the time, of taking groceries to him and exchanging them for drink. The boy who had put an end to Bill Louden's dog wanted to see the more dangerous work of Louden himself closed up. He appealed to the sheriff. That official was afraid to take any action. After a while Louden sold out his business and "good-will" (?) to some men from New York, who let it be known that they were going to keep the place going whether or no, and run both a gin-mill and a gambling hell. The fact that they had not even a liquor license was a detail that did not trouble them. One day the boy whose fighting blood was up went to the place and asked if they had any apples for sale. The people in charge knew the young fellow only as a clerk in the village store, and suspected nothing, giving him a good opportunity to look things over. A few nights later a self-appointed vigilance committe, consisting of the boy alone—he had taken no one into his confidence—went up to the gin-mill, wrenched off a shutter, climbed in, opened the faucets and drained off onto the floor every drop of liquor in that place, fastened up a conspicuous notice stating that unless the place was now closed and kept closed the building would come down, and retired with something the same consciousness of having done a good job completely that was felt when the first mad dog lay dead and harmless.

To be sure the dive-keepers had given out word that if anybody tried to interfere with them they'd shoot him; but the mad dogs had given notice of similar aggressiveness if anybody should interfere with them; and somebody had interfered. The dive-keepers did not keep their word; instead they went back to New York, where they could be freer—for a while—from the attentions of a fanatical and determined young countryman; and they never came back to Winnipauk again. "And that," says the man who ran them out, as he tells the story to-day with a twinkle in his eye, was the only temperance lecture I ever delivered in that town, though I was a member of the 'Sons of Temerance.'"

Bill Louden had gotten into the clutches of delirium tremens before this. Some time after, the country clerk happened to be driving Mrs. Louden from the railroad station to the village, and she not knowing that he had had anything to do with cleaning out the dive, told him with heartiness what a blessing it had been to her husband that he had given up the business and that the place had been closed out. Louden later broke entirely with his drink habits, and became a sober, dependable workman.

As in the hunt for the mad dogs, the eighteen-year-old country boy had to go into this thing alone—except for Him before whom he laid the whole matter as he talked it over on his knees before he dared make the attempt. Either affair might easily have cost him his life. He went into both encounters because he saw that the lives of others were being imperiled, and no one seemed ready to accept the responsibility of ending the public peril. No one but himself; and he had no more equipment for the task than David with his sling and his pebbles—and his God—against the Philistine bully. The one thing had got to be done; no one else seemed likely to do it, so young Anthony Comstock volunteered. S. S. Times.

The soul that gives
Is the soul that lives.

Home Circle.

Prayers for Little Children.

AN EVENING PRAYER.

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take:
And this I ask for Jesus' sake.

A MORNING PRAYER.

Now I wake to see the light,
God has kept me through the night:
May He keep me all the day,
From sin and every evil way;
And this I pray in Jesus' name.

Helping Grandmother.

Two boys were visiting grandmother. One day it rained, and the new path was full of holes.

"Oh, dear!" said grandmother, "that path ought to be rolled before the sun bakes the earth; but Tom isn't here. I had to send him to town for more hay."

"Can't we do it, grandmother?" asked the boys.

"I suppose you could, both of you together, but it's hard work; and then you wanted to go fishing after the rain."

"That doesn't matter, grandmother dear; we can fish another time. What's the use of having grandchildren if they can't help you once in a while?"

Grandmother's eyes filled with happy tears as she watched the dear boys tugging away so manfully to help her.

Much of the joy that enters the hearts of the old comes from seeing the young people doing what is right and good.

A Gentle Art.

A very queerly clad and eccentric Irish minister, speaking to a student in a hurried conversation on a railway train said, in his rich Irish tones:

"And what are you going to make of yourself?"

The student had not decided.

"Then," said the minister, "why not think of the ministry? Think of it before you decide."

The chance conversation decided the student. He is to-day a minister. Nothing else had hitherto fixed his purposes. A mere suggestion without argument did the work—perhaps crystallized a hope that had been some time in solution. It is wonderful what power there is in suggestion. Nearly every one who has started on the right road has done so through the leading of some one who put in the right word at the right time.

To make good suggestions is an art worth acquiring; but, whether the very wisest suggestion will be followed, will depend greatly on the tactfulness with which it is made, and only those who practice will acquire the gentle art.

Trusting in His Love.

Happy and strong and brave shall we be—able to endure all things, and to do all things—if we believe that every day, every hour, every moment of our life is in His hands.

A Word to Boys.

If there is a boy in school who has a clubfoot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk about rags in his hearing.

If there is a lame boy, assign him some part in the game that doesn't require running.

If there is a hungry one, give him a part of your dinner.

If there is a dull one, help him to learn his lesson.

If there is a bright one, be not envious of him, for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

Family Troubles.

Was there ever a family without its troubles? Adam and Eve had their troubles in Eden; and all families have their troubles. Every family has a skeleton behind the door; every person has a thorn in his side. It is said that "misery loves company;" so take courage, helpless man, wearied woman. You are in the majority. "Man is born unto trouble as the sparks fly upward." A useless family would yours be if it knew no trouble. Trouble is our great teacher. It nerves us with strength; it gives us courage; it tempers our mettle; it develops our self-control; it quickens our inventive powers. Troubles are to us what the winds are to the oak, what labor is to the muscle, what study is to the mind. Life is a school, and trouble is one of the great lessons.

Troubles are not to be courted, but when they come we must get over them the best way we can, or bear them with the best fortitude we can arouse. Take courage, therefore, troubled one. Not in vain are your trials. They make you brave, strong, and it is to be hoped, better. Be not cast down; cheer up; cast aside your weeds and woes. Look the world in the face; do your duty; take every trouble by the horns; overcome it with the courage of a true soldier in life's great campaign, and stoutly contend for the victory of will and wisdom. —Selected.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
Berne, Ind.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Country Pastor's Trouble.

The country pastor's lot is often one of disappointment and discouragement. Beside the insufficient support he is more than likely to receive for the sustenance of himself and family, the exposure that his pastoral work demands in all kinds of weather is sure to tell upon his health and make him a prematurely broken down old man. The isolation of his position often cuts him off from enjoying the society of cultured persons for whom one of his education is sure to crave.

But, with all these drawbacks and the many more that the world never sees or hears of the country pastor has a position of greatest influence in the Christian world. The deeper spirituality to be noted in the country church, the greater interest of the country Christian in the affairs of his church, the more thorough knowledge of the word of God and a commendable ignorance of the world's baser things to which his people are given must be noted as a testimony to the efficiency of the country pastor and his untiring efforts for the upbuilding of the Master's kingdom.

It is, indeed, a hardship for the village preacher each year to see the departure of his young people for the cities. They have grown up under his eyes, he has been their instructor in things spiritual, by him they were brought into the church and now he must see them forever cut themselves off from his influences as well as from the church over which he presides.

It is no light matter for one to be continually at work building up a church, that because of circumstances that cannot be controlled, is doomed to remain a weak church, or at least a church that does not grow. We can say for the discouraged pastor, however, that his loss is after all not such a loss to his greater interest —the Kingdom of God, and that those who leave his influence generally identify themselves with city churches where his influence, through them, continues to count for more than it might have done at home.

Labor conditions too often blight the worldly prospects of the youth at home while the cities and towns have bright prospects to offer him. He is, we might say, driven to town, but with him come the training; the inspiration and the spiritual ambitions for which the country home and the country pastor and church are to be thanked. If he uses these things to advantage he will be a great blessing to the community and church in which he settles. The country church and country pastor, while face to face with discouragements may well pride themselves upon the healthy influence they may be having upon the spiritual life of the people in the churches of the great cities. G.

An Opportunity Missed.

At the recent sale of a famous collector's library a number of very rare works bearing on Mennonite history were offered for sale. Some of these works cannot be duplicated, since these offered were the only copies of their kind in existence. Had these works been of value to another denomination there surely would have been efforts made to procure them for that church, or at least a layman in that denomination with sufficient means to purchase them would have been found to interest himself in the matter and get possession of them, if possible, so that they could be of use to his church. But when these rare Mennonite books were on sale no one in our church was sufficiently interested to try and procure them. We predict that the time will soon come when our people will greatly condemn this indifference. What our church badly needs, just now is a fund that can be drawn upon, in cases of this kind, for the procuring and preserving of books and documents that may be of value to us. The Mennonite churches of Holland long ago recognized the value of collecting such material und the great library at Amsterdam is the result of which they may justly be proud. We trust that the hope of a similar institution in America will soon be realized. G.

Your renewal to "The Mennonite" and one new subscriber for only $2.50,

Mennonite Book Concern,
Berne, Ind.

Correspondence.

STERLING, O., May 6.—On May 2 Rev. E. F. Grubb delivered his farewell sermon at this place. He talked mainly to the young people on "A handful of Bible Keeps." This he illustrated in a very able manner, making it very interesting for both young and old, and shall long be remembered by all present, but may we not only remember it but also *live* it.

Rev. Grubb has been a very faithful pastor to us for the past five years, preaching from this pulpit every alternate Sunday during the summer months, and also serving at the communion table. May God richly bless them that they find much joy and pleasure in their new field of labor.

DONNELSON, Iowa, May 3.—On Saturday Rev. Peter Stucky, from Olds, Iowa, arrived in our midst, and instead of giving us his sermon, as intended, he was called upon to speak words of comfort to the orphan children of Theodore Hirschler and a very large assembly of relatives and friends. Only six months ago their mother died and now the father is laid to rest, but on God they can depend, who has said, "I will be with you always."

In the evening Brother Stuckey spoke to us in English proclaiming our Lord as *the Master* of all our difficulties, the Master that is calling you and me,—good earnest tidings to all, and we heartily thank him and say, come again, Brother.

Rev. Hilty's mother is visiting with them at present.—The regular annual 3 months' German school is in session with Bro. Hilty as instructor. Cool weather still prevails. A few have begun planting corn.

REEDLEY, California.—It is not often that we hear anything in our church papers about the First Mennonite church, of Reedley, Cal., the reason, or at least one of the reasons for this is, that, the church so far has failed to appoint or elect a correspondent to our church papers.—We here at Reedley have a faithful band of workers, who stand shoulder to shoulder, working in harmony in the uplifting and upbuilding of God's Kingdom.

The Reedley church of to-day no doubt owes much to Bro. D. T. Eymann; we here like to look at him as the Father of the First Mennonite church of Reedley. He with his family was the first of our people to settle at this place and for four years they were without a church home of their own, and one less loyal to his own denomination might have given up in despair of ever being able to establish a church home. After almost four years of waiting, but not only waiting, but working, while waiting, for there had been an organized S. School during all this time, the faithful few succeeded, but not without going down deep into their pocket books, to erect a church home of their own, a picture of which appeared a short time ago in our papers.

The past winter Rev. Otto Lichti has been filling the pulpit, coming down from Berkeley, near San Franciso, where he has been attending the University. Rev. Lichti intends to leave us on May 17th for Europe to further continue his studies there.

The church has extended a call to Rev. H. J. Krehbiel, of Trenton, Ohio. He has accepted this call, and expects to be with us by September 1.

We have in our church the following organizations: Ladies' Aid Society, Christian Endeavor Society, a local Japanese Mission School, conducted by one of our lay members, a Teachers' Training class, giving the young people an opportunity for a special course in Bible study, and thereby making them more efficient S. S. teachers, and last but not least, a real live Sunday-school, so live that you can not help being spiritually electrified if you come in contact with it; our regular attendance is from 80 to 90 and has run up as high as 100.—On Easter Sunday our smaller S. S. scholars favored us with a number of appropriate Easter songs. California is called "The land of sunshine and flowers", and both of these were in abundance on Easter morning, the sunshine on the outside and the roses tastefully arranged inside the church. If you have never seen Cal., you have never seen roses at their best, for they are here in perfection and profusion, some of the climbing varities having hundreds and hundreds of blooming roses on one climber, one prettier than the other.

The 1st of May (May Day) is by common consent a holiday for all of this section of Cal., business houses are closed, and the plow in the field stands idle in the furrow; young and old are seen early in the morning, with lunch box or basket going a-picnicking; the foothills or mountains are the favored places for these outings.—Our S. School had decided on this May Day for their outing; at the appointed time May Day morning the children began to gather at the church, the place appointed for the start. Shouts went up from the assembled school as the two four horse wagons that were to take them to the picnic grounds came up with banners flying, one carrying the American flag, and the other the "Sign of the Cross" banner; the horses were decorated in red, white and blue bunting, and to the length of the wagon was tacked a canvas upon which was printed: Mennonite S. School of Reedley; besides these two wagons, there were numerous carriages for the older folks, for on picnic day in Cal., none are left behind, you will find amongst the picnickers, grandma and grandpa down to the wee little baby, for we Cal. need never worry that a wind or rain storm will mar our picnic day, at this season of the year.

The picnic ground selected was Watoka Lake at the foot of Mt. Camel, about 7 miles northeast of Reedley. This is a beautiful place to picnic; the scenery being grand; between the lake and the mountain proper, there is a gradual slope of half a mile of green pasture land, then you come to steep and rugged assent of the mountain, the top of which towers several thousand feet above the lake. This mountain is but one of the many foot hills, back of these, and on this day we could see them plainly, are the snow capped Sierra Nevada's.

Some of our young picnickers succeeded in climbing Mt. Camel, of course this was not accomplished without difficulties and sacrifices; we down in the valley were enjoying the cool shade and the lemonade, while they were toiling in the hot sun to reach the top of the mountain.

They reported a beautiful panoramic view of the fertile valley stretching out toward Reedley with its acres and acres of orange groves, fruit orchards and vineyards; and on the other side the still higher snow covered Sierra Nevada's.

The following Sunday our pastor used the mountain climbers as an illustration of Christian climbing. To gain the top of the mountain, to get the inspiring view they had to undergo the hardships of the climb; so with God's children who would climb Mount Zion and get a view of the heavenly glory must undergo hardships while they are climbing higher battling with the world and sin.

Child Marriage in India.

The following paragraph is from an interesting article by Susie Sobaraji, which appeared in The American Churchman.

The British census for 1891 gives the following startling returns of early marriages: Under four years of age—males, 6,945; females, 258,760; from five to nine years—males, 690,803: females, 2,201,404; from ten to fourteen years—males, 2,342,433; females, 6,016,759.

These are not marriages, we are told, but betrothals; yet should the husband of these children die they are looked upon as widows, for we find that over 13,000 little widows in India are not yet four years of age, while 80,000 are under nine, and yet again over 200,000 are hardly fourteen. We have been informed by a learned Swami that the Hindu "religion strictly forbids child marriage." Let us quote one or two of many authorities: "A father," says the Brahma Purana, "should try his best to perform the marriage of his daughter from the fourth year of her age upward, till before the completion of the tenth year." The Dharma Sinhdu, a modern work on Hindu law, says: "For girls nine and ten are middling good ages for marriage. Eleven years is a bad age, whilst twelve is one requiring the observance of a penance to wipe away the sin. If a girl reside under the roof of her father until she be twelve years of age he commits a sin."

In connection with the sad facts mentioned above, the pathetic prayer made by one of these widows in North India appeals to the tenderest sympathies of Christians in all lands: "Oh, Lord, hear our prayers! No one has turned an eye on the oppression we suffer, though with weeping and crying and desire we have turned to all sides, hoping that some would save us. No one has lifted up his eyelids to look upon us or to inquire into our case. We have searched above and below, but Thou art the only One who will hear our complaint. Thou knowest our impotence, our weakness, our dishonor. Oh, Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us around, and we remain like prisoners in an old and mouldering house, choked and buried in the dust of custom. We have no strength to go out; bruised and beaten, we are like the dry husks of the sugar-cane when the sweet juice has been extracted. All-knowing God, hear our prayers, forgive our sins, and give us power of escape that we may see something of Thy world. Oh, Father, when shall we be set free from this jail? Oh, Lord, for what sin have we been born to live in this prison? Oh, Thou hearer of prayer, if we have sinned against Thee, forgive; but we are too ignorant to know what sin is. Those who have seen Thy works may learn to understand Thee; but for us who are shut in it is impossible to learn to know Thee. We see only the four walls of a house. shall we call them the world of India? Oh, God Almighty and Unapproachable, think upon Thy mercy, which is like a vast sea, and remember us! Have our sighs sufficed to exhaust the sea of Thy mercy, or has it been dried up by the fire of fierce oppression with which the Hindu men have scorched us? Oh, God of mercies, our prayer to Thee is this, that this curse be removed from the women of India. Create in the hearts of the men some sympathy, that our lives may no longer be passed in vain longing. Thus saved by Thy mercy we may taste something of the joy of life."

A Saloonkeeper's Opinion.

The following is said to be an exact copy what J. J. McMurtrey, a saloonkeeper of Flagstaff, Arizona, has printed on a business card, and if so, seems not only a species of moral and mental lunacy.

Friends and neighbors: I am grateful for past favors, and having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support. My whiskies will excite riot, robbery and bloodshed.

They will diminish your comforts, increase your expenses and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

They will deprive some of life, others reason, many of character and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion; obstruct the gospel, defile the church and cause as much temporal and eternal death as I can. I will thus "accommodate the public," it may be at the loss of my never-dying soul. But I have a family to support—the business pays—and the public encourages it.

I have paid my license, and the traffic is lawful; and if I don't sell it somebody else will. I know the Bible says: "Thou shalt not kill." "No drunkard shall enter the kingdom of heaven," and I do not expect the drunkardmaker to fare any better, but I want an easy living and I resolved to gather the wages of iniquity and fatten on the ruin of my species.

I shall therefore carry on my business with energy and do my best to diminish the wealth of the nation and endanger the safety of the state. As my business flourishes in proportion to your sensuality and ignorance, I will do my best to prevent moral purity and intellectual growth.

Should you doubt my ability I refer you to the pawnshop, the poor house, the police court, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. I sight of them will convince I do what I say. Allow me to inform you that you are fools and I am an honest saloonkeeper.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 23.—LESSONS FROM THE BIRDS AND FLOWERS. Luke 12, 24—28. (Union meeting with the Juniors).

QUESTIONS:

1. What shall we learn from the Ravens? Luke 12, 22—24; 1 Kings 17, 4—6; Job 38, 41; Ps. 147, 9.
2. What shall we learn from the Sparrows? Matt. 10, 29—31.
3. What shall we learn from the Doves? Matt. 10, 16; 3, 16; Ps. 55, 6; Ps. 68, 13; Isa. 38, 14; 59, 11; Nah. 2, 7.
4. What shall we learn from the Eagle? Isa. 40, 31; Ps. 103, 5; Deut. 32, 11; Exod. 19, 4.
5. What shall we learn from the Hen? Matt. 23, 37.
6. What shall we learn from the Lilies? Luke 12, 27—28.
7. What shall we learn from the Rose? Song of Sol. 2, 1—2.
8. What shall we learn from the Flowers? Job 14, 2; 103, 15; Isa. 40, 6—7; 1 Ptr. 1, 24; Jas. 1, 10.

MEDITATIONS:

The word of God uses much picturesque language and refers much to nature to impress the truth taught by truth evident in nature. Our Lord and Saviour Jesus Christ uses many parables and similes. We can learn many valuable truths in considering nature.

We, as human beings, are prone to be anxious for our life, though as children of God, yes even as creatures of God, we have no reason to be anxious; for the Father will surely provide for His children, or He would be no father, or if human, a poor father; and a Creator will provide for His creatures, or He would not not have created them.

Our Lord said to His disciples: "Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food and the body than the raiment." "Consider the ravens, that they

sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds." So we can learn from the ravens the kind care of our Heavenly Father, who provides food for them and their young. Yet they have to gather it, and we must work and use the opportunities for earning our livelihood, which our Heavenly Father provides.

The lesson from the sparrows is similar. Our Lord says: "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." God takes care of the sparrows, which are of so little value, should He forget us, whom He loves and values so highly, that He gave His only begotten Son for us?

The dove is the emblem of purity, holiness; therefore the Spirit of God descended as a dove upon Jesus. Our Lord exhorted His disciples to be "wise as serpents, and harmless as doves."

From the story of the great flood, when Noah several times sent out a dove, and the second time the dove returned with an olive-leaf in her mouth, the dove with an olive-leaf is the emblem of peace. It's rapid flight is alluded to in Ps. 55, 6; the beauty of its plumage Ps. 68, 13; its mournful voice in Isa. 38, 14; 59, 11; Nah. 2, 7.

The eagle has been regarded as the emblem of strength and clearsightedness, also of careful training of its young. The eagle after moulting appears like young, so the soul which trusts in God finds its strength renewed. The eagle takes its young upon its wings and makes them fly, but when they get tired, he swoops below them and takes them on his wings to the nest. The Bible several times refers to this habit of the eagle, to describe the loving care of God.

Our Lord speaks of the loving care of the hen in His words to Jerusalem: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" So when we see a hen with her brood, we are reminded of the love and protecting care of God.

The lilies are referred to as in their beauty showing the loving care of God. Though of such passing beauty, God has adorned them so that "even Solomon in all his glory was not arrayed like one of these." The lily is often used as an emblem of purity, therefore the virgin Mary is generally depicted with a stem of lilies in her hand.

The rose mentioned in the Bible is not a rose, but a lily, and where we speak of the rose among the thorns, the Bible speaks of the lilies among the thorns. But our rose would furnish some good lessons. The rosebud is not very promising and is dangerous if we come too near; yet the rose is the queen of flowers, one of the most sweetly smelling flowers, whose perfume is highly valued. A gentleman once said in a lecture, showing a rose which he had picked on the top of a mountain, that the higher up in the mountain the less thorns a rosebush develops, until it has none; so we will have less thorns the nearer to God.

The flowers are in many places in the Bible used as the emblem of quickly passing life.

"All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth and the flower falleth: But the word of the Lord abideth forever." And our Lord says, where He speaks about the glory of the lily: "But if God doth so clothe the grass in the fields, which today is, and to-morrow is cast into the oven; how much more shall He clothe you, O ye of little faith?"

The Sunday School Lesson.

By A. S. Shelly.

Lesson for May 23.

Subject:—The Council at Jerusalem. Acts 15:1—5, 22—29.

Golden Text:—We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they. Acts 15:11.

This is the first council of the Christian church for the settling of dispute. That the dispute which made this council necessary, arose in the church is not to be wondered at. The first disciples were all Jews and for a while all the converts to the Christian faith were from their own people. These Jews became Christians by believing that Jesus of Nazareth was He of whom their Scriptures testified (John 5:39). They found in Him the Christ whose coming was foreshadowed in the law of Moses and predicted by the prophets. It is natural therefore that they should think all the more of these Scriptures for their being thus fulfilled; and it is natural, too, that they did not at once discard the practice of ceremonies, the significance of which they now could see the more clearly. They did not cease to be Israelites but had rather a more exalted conception of what it meant to be an Israelite indeed. Looking at it from their standpoint, it is therefore no wonder that the question arose whether there could be any other entrance into the Christian fold except by the way in which they themselves had come, whether it was not needful for those of other nations to come first under the requirements of the law of Moses before they could enter into the possession of its fulfilment.

Jesus said He had come not to destroy the law but to fulfil (Matt. 5:17). He also said that new wine must not be put into old wine-skins (Matt. 9:17), by which He indicated that for the reception of the spiritual blessings, shadowed forth through the law, its symbolism was no longer useful, that the grace and truth (John 1:17) which He had come to bring were not to be communicated in the old form of typical ceremonies. To the woman of Samaria He explained that the significance of the temple at Jerusalem as *the* place to worship God was coming to an end (John 4:21, 23), in the dispensation of the Spirit introduced by the coming of Immanuel—God dwelling with man not in a temple made with hands but in the personal consciousness of the individual believer. The same was indicated by the rending of the veil in the temple at the moment when Jesus having finished the work of propitiation on the cross, was ready with His own blood to enter once for all, and for every believing sinner, into the place of forgiveness, and of communion with God (Heb. 9:23—26).

By the rite of circumcision was indicated the person's being a son of Abraham and thus a sharer in the blessing God promised to Abraham. Nevertheless, even under the old dispensation the true spiritual blessings were to those alone who had the circumcision of the heart as well as of the flesh (Rom. 2:29). In its spiritual meaning it pointed to a separation from the world unto God in righteousness and sanctified possession. As such it has with all the other Mosaic rites its fulfilment in Christ who is made unto us wisdom from God and righteousness and sanctification and redemption (1 Cor. 1:30).

This question of whether to retain or to drop the shadowy externals of the ceremonial law became an acute one when Gentile converts were added to the church. The conclusion reached by the council at Jerusalem was the only possible one in view of the fact pointed out by Peter in the case of Cornelius and by Paul and Barnabas in the case of many Gentile converts, viz., that God made no distinction between these uncircumcised Gentiles and the converts from among the Jews. After God had accepted them on the sole condition of faith in Christ it was too late for men to lay down further conditions as essential. Their own experience and the observation they had made of the work of grace in others had taught them the truth of our Golden Text, that Jews and Gentiles alike are saved by faith through the grace of the Lord Jesus.

Peter and James both took this position and when they had spoken, the church with apparent unanimity adopted the answer to be given to the brethren. We find, however, that the Judaizing party continued to trouble the churches at different places, and their efforts to bring the believers back into the bondage of the law caused Paul to speak and write against this perversive teaching. His letters to the Romans and the Galatians are especially strong on this point, of the saving grace of God being bestowed on the ground of faith and not of the works of the law.

While the council refused to make circumcision or any other legal requirement a condition for admission into the church, they charged the Gentile converts on four points for them to observe in their conduct as followers of Christ and brethren in the church. Two of these charges enjoin it upon them as Christians to separate themselves from the license of their former Pagan life. The feasts and the licentious practices connected with idol worship must, as a matter of course, be renounced by those in whom the Spirit of Christ dwells. The other two charges, regarding the use of blood and things strangled, were requests for brotherly forbearance in order not needlessly to offend the conscience of their fellow-believers of Israel.

It is well to note the loving tone that pervades the decree thus sent forth. It was the message of Christians to their brethren in the faith. We read, too, how everywhere it was received in the same spirit, and caused much joy among the brethren. Let us note, too, in the council itself, the absence of the assertiou of ecclesiastical authority on the part of Peter or any other of the leaders. There was no attempt to lord it over anyone or any part of the church. Compare Peter's charge to the elders in his first epistle chap. 5:1. The true apostolic succession is held by those who shepherd the flock of Christ in the same spirit of loyalty to the Great Shepherd and of loving considertion for the brethren. "One is your Master and all ye are brethren."

News of the Week.

Domestic.

Wright Brothers Welcomed Home.

New York, May 11.—Wilbur and Orrville Wright, of Dayton, O., conquerors of the air, and the two men who have done more than any others in recent years to demonstrate to Europeans the remarkable superiority of American flying machines, returned to this city to-day, accompanied by their sister Miss Katherine Wright.

As they passed up the bay on the big German liner Kronprinzessin Cecilie, the two brothers were much more interested in the accident to the Italian, Lieutenant Colderara, who was injured while flying one of their machines recently, near Rome, than they were in the enthusiastic welcome that Holland Forbes and a delegation of the Aero Club of America tried to give them. When told the accident was due to no fault of the machine, but was caused by the operator being attacked with vertigo, both of the brothers expressed satisfaction and turned to the greeting party.

The brothers made it very plain to all concerned that they returned to this country because they have work to do. They will leave to-morrow for Dayton, O, to look over the machines that are there and prepare them for shipment to Fort Meyer, Va, for trial.

Tillman Dines at White House.

Washington, May 11. — Senator Tillman, of South Carolina, is again on the dinner list of the White House, after having been deprived of this honor for several years past. Last night, together with Mrs. Tillman, he was "among those present" at the hospitable Taft table.

In 1902, Senator Tillman was invited by President Roosevelt to the White House, in honor of Prince Henry, of Prussia, but the invitation was withdrawn after the pitchfork statesman had a fist fight on the floor of the Senate with his colleague, McLaurin.

Mr. Tillman never visited the White House again until several weeks ago, when he called to pay his respects to President Taft, saying he had been waiting all these years until he could meet a gentleman in the White House."

Episcopal Congress in Session at Boston.

Boston, May 11.—With many of the leading bishops, rectors and laymen of the Episcopal church present from all parts of the country, the twenty-seventh national Episcopal church congress was opened in this city to-day. The congress will be in session four days. The congress which has no legislative function, is held principally to provide a forum where subjects of interest to the church may be discussed.

Among the many leading clergymen who are attending the congress is Canon Hensley Herbert Henson, canon of Westminster and rector of St. Margaret's, London, England. Canon Henson is one of the strongest advocates in the English church of the doctrine of closer relationship between the Episcopal and other Protestant churches. He will speak before the congress on this subject.

Baptists of the South.

Louisville, May 11.—To raise more than their share of a billion four hundred million dollars for the evangelization of all the heathen and to increase the endowment of the Southern Baptist Theological Seminary at Louisville, a million dollars, are among the projects which will engage the convention of the Baptists of the South, whose biennial convention begins in Louisville with a banquet to-night. Some of the most notable men in the South will be present at the laymens movement. The convention proper will begin Thursday night, and will adjourn at 4 o'clock Saturday.

Aldrich Wins in Test Vote on Lead Schedule.

Washington, May 11.—The ability of the Republican majority of the Senate to uphold the recommendation of the committe on finance on the lead schedule, which contains the Dingley rates in the tariff bill in the place of the lower duties fixed by the House of Representatives was fully demonstrated yesterday afternoon when, by a vote a vote of 25 to 44, the Senate declined to reduce by one-quarter of a cent a pound the duty on pig lead as recommended by the committe on finance. In this vote eleven Republicans voted with the Democrats and two Democrats voted with the Republicans. By a viva voce vote the Senate adopted the rate of 2½ cents a pound on pig lead as recommended by the committee.

At the conclusion of the session, Chairman Aldrich stated that he regarded the vote as an indorsement of the action of the committee, and he expressed confidence that all the schedules of the committee would be upheld.

There was much interest in the vote, as it was regarded as a test of the strength of the Republican insurgents. The committees won with four votes to spare.

Mr. Aldrich declared that if the Senate did not intend to turn this industry over to foreigners, a proper protection was necessary to keep it at home.

Mr. Beveridge vehemently replied that the Senator from Rhode Island would have to "invent some new argument" in place of the argument that the industry would be turned over to foreigners. Mr. Beveridge asked whether the Republicans of the House of Representatives wanted to turn the lead-producing interest over to foreigners.

East and West Stand by Aldrich.

Washington, May 11.—The far West has made a combination with the East on the tariff bill that seems able to withstand any attack that may be made. Eight Pacific coast and mountain states, Idaho, Washington, Montana, Utah, Nevada, Colorado, Wyoming and California have promised to stand by New England, New York, Pennsylvania, Delaware, New Jersey, West Virginia and Ohio in keeping rates up on manufactured goods, provided the far West gets what it wants on hides, lead, iron, ore, coal, wool, lumber, sugar and citrus fruits.

This combination is telling the middle West Senators that they may may make all the demonstrations they like against the program without upsetting it. The middle West is not unanimously insurgent. The two Michigan Senators, for instance, are acting with the combination of high protectionists, and the Aldrich program is assured of one vote in Wisconsin, one in Illinois, one in North Dakota and one in Kansas on every test that may come.

Ignore the Middle West.

Certain Senators are boasting that from this time on the far West and the East will write the tariff laws of the country regardless of the wishes of the middle section of the country. It is true, too, that should the combination at any time lack votes it can depend on Southern Democrats to lend it a helping hand. The fight of the so-called insurgent Republican Senators from the middle West against the Aldrich schedules will go on, but no one expects to see the combination Mr. Aldrich has effected beaten on any of the essentials of the bill.

Verdict of Guilty Against the Boyles.

Mercer, Pa., May 8.—The jury in the trial of Mrs James H. Boyle to-day returned a verdict of "guilty as indicated in the second count." The second count charged her with aiding and abetting the kidnapping of Billy Whitla, the Sharon (Pa.) boy.

When the verdict was read Mrs. Boyle calmly drew on her gloves, arose form her chair and went with the sheriff back to her cell. Mr. Miller, Mrs. Boyle's attorney, announced that he would make a motion Monday for a new trial. The maximum penalty in Mrs. Boyle's case is twenty-five years' improvement. The maximum punishment of her husband, who was convicted Thursday, is life imprisonment.

Nine Drowned When Boat Upset.

Wilkesbarre, Pa., May 9.—Six men, a women and two children were drowned this afternoon in the Susquehanna river near this city by the capsizing of a row boat in which they had started for an outing. The nine persons had started out for a boat ride in the small craft. While they remained close to the shore all went well but as the boat drifted into the swift current it began to dip water. The occupants of the boat became panic stricken and called frantically for help. Some boys at play on the bank of the river heard the screams for help but before a boat could be obtained the row boat in mid-stream had filled with water and sank. None of the occupants could swim and they were swept down the river to their death by the rushing current. None of the bodies has been recovered.

Twenty Men Sink to Death in River.

Pittsburg, May 11.—Twenty persons are missing and all of them are believed to have been drowned when a gasoline launch sank in the middle of the Ohio river near Schoenville, four miles below Pittsburg, to-night. Of the thirty occupants of the boat, only ten are known to have escaped.

Roosevelt Bags a Rhino.

Nairobi, British East Africa, May 10.—A bulky bull rhinoceros is the latest prize wrested from the jungle by Colonel Roosevelt. From the ex-President's camp near Machakos word was brought down to-day that the luck of the Roosevelt party continues and that fifteen varieties of game, including the big rhino, have been bagged on the last expedition. The rhinoceros was charging Mr. Roosevelt when the hunter fired. The distance was fourteen paces, and the animal fell dead.

The naturalists of the party are kept busy preparing the trophies which Mr. Roosevelt and his son Kermit are bringing in daily. Forty-five skins already have been prepared for the Smithsonian Institution at Washington.

Fight for Prohibition.

Jefferson City, Mo., May 11.—Without debate and by a viva voce vote, the Missouri House to-day refused to concur in the Senate amendments to the Statewide prohibition resolution, and sent it back to the upper house, asking that body to recede. As the Senate probably will decline to give up its changes in the measure, a conference committee doubtless will be appointed. The Senate amendments to the resolution, which provides for a popular vote on constitutional amendment establishing prohibition were two. The first erased the House provision that prohibition, if adopted, would not become effective until 1913. The second was a tax rider, increasing the lawful rate for all taxing bodies 100 per cent over the present rate.

Governor Hadley's bill providing for the licensing of social clubs, which sell intoxicants to members, was defeated in the House to day for the second time. The Governor sent two messages to the Legislature urging the passage of the measure.

Kidnappers Get Limit of the Law.

Mercer, Pa., May 10.—Judge Williams to-day sentenced James H. Boyle, convicted of kidnapping Willie Whitla, to imprisonment for life.

Mrs. Boyle, wife of James H. Boyle, who was convicted for aiding and abetting her husband, was sentenced to prison for twenty-five years and a fine of $5,000 and costs.

Foreign.

Mehmed Girds on Sword of Osman.

Constantinople, May 10. — The ceremony of girding the sword of Osman upon Mehmed V, the new Sultan of Turkey, in succession to Abdul Hamid took place to-day in the mosque Ayoub, the only sacred edifice in Constantinople which Christians are not allowed to enter.

Row Over Hamid's Cash.

Constantinople, May 11.—A difference of opinion has arisen between Schefket Pasha, commander of the constitutionalist army that entered Constantinople, April 24, and the present Cabinet. Schefket Pasha is of the opinion that the cash found in the imperial palace of Yildiz, after the expulsion of Abdul Hamid, should be used to pay the expenses of his army. The ministers would turn the money into the national treasury. The funds in question amount to almost $8,000,000 in cash and immediately marketable securities. Schefket Pasha has one advantage in the controversy. The money is in the possession of the military, and has been deposited in the war office.

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Vol. XXIV. BERNE, INDIANA, MAY 20, 1909. No. 20.

Saying Grace.

When we're at grandpa's house to dine
He looks around with sober face,
Then clasps his hands and shuts his eyes
And sister says he's "saying grace."
He says big words that I don,t know—
I'm only four years old—but then—
I know two words he always says,
One is "Thanks" and one "Amen."

While walking in my grandpa's woods
We saw a squirrel big and grey,
He held a dut between his paws
But did not eat it right away.
He closed his little shining eyes,
His hands raised up just like grandpa's then;
I said, "Oh, sister, keep real still,
He's saying 'Thank you' and 'Amen.'" Selected.

Items of News and Comment.

Differences of opinion among Christians will arise, but love should ever be stronger.

The annual meeting of the Southwest Indian Conference will be held at Flag Staff, Ariz., Aug. 18—26.

It is important to hold fast the fundamental truth, that God's saving grace flows through faith in Jesus Christ.

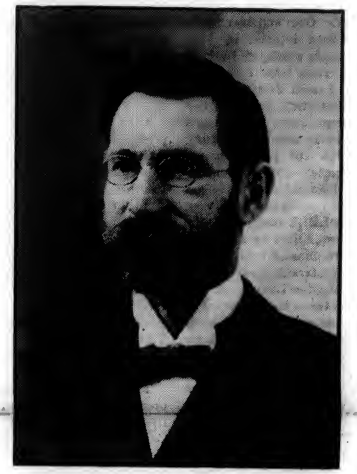
Missionary Rose Lambert, of Hadjin, Turkey, has stated that they are facing a famine. Also much sickness is reported.

On May 2nd Bro. Daniel Kauffman, editor of the Gospel Witness, was at Johnstown, Pa., to officiate in a communion service.

Bro. J. B. and Mrs. Baer, of Bluffton, Ohio, started on a recreation trip to the West, stopping off at different places. Their post office for the time being is Aberdeen, Idaho.

A Deaconess' Home is to be built in the near future by the Mennonites of South Russia. Deaconesses are requested to take a course in nursing which will be given at that home.

Elder Peter Pankratz, of the Sichar church at Cordell, Okla., passed away to his reward on May 11. He was ordained to the ministry in Russia at the time of about 1876. He immigrated to Kansas in 1886 and moved to Oklahoma in 1892. The funeral services were conducted by several ministers.



E. F. Grubb, Los Angeles, Cal.

Bro. Jacob Quiring, a student at the Moody Bible Institute, will conduct a series of gospel meetings for the congregations at and in the vicinity of Freeman, S. D, from May 19—30. He will also give the baccalaureate sermon for the six graduates of the S. D. Mennonite College, whose term will close on May 28.

By July 4 next there will have been removed from the exterior of every saloon, restaurant and hotel in New Jersey the hundreds of thousands of dollars of signs advertising the various makes of beer, whiskies and other liquors, in compliance with a law passed at a recent session of the New Jersey Legislature and signed by Governor Fort.

Addressing the thirty-third annual convention of the Missouri Institute of Homeopathy President F. M. Martin came out as an advocate of prohibition. Dr. Martin said alcohol as a drug is unnecessary. He said that hot milk, hot tea or hot water should be used instead of whisky as a stimulant and that physicians should never prescribe intoxicating liquors.

Bro. E. F. Grubb, who will begin work in the City Mission of Los Angeles about July 1, will preach at Pandora, Ohio, on the morning of the 23rd and in the evening at Bluffton, Ohio. On the 30th he will be at Goshen, Ind., (Silverstreet) and June 6th at Berne.

The Board of Managers of the American Bible Society at their stated meeting in May elected Mr. Theophilus Anthony Brouwer to succeed the late Dr. Daniel Coit Gilman as President of the Society.—Mr. Brouwer has long been known for his devotion to the Society and its work, having been connected with organized Bible work in New York City for sixty years; first as manager and subsequently president of the New York Bible Society; for forty-two years a Manager of the American Bible Society, and for twenty-three years one of its Vice-Presidents, being the oldest Vice-President in its service, and in the absence of the President at its regular meetings he usually presided. His intimate familiarity with every department of its many-sided work makes his selection exceedingly suitable.

The Young People's Convention of the Eastern Conference will be held at the Flatland Church, May 31. Ample conveyance will be provided to meet the 9:08 north train and 8:40 trolley at Quakertown Station. A team will also meet the 9:42 train and 9:40 trolley at the same place. The following is the

PROGRAM

9:30 Opening Session
10:00 Business
Singing
10:30 Topic—Essentials for Effective Work:
a. Duties of Officers—Jacob R. Fretz
b. Duties of Committees.—E. Y. Fretz
Singing
11:30 Mission Study—Anna G. Stauffer
Offering
1:30 Song Service and Devotions
Solo
2:00 Junior Work: Organizations and Methods.—Ada M. Landis
Singing
2:30 Need of a Closer Relation between our Union and our Societies. — Andrew S. Bechtel
Singing
3:15 Business and Offering
3:30 The Quiet Hour—Rev. A. S. Shelly.

Announcement.

Missionary Rudolph Petter informs his friends that he and his family will soon leave the station at Cantonment. During their absence the Sisters Kinsinger and Williams will have charge of the work. Goods sent for the mission, by freight or by express, should be addressed as heretofore: Canton, Okla., (K. C. M. & Orient R. R.). But during the time of their furlough mail matter should be addressed thus: Rev. Rudolph Petter, Kettle Falls, Washington.

Notes from Missionary P. A. Penner.

Continued.

On the following day the Schwenksville church was well filled with people, this being communion Sunday. I spoke about 25 minutes and then Bro. H. G. Allebach took charge of the communion, Bro. Schantz and I assisting. The whole service was a blessed one, the Lord was with us. Only those

who have been denied the privilege of communion with Christians at home, can realize how much strength is derived from such a meeting and sacrament. The afternoon service at Bertolett was fairly well attended; the evening service in Schwenksville, of course, better attended, because the church is in town.

On Monday, the 26th, I was again in Allentown, when I showed the stereopticon views of India. The light of my machine is not as satisfactory as it ought to be and hence many views were not very plain—but though I believe the pictures were not good, I have the satisfaction of knowing that I did my best.

Tuesday in Palm. Again Bro. Shelly met me. The appointment that night was at Boyertown, where about 1 year ago 171 persons found a horrible death in the theatre fire. At Bally I could not stay very long—would like to have been here a few days. From Boyertown, my program called me to Bowmansville. The place is reached by trolley from Boyertown to Adamstown via Reading. Then a four mile drive through the hills to Bowmansville. Rev. Ott was present to take us to the place of service. Gherson Bowman kindly entertained us. The meeting was well attended. Thursday the 29th off again to Perkasie. Bro. Ott again brought us to Adamstown. From here per trolley to Reading. At this place Bro. Shelly left me, he going to Boyertown and then home, I to Perkasie by train via Allentown. Got into Allentown at 1:35. While I was waiting for my train, who should come walking into the waiting room but Rev. Frank Buchmann, out of the party of four who toured Palestine with me 1 year ago. The meeting so unexpected was cordial. Certainly it was a pleasant surprise to meet him. At Perkasie I was met by Bro. Wm. H. Grubb, the pastor at this place. The rest of the afternoon was pleasantly spent at his home. Two little youngsters help to make it lively and interesting. The congregation here does not have its own church building, though it owns one of the finest and best located lots I have ever seen for a country town. The services are held in the Baptist church on Sunday afternoons. That this plan is not at all satisfactory, the majority of people will admit. But this little flock here is making the best of the situation. Through some misunderstanding the church had not been attended to by the janitor, it being too cold to hold services we had a cottage meeting at the home of the pastor—and when I think of it, I should not wonder but what it was best so, because here we all felt at home, which we sometimes cannot feel in a Baptist church. It was a dark, rainy night and yet quite a few church members had come out. I can sympathize with Bro. Grubb, however, if he feels "*put out*" about the affair.

The next day I spent in visiting some of Bro. Grubb's people. Had dinner at the home of Bro. Harvey Kulp and supper at Clayton Myers'. Over and over again I notice a keen interest in Missions that only needs to be kept alive, and right here I want to say, what I most firmly believe, namely that this interest can only be kept alive by having a competent man regularly visiting the churches and putting before them the needs and opportunities of the various mission fields—as well as the results and by having a paper SOLELY devoted to missionary news, edited by a competent man who has a live interest in Missions, preferably some Brother of our Mission Board. It is a mistake to think that the visit of one missionary coming home once so often, and the quarterly reports which the missionaries send in, are quite in sufficient to keep alive the interest in a cause, which our Conference holds dear.

I left Perkasie at 8 P. M. and went by trolley to Souderton. In the home of Rev. A. M. Fretz, I found a warm welcome. The next day, Saturday—again a Saturday—a meeting was held in Deep Run. The drive from Souderton to Deep Run is about 11 miles. The day was "cold and dark and dreary." Though the rain hindered, so that the meeting could not be opened promptly on time, yet by 3 o'clock quite a number of people had turned out to the service. Dinner at Bro. Sam Gross'. Returning from Deep Run, we had only an hour to have supper before the meeting was to begin in Rev. Fretz's church in Souderton. But since coming home and having my blood filled with more red corpuscles, I can hurry a little, which I had quite forgotten in slow India. The house was well filled with attentive listeners. Bro. Fretz is to be congratulated on his neat church. The night I spent at Dr. M. B. Oberholzer's. I met Mr. Oberholzer in Beatrice at the last session of the General Conference.

May 2. Bro. Fretz and I took the Philadelphia trolley for West Swamp, where the Eastern Dist. Conference was to begin its sessions the day following. On this day communion was observed in the West Swamp church. I believe some District Conferences might copy the plan of this conference in having a communion service precede the deliberations of the conference to follow. The service was very impressive and the sermon a heart searching, earnest discourse, preached by Bro. A. S. Shelly.

I spoke to a large number of people on Missions in the afternoon in the German language. I always feel a little handicapped here in the East when attempting to speak German because I have a feeling that I am not understood. Pennsylvania German is the language here and of that language I can only speak three words, n. z:—ſchwäjn—Rigelweg—Schublara. Thats all.

Then too the difference in the pronunciation of a word may make my sentence not only ludicrous but untrue. For instance, I notice, that the Penn. German word for egg is "Eu," at least it is pronounced so. The plural would be "Euer." The high German is Eier. Consequently the reader can easily imagine how misleading and untrue the sentence in German will be "Euer Haus ſoll Euch wüſte gelaſſen werden." The fact of the matter is, the houses here are built of brick, not eggs.

The conference sermon was preached in the evening by Brother J. W. Bayley, of the Germantown church. His subject was *faith*. In a simple manner, Bro. Bayley gave us a deeper and clearer insight into this necessary characteristic of every true believer. His exposition I shall never forget.

The conference began on Monday and since the report of it will in due time appear in the church papers, I will say nothing of it. It lasted 1½ days. I addressed one meeting in West Swamp and one in East Swamp on Monday and Tuesday—both in the English language. My home during conference days I again at the house of Bro. A. B. Shelly and his good wife. If anyone coming here does not feel at home soon then it's not the fault of the Brother and Sister.

Asking an interest in your prayers I am

Yours,

P. A. Penner.

(To be continued.)

The Passing of the Old Evangelism.

Rev. Arthur T. Pierson, D. D.

This is an era of change. Nothing seems stable or stationary. Verities are tossed about like vanities. It seems to be assumed that, even in the religious realm, evolution is the law, and that not only customs but convictions are to be subject to modifications and variations, and even transmutation of species. Creeds are being radically altered; church life and conduct, pulpit themes and modes of treatment, and even ideas of ministerial office and function, are undergoing changes so rapid and radical that they are like faces whose features have so far lost traces of past likeness as to be scarcely recognizable. Not a few who are older in years begin to ask whether anything which belonged to a century ago is to be thought fit to survive.

Among all that is passing away is the old evangelism, and it may not be strange if, to the taste of some, the old wine is better than the new. Improvement should always be welcome, but change is not necessarily advance, and when too rapid it may be reckless. To secure more and better fruit we may safely trim off dead wood and graft on healthy scions, but there is risk in meddling with the root. As Dr. C. H. Parkhurst says, some things will always be essentially the same, "till eternity ends and God dies."

Our present purpose is candidly to compare modern evangelism with that which, though older, is not so remote as to be beyond the memory of many who are still living.

This older type dates from about the middle of the eighteenth century and prevailed with little modification till toward the close of the nineteenth. It had a significant beginning, being the outcome of the practical deism of the previous century, when faith had been well-nigh stifled, not only in pew but also in pulpit, and the decay of religious conviction brought a sort of palsy upon piety and even morality, until Christianity itself seemed in peril of extinction.

Just then, as in the period of the Judges, the Lord raised up deliverers. About a dozen men, all evangelical and evangelistic, appeared with a strange simultaneousness, and in Great Britian and America became God's new apostles of evangelism. As a matter of history, we record the names of some of these new apostles: John Wesley and Charles Wesley, George Whitefield, William Grimshaw and William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Walker of Truro, Fletcher of Madeley, James Hervey and Toplady.

Of this period of religious renaissance two men were prominent as leaders and pioneers—John Wesley and George Whitefield, who, in God's plan, almost unconsciously founded a new school of evangelism. Driven from Anglican pulpits by petty persecution, like their Master they took to the fields and preached in the open air when buildings were not available; and to throngs so vast as to number sometimes twenty thousand and even thirty thousand.

The marked feature of this new evangelism was its *simplicity*. There was no extensive organization or elaborate preparation, the audience room was nature's own cathedral, any commodius common or amphitheater among the hills, the multitude standing or sitting on the grass or ledges of rock. There was no help from choirs or soloists, no pecuniary conditions or outlay, no loud advertising or newspaper reporting; not even facilities for inquiry meetings, save as they spontaneously developed, extemporized of necessity. But one thing there was, whatever there was not—*the plain gospel message*, spoken so as to be "understanded of the common people," inspired with a spirit of prayer, and glowing with Holy Ghost fire.

These new apostles, without exception, believed in the mighty working of the Spirit of God through the Word of God, and, in this confidence, wielded the sword of the Spirit, cleaving their way, through all hindrances and despite all disadvantages, to the hearts of men. All classes felt the power of their message—leaders of fashion like Chesterfield, sceptics like Bolingbroke and philosophers like Franklin. The largest buildings were inadequate; the doors were besieged before dawn, crowds waiting hours for entrance to early morning services. Probably such results have never been wrought before or since, and with such absence of machinery. Revivals swept in tidal waves over whole communities. It is a significant fact, and undeniable, that so far as evangelism since has approximated such power, has been in direct proportion to adherence to the essentials of this older type.

This will be apparent so soon as we recall some conspicuous names connected with the most successful evangelism of the last century. We mention a few—because most of them were personally known to the writer and can be referred to intelligently—such as Harry Moorehouse, Dr. Nettleton, "Father Knapp," Charles G. Finney, Jedediah Burchard, Henry Grattan Guinness, Reginald Radcliffe, Mr. Parker and Mr. Earle, Barnes, the mountain evangelist, "Major Whittle," and more conspicuous perhaps than any other of his time, Dwight L. Moody. There have been other and lesser lights, some of whom yet burn and shine, such as Major Cole, Charles Inglis, R. A. Torrey, etc. But so far as these men wrought mightily, their secrets, like their methods, were not new.

To this same era belong a class of *pastoral* evangelists who, while holding a stated charge, made their own pulpits aflame with evangelistic fire and fervor, and constantly drew in souls with the gospel net. But they were often found going to the help of other pastors who beckoned them as partners to their side when there was like to be a heavy draught of fishes; and so, in a most apostolic way, brethren wrought together in times of refreshing, without much preparation or even notice and with no necesary expense or burdensome outlay. In Scotland and Ireland the periodical communion seasons were habitually times of special "fourdays meetings" preceding the Lord's supper, when neighboring pastors, having evangelistic gifts, preached with marked blessing. Such men as Chalmers, the Erskines and Haldanes, and Guthrie, and very conspicuously, McCheyne, in Scotland; Christmas Evans in Wales; Fleming Stevenson in Ireland; and, *facile princeps*, Charles H. Spurgeon in England, thus widened the sphere of their ministry. And on this side of the sea, Edward N. Kirk, of Boston, and Thomas H. Skinner, of Philadelphia, were almost equally known as pastoral evangelists, as also Dr. Goodale, of Amsterdam, N. Y.

(To be concluded.)

In All Thy Ways Acknowledge Him.

"In all thy ways acknowledge Him"
To whom thy path is known;
Thy wisdom is to trust His care.
Nor strive to walk alone.
Commit thy way to God; the rest
Leave to His will—He knoweth best.

"In all thy ways;" in each rough path
Stretch forth thy feeble hands,
And seek protection from His love
Who heaven and earth commands.
Thy strength in each emergency
Sufficient "for the day" shall be.

"In all thy ways;" when clouds arise
And darkness clouds thy way,
He knows thy grief—appoints e'en this
Deep sorrow—oh, then "pray;"
Thy burden roll upon the Lord,
And stay thyself upon His word.

"In all thy ways;" thy strength [brought down,
With lingering sickness pressed;
Too weak to raise thy head, thou [may'st
Rest on the Master's breast.
Tho' now the end thou can'st not see,
Thou yet shalt say, "Twas good for [me."

"In all thy ways acknowledge Him,
Leave every painful doubt
To Him whose name is "Wonderful,"
His ways past finding out,
In childlike faith His rod receive,
His precious promises believe.

—Selected.

Home Circle.

Excuses.

Alice sat in her little chair on the veranda. Felicia sat at her feet, and Emmeline Frances lay on her lap. Baby was near by in his carriage, asleep.

"Miss Alice," said Susan, "could you take this green bough and keep the flies from baby, while I go and wash his flannels? It is so warm to-day that your mother doesn't want me to cover his face."

"Oh, Susan," said Alice, "I'm sorry, but I truly can't, because I must finish this jacket for Emmeline Frances to wear to the party this afternoon. If it wasn't for that, I should like to do it."

"Oh, would you!" said Susan; then she wheeled the carriage away.

Alice sewed until she pricked her finger, then she threw down the work, took Emmeline Frances in her arms, and walked round the lawn. Jane was on the back porch, shelling peas.

"Come and help me shell peas, that is a good girl," said Jane. "I've lots to do, and it is so late that I am afraid dinner won't be ready in time."

"Dear me!" said Alice. "I can't do it, Jane. Emmeline Frances is so restless this morning that I couldn't even sew. You see she is teething, and has to be carried all the time. I'm real sorry. Poor little girlie! Do your toosies ache?" She held the doll close to her face and walked quickly out of sight. Suppose Jane should say, "Miss Alice, your mother says you are to come and shell peas!" Then she would have to go at once, and she hated sitting-still work. She went away round the carriage drive, to the big gate. Jones was just driving out. When he saw her her he said, "Just run down to the other gate and open it for me, won't you? I'm in a great hurry this morning."

"Why!" said Alice. "Me go out there in all this dust, with Emmeline Frances, when she is teething and doesn't like dust! I'm just s'prised at you, Jonas, to think I could do it."

That evening Alice stood in the doorway and listened to Bobby on the next doorstep studying his verse. He said it over and over, very fast. "And-they-all with-one-consent-began-to make excuse."

Alice remembered that word excuse; Jonas had used it. She went in to her mother. "Mother," she said, "what is an excuse?"

"It's a reason, my dear, and often a bad one, for not doing as some one wants us to. I have just been reading about people who made excuses when they were invited to a great feast."

"Oh!" said Alice, "how silly! I wouldn't do that!"

"I don't know," said her mother. "When people get interested in something else, or feel lazy, they often let great chances slip away, and make some silly excuse, as these people did."

"Tell me the story," said Alice.

So Mrs. Palmer told the Bible story about excuses, and explained what it meant.

"Mother," said Alice, softly, "I was all three of those people to-day. I wasn't 'vited to a feast, but I had chances to do things, and I made Emmeline Frances an excuse; and it wasn't her fault at all; it was just me!"—Pansy.

Strange Reasoning.

"Suppose I take seventeen boys," began the teacher, "and one pie, and I divide the pie equally between them, what, Willie Robinson, will one of those pieces amount to?"

"One swallow," answered Willie.—Selected.

Little Margaret had been to the dentist to have a tooth extracted, and this is how she explained the proceeding: "The man grabbed hold with a pair of tongs and pulled his best, and just before he killed me the tooth came out."—Exchange.

"Now, how do yon suppose Noah spent the time in the ark during the flood?" the Sunday-school teacher asked.

"Prayin'," suggested Willie.

"Fishing'," ventured Dick.

"Humph!" grunted Willie, contemptuously. "'T would be fine fishing wid only two worms, wouldn't it?"

A school inspector put a few questions to the lower-form boys on the common objects in the schoolroom.

"What is the use of that map?" he asked, pointing to one stretched across the corner of the room. And half a dozen shrill voices answered:

"Please, sir, it's to hide the teacher's bicycle!"—Ex.

"Sorry, sir," telephoned the butcher, "but we are just out of sirloin. Why don't your wife order you a round?"

"What's that?" exploded Harker at the other end of the line.

"I say, why don't your wife order you a round?"

"Why don't my wife order me around? Great Cæsar man! that is all she does—order me around from morning until night. If you were nearer, I—"

But the startled butcher hung up the receiver and fled.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Keeping the Editor Posted.

A religious periodical must supply a need which its patrons feel. When once it is out of sympathy with its readers, its career, like that of any other paper in the same position, is bound to come to an end. No editor would willingly mold his paper along lines which could not possibly interest his readers. To be sure there is a legitimate way by which he can create interest in a matter but it must be along certain understood lines. A paper professing to be a religious periodical cannot devote itself to the promulgation of things that are altogether foreign to religious things. We do admit that there are a few subjects, indeed, which it is unneccessary to scrutinize from a religious point of view, but a one-sided periodical becomes a special-pleader and to those of its readers who do not need pleading with along that line it is a useless sheet. It is important, therefore, that the editor be kept in touch with his subscribers and their needs. Local conditions are generally understood by him and he is able to handle them satisfactorily but his field is broader than the locality in which he lives and works. It is important that the patrons of the MENNONITE take upon themselves the responsibility of exchanging confidences with the editor. If he pleases you let him know about it, it will please him. If there are needs in your locality which the paper does not supply write and tell him about it and he will do his best to supply these needs. If the paper over-emphasizes certain ideas, remember, please, that it aims, in a general way, to cover the needs of every community into which it gets, and, from his point of view, the editor is doing his best for his whole constituency. The things that do not appeal to you may, however, be of greatest interest to the greatest number of readers.

The MENNONITE is centrally located. Its field of operation includes every Mennonite community from the Atlantic to the Pacific. There may be needs in California which the readers in Pennsylvania do not appreciate, or Indiana may be intensely interested in a matter upon which the readers in other states do not feel so strongly. The editor does his best to touch upon the needs of all these widely scattered points. He might do more for his patrons in distant parts if they did more for him. There is not a congregation to which, at some time or other, he has not appealed for news and correspondence, in many places his appeals have been ignored. Every church that does not meet this appeal places itself in the position of not having the right to expect from the paper that which it does not give to it itself. Surely of the many congregations in our conference there ought to be enough correspondence each week to fill the MENNONITE with Mennonite news from cover to cover. The blame for this not always being the editor's, case lies with those of our people who might help the MENNONITE but do not do so. G.

Correspondence.

BERNE, Ind., May 18.—Springtime is with us at last, after Jack Frost had lingered with his heavy night frosts about all through April. Now all nature seems "with verdure clad" and the azure blue canopy above us. Though Easter day showed but little signs of resurrection in nature, yet our Sunday-school celebrated the rising of the Sun of Righteousness with a fitting program of declamations and song. Since then things moved on in ordinary channels until the second Sunday of this month when the commencement exercises of the Berne High-school were opened in our church with the baccalaureate sermon by our pastor, Rev. J. W. Kliewer. The public exercises, which were excellent, lasted three evenings. Following that our missionary from India, Bro. P. A. Penner, who was here attending the meeting of the Foreign Mission Board, favored us on two evenings with lectures on India and our mission work there, the first evening illustrating his lecture with stereopticon views on a large screen. The worthy mission board was with us a few days but I suppose they were too busy with their work to favor us with their services. The next time they come we hope they will not be let off so easily.

On the first Sunday of this month our pastor was absent, serving the Swiss congregations at Bluffton and Pandora. Rev. Joel Lehman took his place here on that Sunday. Since last Sunday Bro. Kliewer is holding a series of meetings at Sterling, Ohio. Bro. I. A. Sommer represented him at home.

On Sunday morning of the 9th inst. our former pastor, Rev. S. F. Sprunger preached to us once again and on Thursday following he left here with his wife and daughter Dorcas for Upland, California, for an indefinite stay. Our prayers accompany him. F.

STEVENSVILLE, Ont. May 17.—The congregation at Stevensville and Black Creek celebrated the Lord's Supper at the former place on May 9th. Bro. Jacob Krehbiel, of Clarence Center, administered the holy sacrament, who also preached in the evening to an interested audience at the Riverside church.

On May 8th a business meeting was held at Stevensville church, by the congregation which united with the General Conference. It was decided that two new trustees be elected to succeed in office other two trustees, who were dismissed. Mrs. Kate Morningstar and Mrs. Alice Sherk were then chosen. The offer of Rev. Jacob Krehbiel's service was accepted to supply every four weeks the preaching services for the present time; succeeding Bro. Oberholtzer, who will leave the field by the 21st of May. The latter held his farewell services at the Stevensville church last night when a large audience was in attendance. The S. S. at the Riverside church elected for the ensuing year the following officers: Supt., Miss Nina Gonder; Asst. Supt., Albert Weaver; Secretary, Miss Ella Morningstar; Organist, Miss Grorgia Durham; Asst. Organist, Mrs. Kate Morningstar. The school is in prospering condition.

PHILADELPHIA, Pa., May 16.—Last Sunday, May 9th, we of the First church Sunday-school and congregation observed as "Mothers' Day." We had requested each person to wear a white carnation, emblematic of the purity and hallowedness of motherhood, and very nearly all heeded the request. The white carnation worn by nearly everyone were a truly beautiful sight and the thought suggested was truly elevating and touching. We had two of our teachers and former superintendents make remarks suitable for the occasion, Mr. Chas. H. Moyer in the Adult Department and Mr. Joseph B. Bechtel in the Intermediate Department. Missionary Penner visited our Sunday-school and gave a short talk to the little folks in the Primary Department, telling them about India.

Pastor Grubb preached a special sermon in the morning recalling some thoughts of mother and her teachings. His sermon was touching and brought some warm tears from the eyes of some of those present. The memories of mother cannot be emphasized too strongly and are especially appropriate with us who have left home and mother in the country and have come to the city to work and live.

In the evening Missionary Penner spoke to a crowded church telling of his work and and experiences in India. He gave a splendid address pointing out some of the difficulties and trials of the work as well as the success and emphasizing above all the privilege the missionaries enjoy of spreading the gospel among the heathen. Some of us learned things we did not know and all became better acquainted with the work in India. A liberal free will offering was dropped into the missionary jar as the audience passed out. Would that we might have missionaries coming to us more frequently.

This morning we celebrated the forty-first anniversary of our Sunday-school, this taking the place of the regular Sunday-school session and a splendid service we had, the whole school meet in one body. The main feature of the program was the annual report by our Secretary D. C. Oberholtzer, a splendid report indeed, two solos by Mrs. Leatherman of the 7th Norris street M. E. church, some helpful remarks by our pastor and an address by Mr. Alfred G. Patton, of the 3rd Baptist church of Germantown. Mr. Patton was a stranger to us when he came but not when he left and gave a splendid address, a heartfelt address, urging among other things that we open our heart's windows and leave the sunlight, God's love and Christ's righteousness in, then we can do things for Him, applying this especially to those who are teaching and those who are asked to teach but say they can do nothing. This point was most appropriate at this time by reason of the fact that we have within the past weeks been urging some of our people to take up the work of teaching and have received this very answer. May this address bring fruit. We need new workers constantly; we are growing and should grow in the line of home mission work in our section of the city.

Sunday, June 13th, Children's Day will be our next special day.

This coming Tuesday evening a cantata "California Nugget" will be rendered by a choir of fifty voices under the direction of Mr. Ahlum, organist of the Second Mennonite church in our church auditorium. This will be given under the auspices of our Ushers' Association.

ANDREW S. BECHTEL.

Mr. Roosevelt in Heretical Company.

When Mr. Roosevelt joined the staff of *The Outlook* he exprest a profound admiration for that paper and its editor as forces for righteousness. Little did he think, seemingly, that he was yoking himself unequally with unbelievers. It now appears, however, that in some quarters our neighbor is viewed as an organ dangerous to orthodoxy. *The Lutheran* (Philadelphia) assumes responsibility for the statemet that "*The Outlook* has been one of the most dangerous advocates of a rationalistic and unscriptural Christianity in the country, and a distinct menace to the fundamental evangelical beliefs." Where such views are held the new alliance of ex-President Roosevelt with the editorial staff of this magazine seems only an added danger. A correspondent of this paper assumes that, gaged by the past, Mr. Roosevelt's "so-called gospels and epistles will continue to make for civic righteousness." But the chief editor, he asserts, "does not edit epistles or gospels that are inspired by Holy Writ." It is not his "inspiration or illumination" that are questioned, but "merely their source." The writer says:

"Guileless Lutherans therefore may confuse the stones, scorpions, and snakes with the bread, fish, and eggs and heartily eat the whole mess because it is served in the same dish. If they do, they certainly will have spiritual dyspepsia of the most chronic kind. Sometimes the Doctor offers a soup so thin, watery, and unsavory that no warning is necessary to the hungry. One would not drink it under compulsion. Again, however, he concocts a dish that has a very wholesome odor, but is full of concealed poison. All poison-squads that regularly have made a diet of this stuff have died or are dying. We would advise all the readers of *The Outlook* carefully to separate the contents of this 'potpourri' and boil down very thoroughly the foods offered by both mentioned editors. One will be improved, the other proved by it—however, use a separate pot for each and be sure to put a silver spoon in one of them.

"Dr. Abbott writes beautifully, glowingly, adoringly of the life of Christ and exhorts, entreats, and pleads with men to follow his footsteps; but slurringly, slightingly, and scathingly denounces all doctrines that insist upon the person and work of our blest Lord as our Redeemer."

The editor of *The Lutheran* backs up these observations by comments of his own, asserting that the writer, a "Western pastor," "expresses what many have been thinking since it became known that ex-President Roosevelt had joined the editorial staff of *The Outlook*." He adds:

"What makes *The Outlook* all the more dangerous from a theological point of view is the often beautiful spiritual flow of thought with which its intellectualism is adorned. Many things are so well and freshly said as to make them appear like a new discovery. They can be quoted with perfect safety. But when it applies its rationalistic method of explaining these spiritual truths, their beauty disappears as a flower, plucked from the rose-bush, withers in the burning sun."—Literary Digest.

Lessons from Little Things.

(A Lesson from the Ant, PROV. 6:6-8.)

In Job 35, 11 we read: Who teaches us more than the beasts of the earth and maketh us wiser than the fowls of heaven? In Proyerbs 6, 6–8, Solomon cautions against the slothful and inactive life and for an example of industry we are told to go to the ant and consider her ways.

The seemingly insignificant ants are famous for their industry and economy, social habits and skill in building. The habitations of some species having numerous stories and galleries, the roofs being impervious to rain are the results only of skilful and incessant labor. During the summer the ant (having neither guide to arrange the work nor ruler to urge or compel) is busy all the time. How small her work seems and how little she seems to accomplish at a time, but she works incessantly; toiling as soon and as long as the season permits, providing her meat in summer and gathering her food in harvest.

Each one of us had a mission in this life, each one has a work to do. Even though at times our work seems small and we do not accomplish much, at least do not see the result of our labor we should not lose heart and be discouraged. We should make diligent use of life and the opportunities which are given us. Our lives are made up of small things and if we cannot be faithful and perform small duties, how can we expect to gain authority in greater things?

Dachcsel gives us this thought: In the spiritual life we have a summer and a harvest time, a time of grace where we are to gather and treasure an undying Faith, a fear of God and a knowledge and deep understanding of the promises ofGod that we need not suffer or starve when the winter of temptations and persecutions or the last hour come.

R.

Psalm Cxxvii.

Except the Lord the house doe build,
The builders worke in vaine:
Except the Lord the citie keepe,
The watchman wakes in vain.

It's vaine for you to rise betyme;
To sitt vp late; to eate
The bread of greefes: for so he glues
To his beloved sleepe.

Loe, children are a heritage,
Proceeding of the Lord:
And fruit descended of the wombe
Is onely His reward.

As arrows strong are in the hand
Of anie myghtie man,
So youth well taught lyke helpful, are
Growne up of yong children.

O happie is that man, that hath
His quiver full of those:
They shall not be ashamde to speake
In gate with all their foes.

HENRY DOD.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 30.—HEROES OF HOME MISSIONS. Matt. 10, 7—16.

QUESTIONS:

1. What is meant by the heroes of home missions?
2. What home missionaries do we find in the Bible? 2 Ptr. 2, 5; Gen. 12, 8; 2 Petr, 2, 6—9; John 1, 23—27; 4, 25—42.
3. Who was John Eliot?
4. Who was David Brainerd?
5. Who was Marcus Whitman?
6. What are the names of other heroes of home missions in this country?
7. Who was George Mueller?
8. Who was Dr. Barnardo?
9. Who was Elizabeth Fry?
10. Who was Aug. H. Francke?
11. Who was Dr. Wichern?
12. Who was Pastor Fliedner?

MEDITATIONS:

When the topic "Heroes of home missions" is given, according to the way this topic is treated in the "C. E. Daily Companion," we have to understand mission heroes in the United States, for in that little book missionaries to heathen and so-called Christians in the United States are named, but none outside of this country. Since home mission work is not restricted to this country, but generally means mission work in so-called Christian countries, we will take three American missionaries to the Indians, name some home missionaries, consider the life of three prominent home mission workers in England and three in Germany, the former home of most of our churches.

In the Bible the first home missionary was Noah, then we find Abraham, Lot, John the Baptist and the Samaritan woman. The prophets might well be called home missionaries.

John Eliot, the apostle of the Indians in New England, preached his first sermon in the language of the Massachusetts Indians October 28, 1646. He was then 42 years old. He was a man of deep, pure piety, who led an humble, prayerful life. Eliot learned the hard language of the Indians so easily, that his friends believed it to be a miracle from God. He translated the whole Bible into this language, and it was printed in 1663. This is the first Bible printed in America. Eliot worked successfully, so that in 1675 there were 3600 souls under Christian guidance in 13 villages. Then a fearful war broke out, and the mission work was crippled so that Eliot in his last days said: "A dark cloud hovers over the gospel work among the Indians; may the Lord revive and bless it, that it will live on when I am dead." He died in May, 1690.

David Brainerd was an American pioneer missionary to the Indians, he was born 1718, was sent in 1739 as a missionary to the Indians in Massachusetts, later he worked among the Indians in Pennsylvania and New Jersey. He died in 1747.

Marcus Whitman, another pioneer American missionary went to the Indians on the Upper Columbia. He was the first to cross the country by wagon and was followed by many emigrants. He rode 3000 miles to induce congress not to cede Oregon to the British and returned at the head of 1000 emigrants. Whitman had gone to his field of labor in 1836, being born in 1802. He was murdered with others by the Cayuse Indians, 1847.

Of American home missionaries the Daily Companion names the following: Joseph Ward, Congregational, John L. Dyer, "Father Dyer", Methodist; John Mason Peck, Baptist; George H. Atkinson; Mrs. A. R. McFarland, a Presbyterian lady; Norman McLeod, and T. D. Hunt.

George Mueller was a British philanthropist, though he was born in Prussia in 1805. In 1836 he founded an Orphan Home at Bristol. "By 1875 over 2000 children had been lodged, fed and educated, and $3,750,000 had been received in donations. Mueller visited Europe, America and Asia

on evangelistic tours. He died in Bristol, England, 1898.

Thomas Barnardo, is the founder of the Barnardo Homes for homeless children. His attention was called to the many homeless children in London, which he hunted at night, bringing them to his homes, he educated them, especially in industrial training, and saved them from a possible career of crime, enabling them to achieve an honorable position in life."

Elizabeth Fry was born in England in 1780; joined the ministry in 1810 and spent her life in the cause of prison reform. She died in 1845 having successfully worked among and for the poor and criminals.

August H. Francke is the founder of the large Orphan Home in Halle. He says: "I have sat still and not taken a step farther, as I had the finger of God before me; then, when I saw what the hand of God intended, I as servant stepped up and without anxiety and trouble accomplished it."

J. H. Wichern was after J Falk especially the founder of reformatory schools for children. In different houses he organized them in to families. He began his work in 1833 in the "Rauhe Haus" near Hamburg. By the year 1855 101 reformatories had been founded in Germany.

Th. Fliedner, the father of the evangelical deacon work, having found Reformed and Mennonite Deaconesses in Holland, began with a few sisters in a garden house 10 by 10. When he died in 1864 Kaiserswerth had 425 deaconesses at over 100 stations in 4 continents.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for May 30.

Subject:—Believing and doing. Jas. 2:14—26.

Golden Text:—Faith apart from works is barren. Jas. 2:20.

The council held at Jerusalem, of which we studied in our last lesson, followed immediately upon the return of Paul and Barnabas from their first missionary journey. Soon after they came back to Antioch from Jerusalem, bearing the message of the Council's decision, Paul set out on his second journey as a missionary to distant parts. But before we take up that part of the history we have several lessons from the epistolary writings which fit in here.

Two lessons are taken from the epistle of James. This James was the man who presided at the Jerusalem Council and made the closing address suggesting the proper attitude for the church to take on the puzzling question before them. He was evidently the Elder of the church in Jerusalem (Acts 12:17), though not one of the twelve apostles. He is called by Paul the Lord's brother (Gal. 1:19), but he properly omits mention of this blood relationship in introducing himself as the writer of this letter. He has learned to think of his oldest brother, with whom he grew up together in their Nazareth home, as the Lord Jesus Christ, exalted to the right hand of God, and of himself as His servant and thus the servant of God.

This epistle, which Luther in depreciation called an epistle of straw not deserving a place in the canon of Scripture, is now universally recognized as a forcible presentation of the practical side of Christian faith. One commentator, the late Dr. Chas. F. Deems, of New York, called it the Epistle of Common Sense. It has been thought to lay too much stress on works to the disparagement of faith. This was no doubt Luther's thought. However, such an opinion must speedily vanish when by a closer study one enters into the real spirit of the letter.

The verses assigned for our present study constitute the climax of the argument for the necessity of good works in order that we may be saved. It is an argument not for works versus faith, nor even for works and faith, but for faith and works. Faith is given the first place throughout the epistle; but the writer insists on a faith that proves its genuineness by what its possessor does because he believes. The demons show what kind of faith they have by their trembling in abject fear in the presence or at the thought of God, more particularly of Christ as the executive Word of God. The faith that makes me a child of God must and does become manifest in a life patterned after that of Jesus. If the branch is in living connection with the vine it will bear fruit according to the character of the vine (John 15).

James does not hold to a pharisaic self-righteousness to be obtained through a flawless keeping of the law, nor does he teach that with good works one can merit or purchase eternal life. He distinctly teaches the new birth (ch. 1:18). Compare this verse with John 1:12—13. We are begotten (brought forth) of God, by the word of truth which is implanted and able to save the soul (v. 21). But at once he insists that we must be doers of the word and not simply forgetful hearers deluding ourselves. Compare this with Jesus' own words at the close of His great discourse (Matt. 7:24—27).

So also in the first verse of our lesson the intended negative in those questions is not against faith but against that kind of faith that brings forth no works, which in reality is not faith but only a self-deceiving supposition or a pretension. In the second question the Greek word for faith is preceded by the definite article, which is properly indicated in the revised version by the insertion of the word "that". Can *that* faith save him? Faith can, indeed, and does save a man, but not such fruitless, dead faith for which there is no better evidence than a man's say-so. Profession of faith is all right in its place, but is after all of little moment compared with the language of one's life.

The point is well illustrated by comparison with a case of empty expressions of sympathy addressed to a person suffering want. Good wishes do not satisfy hunger nor temper the biting cold; but if they are genuine they will prompt us to share our abundance with the sufferers. An open heart and a closed hand are an impossible combination. Professions of the one without the other are hollow. Even so it is with faith, says James.

Again he enforces his point by citing two cases in Old Testament history—Abraham, the father of the faithful, and Rahab, a woman outside the covenant. Both believed God and were accepted of Him because of this quality of faith. But in each case faith wrought itself out in works. The trust ingredient of faith led Abraham to put aside all concern both as to his beloved son and as to the future regarding the wonderful promise made to him. His unquestioning obedience to God's direction was made possible by his implicit faith, and in turn his trust in God was strengthened (perfected) through his experience. Faith, like all other qualities, grows by exercise.

Thus James reaches the same conclusion as does Paul (Gal. 5:6; 1 Cor. 13:1—3) and other passages), viz., that that which avails unto salvation is not dead works of a self righteous holding to the letter of the law, nor any amount of assured faith that is dead in itself, but *faith working through love.*

Deaths.

Augspurger.—On May 2, 1909, at Trenton, Ohio, Barbara Augspurger, aged 76 years, 2 months and 13 days. Interment was made on May 5. Funeral service was conducted by Bro. Krehbiel, who spoke in German from Psalm 16:6 and in English from Heb. 9:27. The deceased was never married, stayed with her brother Christian and after his death with his children. She was a member of the church and lived a quiet, Christian life. She leaves to mourn her departure 2 brothers, 36 nephews and nieces.

Danner.—On April 21, 1909, Mrs. Peter Danner, nee Naffziger, aged 89 years, 8 months and 21 days. The deceased was born in Germany. She was one of the charter members of the South Danvers church, Danvers, Ill. She leaves her aged husband, 3 daughters, 7 grandchildren and 61 great-grandchildren. Burial services were conducted by John Kinsinger and John Gingerich.

Schoenbeck.—On April 26, 1909, Mrs. John Schoenbeck, nee Schertz, agod 86 years, 11 months and 25 days. She was born in France. Her husband preceded her on Feb. 22, 1893. She leaves 1 son, 3 daughters, 11 grandchildren and 27 great-grandchildren. She was a faithful member of the South Danvers Mennonite church. Funeral services by John Gingerich and John Kinsinger.

Herschler.—On April 22, 1909, Mary Herschler, in Ashland, Ohio, at the home of her brother John, where for more than a year and a half she was teaderly and kindly cared for by loving hearts and hands in her affliction, aged 78 years, 5 months and 18 days, of internal cancerous tumor, from which she suffered more than two years. She was born in Germany, November 4, 1830, and at the age of 4 years came with her parents to America, who settled on a farm about five miles south of Ashland, where she lived up to about twelve years ago, when she moved to Ashland. Mary was a good and kind neighbor. She united with the Mennonite church when she was about 17 years of age, and remained a faithful member of the same until death, and she has now joined that innumerable company who have washed their robes and made them white in the blood of the lamb. In the last days of her deep affliction she prayed much that her Savior might take her home to Himself, which prayer was answered.

Lantz. — At Bird-in-Hand, Lancaster county, Pa., at the home of his son-in-law, Isaac Umbel, Brother Samuel Lantz fell peacefully asleep in the blessed assurance of a glorious resurrection, on April 26, 1909, aged 72 years, 8 months and 15 days. About the year 1880 he was called to the ministry by the Amish congregation at Mill Grove. After serving this congregation faithfully for ten years he identified himself with the Eastern District Conference of Pennsylvania, remaining faithful in this connection until the end. Owing to physical and mental infirmities and finally becoming totally blind he was not able to be actively engaged in the ministry for some years, but his life, his patience, his endurance in his suffering, preached louder than words can preach. Brother Lantz was a man deeply spiritual, with sincere convictions in what he believed to be the right. He was firm and withal of most generous and charitable disposition. To know the man was to love him. Funeral services were conducted by Rev. N. B. Grubb, assisted by Revs. Christian Brackhill and John Mast. Interment was made on April 30, at the Mill Grove cemetery.

News of the Week.

Domestic.

Winona Bible Conference to Have Noted Speakers.

Winona Lake, Ind., May 14.—The fifteenth annual meeting of the Bible conference will be held here August 22 to 31. In the absence of the Rev. J. Wilbur Chapman in the far East, the conference this year will be under the direct charge of the Rev. S. C. Dickey, secretary and general manager of Winona Assembly. Mr. Dickey will be assisted by the Rev. Henry Webb Johnson, pastor of the First Presbyterian church of South Bend, Ind., and president of the board of directors of Winona Assembly, and E. A. K. Hasket, editor of the Ft. Wayne Sentinel.

Speakers From Abroad.

The speakers and teachers engaged are numerous. Among them is the Rev. J. H. Jowett, M. A., Birmingham, England, who will, next year, be president of the National Free church of Great Britain. He is probably the most influential Nonconformist minister in Britain and prominent ministers of this country declare him to be the most popular preacher in Great Britain to-day.

Dr. John Thomas, pastor of one of the largest Wesleyan churches in Liverpool, England, will speak for the first time at a Winona conference.

The Rev. George Milligan, of Scotland, who is ranked among the very ablest New Testament scholars, will have a place on the program, as will Thomas White Simpson, of Edinburgh, Scotland. Mr. Simpson is successor to Henry Drummond. He holds the chair of natural science and religion in Glasgow University, and also a professorship in Edinburgh University.

Educators and Ministers to Speak.

The following well-known speakers of this country will attend: W. G. Moorehead, of the U. P. Theological Seminary, Xenia, O; James M. Gray, of the Moody Institute, Chicago; E. Y. Mullins, of the Baptist Theological Seminary, Louisville; A. C. Zenus, of McCormick Seminary; Newell Dwight Hillis, of Plymouth church, Brooklyn; Frank Gunsaulus, president Armour Institute, Chicago; Ira Landrith, Nashville, secretary of the Presbyterian Brotherhood; Robert Coyle, Denver; Woodrow F. Wilson, president of Princeton University; Dr. Scofield, Dallas, Tex.; F. E. Taylor, pastor First Baptist church, Indianapolis; Francis J. McConnell, president De Pauw University; Charles R. Scoville, Chicago, evangelist of the Christian church; Marion Lawrence, general secretary International Sunday-school Association; Fred B. Smith, New York; ex-Governor Glenn, of North Carolina; Melville Trotter, Grand Rapids, Mich.; W. E. Belderwolf, the evangelist; Herbert H. Moniger, of the Christian church; Douglass Adam, East Orange, N. J.; William Loeb, secretary to President Roosevelt; William A. Sunday, the baseball evangelist; P. H. Welchmer, Canton, O.; W. C. Pearce, Chicago; Dr. F. N. Palmer, Winona Lake; E. B. Stewart, Chicago; O. D. Odell, Indianapolis; A. A. Fulton, China.

Popular Addresses Limited.

Popular addresses this year will be confined to four hours of the day, namely, 10, 11, 6:30 and 7:00 o'clock. Each afternoon from 2 to 4 o'clock special programs of a general character will be rendered. Themes of vital interest to the Christian world will be discussed and opportunity given to all present to hear addresses of great power.

The hours of 8 and 9 o'clock each morning will be devoted to teaching. Four speakers for each hour is the present plan. These services will be held in four different auditoriums. Prof. E. O. Excell will again have charge of the music.

A new auditorium, capable of seating 8,500 people, is to be erected and will be completed, it is said, by June 28.

Wreck on Alton; Many People Hurt.

Kansas City, May 15.—Between thirty and forty persons were injured, some of them probably fatally, by the wreck of Chicago & Alton train No. 14, near Odessa, Mo., this morning. The train, which left Kansas City at 8:13 this morning was a local, bound for Bloomington, Ill.

Old Senators Turn Gun on Elihu Root.

Washington, May 15.—Again the committee on finance was upheld when the Senate yesterday voted down an amendment by Senator Cummins to lower the duty on round iron, etc., by a vote of 35 to 42, and upheld the House rate which was recommended by the Senate committee.

Almost the entire session was given up to a debate on the profits of the United States Steel Corporation, and toward the end of the day personalities were freely indulged in by Senators. This occurred after Senator Root had spoken in defense of the finance committee and in criticism of Senators who had complained of the failure of that committee to provide more ample information concerning various schedules. Mr. Money, addressing himself directly to the Senator from New York, resented what he characterized as a lecture to the Senate, and said that if the Senator from New York desired less speading in the body "he should do less of it himself."

Train Robbers Get $20,000 and Cause Collision

Spokane, Wash., May 16.—Bandits held up and robbed Great Northern fast train No. 3 nine miles east of Spokane, at Morse, about 1 o'clock this morning. The banditsobtained booty amounting to more than $20,000 from the mail car. The robbers cut off the postal car, ran it about two miles west and rifled the registered mail. One of the train crew was injured but the passengers on the train were not molested. The Great Northern has offered a reward of $10,000 for each robber captured. After the hold-up they sent the engine back to collide with the cars standing on the track. The conductor saw the wild cars coming down the track and he and one of the trainmen placed a tie on the track in an effort to stop their wild flight. The engine and car were partly stopped by this means, but plunged into the coaches. There was a loud crash and the passengers were thrown from their seats, most of the injured being hurt by glass from the broken windows.

No Unity of Churches in This World.

Boston, Mass., May 14.—The outlook for visible church unity was a topic which greatly interested a large audience to-day at the Episcopal church congress which concluded its sessions after a number of eminent men had spoken. The conclusion reached was that there can be no visible church unity without a full recognition of the validity of the priesthood and the sacramental system. One of the speakers expressed the opinion that no help toward the desired end can be expected from the Roman Catholic church until the idea of a primary at Rome supplants that of the papacy. Bishop William Crosswell Doane, of Albany, N. Y., thought the possibility of visible church unity is not likely to be realized in this world.

Finding little to hope for in this matter from the Protestant denominations or from Rome, Bishop Doane said:

"I wish myself that our eyes were turned more, as they used to be, toward the Catholic movement in Europe, and think it is our bounden duty to take steps toward reconciling the Reformed Episcopal church in America, whose separation is hardly yet hardened into stiffness."

Three Killed and Many Hurt in Western Storm.

Kansas City, May 15.—As a result of last night's storm, which was general over northwestern Missouri and eastern and central Kansas and extending into Oklahoma and which in places reached the proportions of a tornado, three persons are known to be dead, six others are missing and fifty-five are injured.

The principal damage was done at Hollis, a town of 150 inhabitants, near Concordia, Kan., and at Mount Washington, Mo., a suburb eight miles east of Kansas City. In both of these places practically every house was either damaged or demolished and dozens of persons injured.

No Passenger Killed on Pennsylvania in '08.

Philadelphia, May 17.—Not a passenger was killed as the result of an accident to a train on the Pennsylvania railroad system during 1908, according to reports just compiled of all accidents on the 23,000 miles of track of the system. The various lines of the system carried 141,659,543 passengers during the year, which was 11,344,413 fewer passengers than in 1907, but in 1908 the total number of passengers injured in train accidents numbered only 102, a reduction of 452.

The passenger trains of the Pennsylvania system during 1908 traveled 59,440,4:9 miles, and freight trains were operated for a total of 60,293,996 miles.

Tornado Wrecks Town.

Concordia, Kan., May 14.—Three persons were killed and ten or more injured by a tornado which wrecked the town of Hills, near here, late today. Every building in the town was wrecked or badly damaged.

Kansas City, Mo., May 14.—Twenty-five persons were injured, many seriously, and much property damaged by a tornado which struck Mt. Washington and Fairmont park, suburbs of Kansas City, late to-day. It is believed five of the injured will die.

The Senate Working on the Tariff Bill.

Washington, May 18.—More than two hours were devoted to a discussion of a resolution by Senator Gore to investigate the cost of production at home and abroad and the relative price of commodities at wholesale and retail. The resolution was referred to the committee on finance by a decisive vote.

There were several amendments decreasing duties formally reported by the committee but some of the others adopted increased duties.

The committee had increased the duty on needles to $1 25 per thousand and 25 per cent. ad valorem, which Mr. Gallinger declared was so low that foreign needles were driving the American article out of the market. The paragraph was adopted. When the section on umbrellas and parasol ribs and stretchers was reached and then Mr. Dolliver objected to an increase of duty over the Dingly rates. The house had made the duty 35 per cent. ad valorem and the finance committee had increased the rates to 50 per cent. ad valorem.

Opening a package of umbrella frames Mr. Penrose stated that one of the classes of frames was sold to the trade for 4 cents and another for 11. Mr. Penrose said the Germans would drive the domestic manufacturer out of the market if greater protection were not given them. By a vote of 44 to 36 the committee rates were sustained.

The paragraph relating to watches was adopted with an amendment requiring the name of the country of origin and the name of the maker to be indelibly placed on the movements.

With Aldrich's Consent.

Washington, May 17.—During the consideration of the tariff bill Saturday the wire schedule was amended, on motion of Mr. Aldrich, so that in only one instance was there an increase of duty over the House bill, while in eight or ten instances the duties were lowered. Fencing wire was reduced to the extent of about two-thirds of the duty provided in the House bill.

While Mr. Aldrich was explaining these reductions, Mr. Beveridge interrupted to say: "I am very glad to see that we are making progress."

An amendment by Mr. Burkett, the effect of which is to reduce the duty on barbed wire from $2 70 a hundred pounds to 75 cents, was accepted by the committee on finance and adopted by the Senate.

Foreign.

Americans Are in Peril.

St. Petersburg, May 15. — The foreign office has received a report from the vice consul of Urumiah saying the situation there is bad and that their foreign colony, including British and American missionaries, was in need of protection.

The situation at Teberan is decidedly menacing.

Tiflis, Persia, May 15.—Two thousand Russian troops and two companies of sappers are leaving for the frontier to reinforce General Snasky. Officers report that the move is due to the fact that Turks are menacing Urumiah.

Armenian Stories Exaggerated.

Adana, May 15.—The estimates of from 20,000 to 25,000 Christians killed by Mohammedans in the province of Adana, made a fortnight ago, must be revised. It is now ascertained that the number can hardly reach more than 10,000 Thousands who were supposed to have been killed in the country districts have since come in to some one of the large towns for relief. Nearly 50,000 persons, however, received assistance from the American, French, German and Armenian relief committee at Adana, 22,000 at Marash, 14,000 at Hadjin, 3,000 at Mersina, 2,000 at Latakia, 4,000 at Tarsus and a comparatively large number at Antiab and Alexandretta.

There still remains the dreadful fact that frightful brutality was practiced, especially toward the women.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, MAY 27, 1909. No. 21.

Whatever is Best.

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose;
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere some time punished
Though the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is is best.

I know that there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand eternal quest,
I shall say as I look back earthward,
Whatever is is best.

—Ella Wheeler Wilcox.

Items of News and Comment.

Fire and heat go together, so do faith and works.

Rev. S. F. Sprunger arrived at Upland, Cal., on May 22.

Some people have an opinion of religion, but no faith in God, in the saving power of Jesus Christ.

On May 18th the Berne Mennonite choir has taken up to practice the sacred cantata, "A Song of Victory."

The First Mennonite congregation and S.-school of Philadelphia will celebrate Children's Day on June 13.

The Wadsworth, Ohio, congregation, who is in want of a minister, has extended a call to Rev. Wm. H. Grubb, of Perkasie, Pa.

On May 16th, at the First Mennonite church, Reedley, Cal., Bro. J. M. Sudermann was ordained to the office of an evangelist by Rev. Otto Lichti.

The movement against liquor is not temporary. It is a gathering force and will continue. I find in traveling over the country that the liquor question is one of the two conspicuous issues now in existence. The other is municipal government. — McClure's.

The 35th Annual Meeting and Conference of the Christian National Association will be held in the Belden Avenue Baptist church, Chicago, June 3 and 4, 1909.

Rev. H. D. Penner and wife, of Hillsboro, Kan., celebrated their silver wedding, on April 29. Several ministers of the vicinity gave appropriate addresses. A program was rendered and a good meal served.

The doctrine of salvation by faith has often been abused through the misunderstanding of it. Good works are the fruit of faith. Faith without works is fruitless orthodoxy, and works without faith are without the proper foundation.

In regard to public worship the Westminster has this note-worthy remark: "In the analysis of public worship the sermon must always take the leading part. Prayer and praise are essential, but it is not so much what we say to God, as what He says to us. No choir, however well trained, can take the preacher's place."

The Congregationalist speaks of "an experiment" which may be of interest to other churches. It means a consolidation of the morning service and Sunday-school into one service. In such a service the pastor speaks probably twenty minutes, taking his place before the people as one would whose task is to review the Sunday-school lesson. This service is to last one and one-half hours, about 30 minutes for Bible study and 60 minutes for preaching.

Yielding to the insistent demands of a large part of the Russian public, the Czar has ordered the release from Fortress Peter and Paul of Admiral Nebogatoff and Gen. Stoessel, who were undergoing life imprisonment, the former for the surrender of his ships to the Japanese in the battle of the Sea of Japan and the latter for lowering his flag at Port Arthur. Both the admiral and the general are in failing health and it is believed that Stoessel has but a short time to live.

Christ's kingdom must and will prevail in spite of opposition.

If you keep your tools keen, the Master will not keep you long idle.

The faculty of Drake University, Des Moines, Iowa, have taken drastic measures — that might well be widely patterned after—to compel the elimination of objectionable matter from the university paper, the Quax. The annual edition, just published at a cost of $3,000, was confiscated and the editors compelled to cut out offensive cartoons that reflected on one of the faculty and one of the students.

The twenty-fourth International Christian Endeavor Convention will be held this year July 7—12, at St. Paul, Minn. The convention theme is, "Thy Kingdom Come." The provisional program just issued gives some indication of the rich spiritual feast that will be spread during the convention days. On Friday morning, July 9th, at ten o'clock more than twenty-five denominational gatherings will be held in as many different churches. Arrangements are also made for the members of the Mennonite church to hold their denominational rally. The place of meeting will be announced in the official program. The topics to be considered will be, Missions and the work of the young people in the church. It is to be hoped that the Christian Endeavor and the Young People's Societies, of the Mennonite church, will attend in great numbers. Every Mennonite in St. Paul is urgently requested to attend this meeting.

N. B. Grubb.
Member of the Board of Trustees of the United Society of Christian Endeavor.
Philadelphia, Pa.

A Good Answer. Apropos of the "tainted money" question and of the saloon question, that was a fine reply made by a certain "father" of the Redemptionist order to a man who came to him with an offering of fifty dollars for a new church which was then in course of construction. "Are you not offering more than you can afford?" said the priest. "No" said the man. "I can easily afford it; I'm doing a profitable business." "What is your business?" "I'm a liquor seller." The priest rose to his feet and with flashing eyes said, "Take your money away. How dare you offer to God what you have made by the ruin of men?" It would be easy to say, what many in effect do say, that the clergyman ought to have taken the money and used it to help undo something of the misery which the liquor seller has caused by his business. But, somehow, that does not make much of an appeal to men who trust their hearts rather than their reason, particularly when that reason is influenced largely by worldly considerations.—Northwestern Christian Advocate.

Unmistakable Testimony.

An effort to discredit prohibition by asserting that eminent men, once "defenders of the faith," were convinced of its fallaciousness before passing on to the better world, is one phase of the anti-prohibition campaign. The absurd statement concerning Neal Dow's attitude on the question of prohibition during the last years of his life has been positively refuted by his close friends. A similar statement concerning the poet Whittier is effectually disposed of by the publication of a personal letter from Whittier to J. D. Botkin, of Winfield, Can. The letter bears date of Oct. 30, 1883, and is as follows:

"*Dear Friend,*—In answer to thy query, I would say that I believe in the right and duty of prohibition, and have uniformly given it my hearty support. It failed in Massachusetts some years ago, mainly because the temperance people left the law to execute itself and relaxed their moral suasion efforts. Without these no law can be effectual. Hence I have always urged persistent and unflagging work to prepare the way for prohibition and sustain it after its enactment.

"Thy friend,
"John G. Whittier."

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Report of the 111th Session of the Eastern District Conference,

Held in the West Swamp Mennonite Church near Quakertowo, Pa., May 2—4 1909.

In several respects this Conference was the most interesting and delightful meeting held for several years. The presence of Missionary P. A. Penner added special interest to the Missionary meetings. Harmony, good will and brotherly love seemed to prevail, and the delegates were not in such a hurry to return home as they often were before.

The Sunday Services are always so refreshing when the delegates unite with the congregation in celebrating the Lord's supper. Many of the delegates availed themselves of this privilidge. Bro. A. S. Shelly preached the sermon on this occasion on Titus 2:14. He and the Brethren A. M. Fretz and W. S. Gottshall assisted the pastor, Bro. A. B. Shelly in the administration of the emblems.

In the afternoon Missionary Penner addressed the audience in German, basing his remarks on Ps. 77:11, giving facts and experiences from the field in India and showing how the hand of the Lord had already changed much and no doubt would change much in the future.

Bro. J. W. Bayley, the retiring president, preached the Conference sermon in the evening from Romans 4:5.

When Conference opened for business on Monday morning it was found that all the congregations of the Conference were represented but one.

The chairman's mantle fell on Bro. A. B. Shelly and the secretary's name appears at the end of this article.

The Conference treasurer's report showed that the congregations were more liberal this year and reduced the deficit to a few dollars. Let us hope that by next year we will have a balance in the Treasury as we used to have.

The secretary of the Home reports 9 inmates in the institution. During the year 2 were admitted, 2 died and one left. Necessary improvements have been made at a cost of $1801.99. The expense of running the institution was $1739.48. The treasurer of the Home reported that he had received from the financial secretary $3370.32 and paid $3518.93 with a balance in hand of $403.02. The financial secretary reports the total assets aside from the real estate are $3760.

The three men chosen to serve on the Board for the next three years are J. B. Bechtel, Wm. M. Gehman and Henry D. Detwiler. A. B. Bechtel was re-elected treasurer.

The Home Mission Committee reports work plentiful and workers scarce and the results both encouraging and discouraging which are the inevitable alternates in the Lord's work. The matter of the Pottstown congregation is to remain in the hands of the committee as before and the Conference Secretary was elected a member thereof.

Wm. M. Gehman, the Sunday-school field secretary, reported that he visited all the Sunday-schools in the Conference and found the schools in good condition with room for improvement, of course. Those mentioned were, lack of preparation on the part of teachers and scholars, more spirituality in the Sunday-school toward which superintendents and pastors can greatly contribute, and promptness in some instances can be greatly improved. He found class organizations a good thing to increase the interest of the interest of the pupils and secure good attendance.

The historical committee reported that several very valuable books were secured and urged all to look for old books and documents.

The Publication committee reported 1500 Year Books printed and nearly all sold and announces that there will likely be no deficit this year. U. S. Stauffer was re-elected as a member on this committee.

Monday evening was devoted to Missions. Missionary Penner again spoke to a good sized audience in English, showed several idols and dressed in native costume and sang several hymns in the Hindu language.

Tuesday morning was the closing session of the Conference and was continued until high noon.

The appropriations were made as follows: Germantown $100, Perkasie $200, Allentown $100, and the Home Mission committee shall have the right to use as much as $150 on the work at Pottstown if in their judgment arrangements can be made to warrant such an outlay.

The secretary was instructed to write a readable write-up of this Conference for our church papers and that the official report be published along with the annual report of the Home.

The church building fund received a contribution of $15 and A. S. Shelly was elected on this committee and Wm. M. Gehman on the Program committee.

In the report of the committee on Resolutions four things were emphasized viz: 1 The conference expresses deep sympathy with our afflicted Brother J. S. Moyer and his family. 2 The Conference expresses our sincere sympathy with the family of Bro. Samuel Lantz, who has been called from labor to reward. 3. We greatly appreciate the presence aad valuable assistance of Missionary Penner at this session. 4. We wish to express our hearty gratitude to the West Swamp congregation for their entertainment.

Conference is to convene a year hence in the first Mennonite church at Philadelphia,

After a fervent prayer by the president all joined in singing "God be with you till we meet again," after which the Conference adjourned, we believe, with the benediction of God resting upon it. W. S. Gottshall,
Secretary.

The Passing of the Old Evangelism.

REV. ARTHUR T. PIERSON, D. D.

(Concluded.)

The more recent type of evangelism retains few, if any, features of this older school, while it has certain unmistable marks of its own. It is attended with extensive organization, elaborate preparation, expensive outlay, studied notoriety, display of statistics, newspaper advertising and systematic puffing, spectacular sensationalism, dramatic novelties, and sometimes doubtful complication with secular and political issues. Without deciding whether any or all of these characteristics of modern methods are legitimate, as "up to date," they are beyond dispute common; and the question will arise whether on the whole they are signals of advance or of retrogression.

Of some things we feel sure. For example that there is a melancholy *decay of the prayer spirit*. Some of the old evangelists laid more stress on praying than on preaching. Jonathan Edwards' sermon at Enfield was preceded by an all night of united prayer. Mr. Finney thought he owed more to the intercessions of Father Nash and Abel Cleary than to his own logic. Such men of prayer were the old Welsh revivalists that the people stood in awe of them as men who wore a halo of sanctity and lived on a mountain-top alone with God, like Elijah on Carmel. It was so in Mr. Moody's campaigns in Britain. Who that ever had part in them will forget the mysterious hush of the presence of God, the awful sense of Divine dealing with the conscience, and the startling answers to definite prayer in multitudes of cases? Sometimes the barriers of souls fell suddenly away, like the falling of Jericho's walls.

How seldom, in these days, do we find such emphasis laid on the mystic force of intercession! When, at old Meldrum, Reginald Radcliffe had failed by his sermon to hold one anxious soul to the after-meeting, he calmly knelt down on the platform and prayed that audience back from the street, till there was a roomful of inquirers. Gilbert Tennent used to pray till he fell into a trance and heaven opened as to Peter on the housetop. Andrew Murray said that nothing more shocked him, even in religious conventions, than the practical elimination of prayer.

In these days the eyes of men seem turned away from the supernatural sources of power. The dependence is on machinery. We have seen a confidential pamphlet, sent in advance by a modern evangelist to those inviting his labor, giving instructions how to placard his coming, secure newspaper notices of his past success, and excite popular expectation of great results. It is a bold and unblushing self-advertisement, bordering on effrontery. Happily that man is no longer a reproach to evangelical ranks, but he was for years a popular evangelist, and his methods are a commentary on his success.

Modern evangelism is increasingly *costly*. Sometimes it has fixed a price and does not hesitate to announce it, and it runs into high figures. To invite a campaign, with all its aids and accessories, may involve an expenditure of a thousand dollars a week, in some cases ten thousand a month. Single churches cannot assume such a burden, and a whole city must marshal its forces to lift the load. The worth of one soul outweighs millions of money; but when avarice baits the hook, the fisher may get caught rather than the fish, and whenever money gets hold of an evangelist, his spiritual power is gone.

In the Welsh revival, in which the writer was permitted to have a share, little if any aid was sought from without; there were neither hired preachers nor singers, advertisements nor committees; and in some churches meetings were held daily for eighteen months, with no cost but for fuel and lights. Yet, amid conditions so primitive, the fire of God swept through the Rhonndda valley burning up drink and tobacco, transforming the profane and obscene tongues of those colliers and subduing their quarrelsome tempers until even the mules they drove in the mines did not recognize the new dialect of their drivers! All of which shows that a great revival need not always be attended with large outlay.

Modern evangelism makes much of *numbers*, parading statistics, and often with a reckless mode of reckoning. It is easy to secure a show of numbers, but such numerical estimates are very deceptive and misleading. If superficial means be adopted; if people are encouraged to think that some simple outward act or step carries merit or brings salvation; or if in any way there is a carnal appeal to the hope of some self-advantage, there will be a ready response. Sometimes an evangelist promises to all who sign his converts' roll some helpful book of his own. Even such promise, however unselfish on his part, he has to guard carefully, lest some give their names for what they get. And the more spiritual a man's methods are, and the more exalted his conception of his work, the less will he rely upon apparent results or make a display of numerical success. He will remember how that first Divine Evangelist never paraded numbers. In Matt. xviii., where in twenty verses He refers seven times to numbers, they never exceed one two, three. And to attach importance to revival statistics risks superficiality of method, lust of human approbation, mistaking extensity for intensity, as well as deceiving souls into a false hope, and one's self into a false persuasion of success. Surely this must be the devil's snare to catch the unwary.

Sometimes we fear that modern evangelism gets mixed up also with secular affairs and political issues, so that money collected in evangelistic campaigns goes to further political propaganda. In one such case at least we have it on competent authority that many thousands of dollars have been so diverted. If an audited account should be rendered of funds so gathered and dispersed, it would be at least more fair to the public. Zeal in politics may not be amiss, and some political issues may be important even to the Church's unfettered service, but an evangelistic campaign is hardly the time and way to secure funds for such ends. If evangelism is to be above suspicion it must be kept clear of side issues, and soul saving by gospel preaching be kept as its one grand aim. The "Father's business" demands the single eye of undivided devotion, and the reward of such absorption in the one supreme object is sure.

This paper has been written in no hypercritical spirit. We have sought neither "to extenuate nor set down aught in malice." But we feel that there are perils to be shunned, and it is always the best that is most in danger of perversion. In proportion as any work occupies an exalted plane, is it an object with the adversary to degrade and debase it by corrupting it with worldly mixtures. If what has been written may but help to purify our evangelism of carnal elements and glorify it with a distinctly spiritual purpose and power, our prayer will be more than answered.

Some Basic Principles

Should be kept in mind and be taught persistently. It is an old axiom that reads, "The shortest distance between two points is the straight line that joins them." Reasoning from this, the Prohibitionist says, "The quickest way to abolish the saloons is to stop the manufacture and importation of intoxicants." But the sociologist says, admitting the same axiom, "It is likewise an axiom that to pass from one point by a direct line to another point we must intersect all intervening points." Too many people, having in mind the desired end only, seem to overlook the necessity of passing through the intervening points. It is of little avail to malign other well-meaning reformers "because they walk not with us." What meaneth this arraignment of Governor Hughes, the foe to race-track gambling and an enforcer of justice and honesty? Why should a class of temperance workers rejoice in the defeat of another class and endeavor to hold up their leaders to contempt?

If the Prohibition party is ever to become popular, it must first become lovable. It may be that it is not destined ever to be the vehicle of national prohibition.

Experience would indicate that it is the province of *great* parties to discuss *small* issues, and that great and grave problems are sometimes as well decided apart from party strife. Some who read this will say, "Can any good thing come out of Nazareth?' Look and see. Whence has come this splendid growth of temperance reform during the past five years? Was it the Prohibition Party or any other party? No. It came, as only it can come, from the righteous demand of the awakened conscience of a sovereign people. "For the Lord in the whirlwind is abroad."—Ex.

It becomes the children of God to be still, to be quiet, to know that God is dealing with them in everything, and to know that "All things work together for good to them that love God."—Muller.

Home Circle.

Both Rhyme and Reason.

If you would take a job that's risky,
By all means keep away from whisky.
If you from danger points would steer,
Be sure and keep away from beer.

Whenever you take a drink of gin,
You swallow down a dose of sin.
When tempted to a glass of rum,
Remember that it rhymes with bum.

Whenever there's a glass of brandy,
Be sure you'll find the devil handy.
He also hands you out his card,
Whenever your cider waxes hard.
—Sel.

Chinese Proverbs.

In a field of melons, do not pull up your shoe; under a plum tree, do not adjust your cap.

A man need only correct himself with the same rigor that he reprehends others, and excuse others with the same indulgence that he shows to himself.

Though the life of a man be short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand.

By nature, all men are alike; by education, widely different.

Letters and husbandry,—the two principal professions.

To stop the hand is the way to stop the mouth.

The Hen and the Egg.

It takes everybody to know everything; and a little questioning reveals a vast amount of ignorance in those who think themselves very wise. A French writer tells the following story:

A young man from the Provinvinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally to say, "There is no God: God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young man approached them and asked,

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do you not believe it?"

"Once I believed it; but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly. The egg comes from the hen."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from the egg?"

"Beg your pardon, miss, I did not take notice that the egg existed first."

"There is, then, an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is—you see—"

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well, there is a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come."

"With your hens and your eggs, it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs came?"

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created world; and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God."

The young philosopher was silent; he quietly took his hat, and full of shame, departed, if not convinced of his folly, at least confounded by the simple questioning of a child. How many there are who, like him, professing to be wise, seem very foolish, speaking evil of things they knew not of, and denying things they have never investigated. How many skeptics can tell why the leaves of an apple-tree are arranged in spirals around the stem, the fifth leaf standing directly above the first? Or why, in millions of bushels of ears of corn, no ear is ever found with an odd number of rows? Can chance count?

To-morrow's good ought to be better than to-day's best.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Some Things the Church Owes to Its Ministry.

There was a time when in every Mennonite church there were a number of ministers. These were chosen from the available material in the congregation; the only qualifications considered in choosing them were the exemplary piety of their lives and the likelihood of their being able to discourse in public. The men thus chosen were often in middle life and sometimes they were already old. Once in a while one thus chosen developed into an excellent preacher and made a satisfactory pastor. Generally, the people of the congregations were very much alike in education and condition in life; their church life prospered because the people kept themselves segregated from the other Christians, married in their own congregation; and did not interest themselves very much with the affairs that Christians of other churches made their concern. But time always changes things. Under conditions as they are in America our people will mix. Their children will go to schools and get ideas from their associates that are new to them but appeal to them, nevertheless. The needs that other denominations felt and supplied in their pulpits have become needs which our people are demanding. We, in our conference, long ago felt the need of a specially trained ministry and many of our younger clergy have been trained in theological institutions of other churches. This training has been very valuable to the church in many respects, but in spite of some of its advantages there is a general feeling that it has its unsatisfactory points. How, for example, are our preachers who are trained to look at matters of doctrine or church history from a Lutheran, or Baptist, or Congregational point of view ever be in a position to defend or aggressively present the Faith of their church in its purity? Surely nothing short of a conglomeration of theology and a confusion of standards are certain to develop in the minds of our people under such a ministry if it is to continue for any length of time. Denominations of considerable size have room in their ranks for teachers to whom the Bible is merely a literary production to be corrected, pruned or amended, but our church is ripe only for a ministry trained to know and teach the Bible as it is and who are filled with an ambition to present its precepts reverently and intelligently so that the lives of our people will be bettered and their hearts drawn closer to God.

Our church imposes a degree of sacrifice upon its ministers which would be unthought of in any of the other churches, much as their ministers are complaining that they are underpaid and shabbily treated. With us at the present time a minister is at least expected to have acquired an education somewhat superior to that which his people possess, while the church demands this, it in no wise makes provision to pay the cost of procuring it. The pastoral work of our preachers is expected to compare favorably with the pastoral work of ministers in other churches, the difference being that he is poorly paid for his work, but in most instances he is not provided for at all.

To meet these conditions the church should first of all have its own institution for the special training of its ministers so that our people would be served by a ministry that developed in a Mennonite atmosphere and regards things from a Mennonite point of view. Such an institution would at least insure the presentation of a uniform doctrine and the doctrine presented would get its inspiration from Mennonite sources. Our people then could justly expect only as much as the church would put into the ministry. But if the church expects men trained to preach the word they ought to provide the training place. If our ministers are to be pastors in the sense that ministers of other churches are pastors to their people the need pastoral training under men of ability who are thoroughly familiar with conditions and needs as they are in our own denomination. If young men of the proper make-up are to be induced to take advantage of special training in Bible work a way should be discovered that will enable them to meet their expenses.

The matter of a paid ministry is a delicate one upon which to touch at any time among our people, the traditions and the history of our church do not encourage it and modern conditions are the only excuse we have for its existence. But we are not yet ready to go into it to the extent that other churches do and herein lies one of the snags against which our young ministers find themselves. They must not be trained expecting too much from the church just now. Educate a man among a number of young men of equal ability in another church's seminary, let others get two, three or four times more of a salary than he does when they are placed in charges and he is a thoroughly spoiled man. As long as he serves the church he is likely to regard himself more or less of a martyr for not having gone over to the denomination that pays more money. Prepare such a one for the work in an institution of our own church, make him feel himself to be a part of an existing condition and that the remedy of it depended, not upon special favors to himself, but upon his working with and sacrificing with the many others and he will become a loyal, hard working, unselfish promoter of the church of which he is a part.

By its recent action our conference has at least recognized the need of such training, our people have long been demanding it and now it rests upon both the conference and the people to furnish the means that such a work require. G.

Correspondence.

WADSWORTH, Ohio, May 18.—On May 9th communion services were observed at this church. Three members were received, two by baptism and one by letter. The steadily increasing number of young men who partake of these sacred emblems should have the earnest prayer of every Christian that they may stand firm and faithful unto the end.

On Sunday morning, May 16, while all nature outside was in full glory, the trees in full bloom and the birds singing their sweetest songs, we, the congregation at Wadsworth found our way to the usual place of worship and sat painfully listening to the farewell words of our dear pastor, who had served us so faithfully for the past five and one half years. He spoke directly to the church and chose for his text Rev. 3:7—14, a part of the eighth verse, "I have set before thee an open door." What could have been more appropriate to one who had heard God's voice calling him through the open door into a new field of labor? He went back with us five years and a half and we lived it all over again, as it were, yet keeping in harmony with his text, and anyone who did not get a glimpse through the open door into the future failed to receive the blessing.

On Sunday evening of May 16th, Rev. E. F. Grubb chose fore his farewell address 1 Cor. 1:17, "Lest the cross of Christ should be made void." This was the text of his first sermon preached here on Nov. 15, 1903. Crowds from every denomination in town were present. The First M. E. church dismissed entirely that they might come and hear the farewell words. The meeting was opened with an anthem by the choir, "Who follow in his train." Next was a song by the congregation, "No more shall we say Good-bye." Scripture reading followed by Rev. A. C. Ruff, present pastor of the First M. E. church. Prayer was offered by Rev. Thomas Struggles, retired pastor of the First M. E. After singing another song "He leadeth me" our pastor arose and spoke of the Christian friendship which was being manifested and his appreciation of it all.

He proceeded with his text, telling how he had tried, while in our midst, to point to the cross of Christ, that Salvation was the thing most needed, and made known he was fully conscious that there were some present who had not taken up the cross of Christ.

His work was not limited to the pulpit. He was a model father in the home, an able minister in the pulpit and an ideal and useful citizen in the community. It will not be soon forgotten how strenuously he labored for the temperance cause, to oust the seven saloons from Wadsworth and with what success it met. He spoke of the work that had been done and of the work that was yet to do. With what untiring efforts we should strive for the riddance of its present evils. The pool rooms and gambling dens fell under his severest criticism. Services were closed with the familiar song, "God be with you till we meet again."

Mr. and Mrs. Grubb and children left Tuesday morning. They have the best wishes and that God's choicest blessings may be theirs in their new field of labor.

There will be no services at this church on May 23rd, but on May 30th, Brp. J. E. Amstuts, of Bluffton, will be with us.

The Sphere of Woman.

As the lens gathers in the rays from any light and brings it to a focus, thereby reproducing more vividly the object from which the rays come, so the work of man is to reflect by his life the truths which he can absorb or gather from the universal light or life, reproducing it for the general good of humanity. Each man represents a unit in the universal life and he is so constructed that his life's work is to reflect a certain truth which no other man can reflect, but which (though essentially different) carries with it its own importance in establishing the truth of the world. For without the existence of this particular man or unit, this truth would be for ever undeveloped. As this is true for man, so it is for woman. She too has her particular work as a unit—she has her work as a representative of all womanhood—similar to that of man—the ennobling of humanity. The question is, then, where can she best work out the phase of life she is to represent—the truth she is to reflect in this present-day world of ours?

In ancient times she was consigned to one of two places—either that of drudge or lady,—either to do the most menial and dependent service or to occupy an idealized place. To illustrate the first condition, take ancient Greece. There, the social standing of woman was low and narrow, her position being best defined as about halfway between Oriental seclusion and modern freedom. Practically she was regarded as a domestic slave and seldom allowed to appear in public. Almost the same condition prevailed among the Saracens and Egyptians. Here, woman was forced to veil her face and make obeisance to man. Scott best pictures this condition in his Talisman where he makes a large central diamond of a ring represent man, firm and entire, his value depending on himself alone; but the circle of lesser jewels around the large diamond are women, borrowing his lustre, which he deals out to them as best suits his pleasure. Take the central stone from the signet, and the diamond itself remains as valuable as ever, while the lesser gems are comparatively worthless.

On the other hand, to illustrate the second phase we may refer to the early Roman state where woman had reached a position unattained by the women of any other nation in the ancient world. No other people held its women in so high respect; nowhere else did they exert so strong an influence. She was absolute mistress in her home. She was her children's nurse and conducted their early training and education. She had a place at the public games, at the theatres and at great religious ceremonies of state. But it must also be admitted that a great change took place in the last years of the republic. With the laxness of family life, freedom of divorce, and inflow of wealth, the purity and dignity of the Roman matron declined and she dropped to the same plane with her Grecian sister.

The low position assigned to woman throughout ancient history had a most disastrous effect upon the moral life of the age. It is regarded as the greatest and most serious stain that rests upon early civilization and one cause of the degeneracy and failure of the ancient.

Although the average woman in many parts of Europe and Asia is still considered nothing more than a beast of burden, ruled in the spirit of the dark ages in being denied an education and completely subordinated to her lord and master, yet our advancing civilization has slowly enlarged and sublimated woman's ideas. Only during the last fifty years has a radical change been effected in public sentiment in regard to her work in the world. Indeed it has been a slow evolution for her to become man's coworker and equal in all that embellishes life and sanctifies humanity as she has in her country.

What a vast influence has been exerted upon humanity from such a change! Think of the homes created by woman—homes, the greatest institutions in the world and foundations of all others, no matter how humble and poor they may be. The real secret of a nation's greatness depends upon a sanctified motherhood and a pure home. Our homes have made America peerless among the nations. History proves that our most illustrious men have come from humble families where mothers were virtuous and great. Great Britain is great because her mothers are intelligent and pious. The same with the German Empire, because the German mothers are honest and industrious. Yet there are women who are not satisfied with such a noble and grand position. They sigh for fame and long for public career. Are these not rights which she always has possessed? Have not the mothers of all presidents by the principles they taught their boys, by the habits they instilled in them, made them presidents? Have not all women the same opportunity to train their children for equally noble work?

Records of history, if read aright indicate the ideal end of things, because the fanits do not stand. When you get away the falseness shows false—the truth remains. The result of woman's struggle indicates that perhaps the most important thing she has done for humanity is the creating of moral instinct in man. As Tenny son said,

"Indeed I know of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in men,
But teach high thought, and amiable words,
And courtliness, and the desire for fame
And love of truth, and all that makes a man."

This she has done through her control, her influence in the home, which is the source of all humanity. Whether or not it is better to take her out of this home where she can so easily influence the impressionable mind of the child and place her in the world at large to work out her life's ideal is a question of much discussion.

But before going on with the discussion what should be the power and place of woman, we must first get a clear idea of the relations between womanly and manly nature and their capacities of intellect.

From the beginning, man and woman were made for special spheres, man's by his more robust constitution, the more public one; that of woman, by her more refined organization, the more private, but none the less honorable nor requiring the less brains. Man's field is more active and progressive, therefore he is the doer, creator, and inventor. Woman is not for battle but for rule; her intellect is not for invention or creation; but for sweet ordering, arrangement and decision. Intellectually, they are equal in power but different in kind. However she is certainly superior to man in sensibility; her emotions are more intense and her affections more persistent. Her taste is also superior, her songs being more sweet and tender, and her descriptions of nature more perfect than man's. Her mind reflects the forms and hues of all things around her and above her, and her views of right are generally more vivid. Pity, gentleness, and compassion, are among her marked characteristics.

But, should these differences give rise to the question of the superiority and inferiority of the sexes? No indeed not, for as Ruskin says, "it is foolish and unfair in speaking about the equality of sexes as if they could be compared in similar things. Each is what the other is not; each completes the other and is completed by the other, and the happiness and perfection of both depends on each asking and receiving of the other what the other can give."

Thus far with their differences in nature and intellect. Let us now take her power and end of life.

Her delicate instincts, her acute perceptions, her ready judgment have a wonderful influence over men. Think of the thousands of young men who have been inspired and awakened to nobler aims and loftier aspirations by means of pure and exalted women! Indeed she is the reformer of man. Without her, man would soon roughen into a barbarian and harden into a criminal. She herself is capable of barbarism and crime, and if she once falls, she sinks deeper than man. But on the other hand, is it not woman whose sympathy is first excited by the cry of distress, whose feet first find access to the chamber of woe, whose service are first offered at the couch of affliction? Though she has been the instrument of our fall, was she not the medium of our redemption.

Not only has she the power to reform man but also to educate him. The schools and colleges do much to form the character of man, but a mother more. In her home, which is the proper sphere for her, she teaches the child when it is the most impressionable and when the impression made is the most indelible. She has the child under her constant care from infancy on to young man or womanhood, thus instilling an everlasting influence of her life into the life of the child.

Such is her power, such is the necessity for educating her. Do we not urge the young man of our present day, to educate himself in order to interest himself in the great things of life? Why should this not be as true for woman as for man? Why should she be regarded as having attained her education if she appears well in society? Why should we consider manners everything and a cultivated nature almost nothing? Therefore the education needed for her is to make her realize that she is made for for a higher purpose and nobler use than a fashionable doll. Educate her to be man's help mate. Teach her self-respect and cultivate everything that adds grace and elegance to woman. Thus, not only education of the schools, but a general knowledge, which will enable her to obtain a broader view of the world and its activities. Keep her informed what is going on in science, politics, inventions and general progress. Surely such training and culture would make her better fitted to the companion of man and the instructor of children.

But here arises the questions whether she can play her part as well if she is allowed to place her hand in the ballot box? To give her an equal chance with man where she has ability and strength for like service is justice. Would her vote change things? Indeed, if only good women would vote. But this right would mean something else. She would soon lose all her womanliness and become masculine in her ideas, which would throw a shadow on the glory of womanhood. What right does she want that is grander and nobler than the one she already has in possession? She is queen in a realm which has never been disputed with her, a realm, which has no bounds, death is only an annexation of heavenly principalities, namely, the realm of home.

GERTRUDE LEHMAN.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 6.—LIFE LESSONS FOR ME FROM THE GOSPEL OF LUKE. Luke 6, 20–28. (Consecration meeting.)

QUESTIONS.

1. What is the Gospel of Luke?

2. What can we learn from the appearance of the angel to Zacharias? Luke 1, 8–23.

3. What can we learn from the temptation of Christ? Luke 4, 1–13.

4. What can we learn from the draft of fishes? Luke 5, 4–11.

5. What can we learn from the parable of the sower? Luke 8, 4–15.

6. What is required from the followers of Christ? Luke 9, 23–26.

7. How did Christ teach His disciples to pray? Luke 11, 1–4, 9–13.

8. What can we learn from the parable of the prodigal son? Luke 15, 11–32.

9. What can we learn from the parable of the rich man and Lazarus? Luke 16, 19–31.

10. What can we learn from the parable of the pounds? Luke 19, 11–27.

11. What can we learn from tha malefactor at the cross? Luke, 23, 39–43.

MEDITATIONS.

The gospel of Luke is the third of the synoptic gospels, written by Luke, the beloved physician. He was probably born in Antioch in Syria. Luke is the father of church history. He wrote the gospel and the acts of the apostles for his friend Theophilus, who lived very likely in Italy or Rome itself. He writes a very classical Greek, where he writes himself and does not relate what others said or did from tradition or other documents.

This gospel is so rich and we can take so many lessons out of it, that it is not easy to select a few for the short space allotted to us.

God sent the angel Gabriel, that stands in the presence of God, to tell Zacharias, that God had heard his supplication and would give him a son in his old

age; and described the joy this would bring to him and many others, predicting his career; but Zacharias would not believe the angel, but wanted a sign. Even the appearance of an angel does not make men believe, so we need not ask or wish for such appearances, but can be satisfied with the word of God illuminated by God's Spirit.

If Christ, the Holy One, was tempted, we can not be surprised to find, that we also are not exempt from temptation. Temptation shall prove our faith as it did Christ's. We shall learn from Him to use the same weapons that He used, the word of God; and try to be able to use the word of God, this sword of the Spirit, in all temptations. We see how the Devil uses such temptations often after the most blessed experiences as the baptism and acknowledgment of Christ.

After His sermon to the thronging multitude from Simon Peter's ship, the Lord asks him to put out into the deep, the most unlikely place to fish, at an inopportune time, in daylight. Peter reminds the Lord of this, yet he says: "But at Thy word I will let down the nets." "And when they had done this they inclosed a great multitude of fishes." So shall we do God's bidding, even when it seems inopportune to us, and God's blessing will rest upon our work.

The parable of the sower is often used to show the different success of the preaching of the word of God. Some will hear and not heed, some will heed and not persevere, some will persevere for a time, yet in course of time fail in consequence of the sorrows, pleasures and riches of this world, but some will hear the word and it will bring fruit for time and eternity.

Our Lord lays down the rules for following Him saying: "If any man would come after Me, let him deny himself, and take up his cross daily, and follow me." In other words, if we want to follow Christ, we must be willing to give up our own will, hard as it may seem, and do the will of God cheerfully, with the whole heart, and by doing so, we will find true, spiritual life in communion with Christ.

Christ did, at their request, teach His disciples to pray, giving them in the Lord's prayer an excellent example, but in order not to bind us to a formula, He gave us two versions of it; the one in Luke differing a little from that in Matthew, and being shorter. But we see out of both versions, that God, His honor and glory ought to be our first concern; then come our physical and spiritual needs.

The parable of the prodigal son has been called a masterpiece, which alone would give Jesus a place among the great psychologists. Christ describes here the estrangement from God and the return of the human soul through repentance; also the estrangement of the son who stayed at home, but not because he loved his father. The joy of the father over the returned prodigal pictures the joy of God over us, when we repent and return to Him.

The parable of the rich man and Lazarus shows the fate of us, if we love the world and in death lose it; how we long for the least of it, but in vain and how even then we do not repent, but think we had not all we needed to be saved; while even if we had to suffer in this world, but trusted in God, we will have there for what we wished, communion with God and His saints.

The parable of the pounds teaches us that we are all responsible for the use of the talents and opportunities which God has given us; and that we will have to give an account of the use which we have made of them, when our excuses will not hold good before the omniscient Judge of mankind.

The malefactor at the cross is a beautiful example of faith in Christ under the most trying circumstances, and the reward of such faith.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for June 6.

Subject: The power of the tongue. Jas. 3:1—12.

Golden Text: Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. Prov. 21:23.

The epistle of James insists on a religion that shows its effects in the every-day life. According to the writer's conception, faith is the root that lays hold of the life principle in Christ Jesus and sends its transforming power into every branch and leaflet of the outward life, issuing in fruit worthy of its source. In the truest sense of the expression, this is experimental religion. In the words of Paul, it is the godliness that is profitable for all things, having promise of the life which now is and of that which is to come (1 Tim. 4:8). It is the spiritual life which means on the one hand that the flesh with its passions and lusts is crucified, and on the other the bearing of such heavenly fruit as love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control (Gal. 5:22—24).

A tree brings forth fruit after its kind. Jesus plainly stated this truth (Matt. 12:33). In order that the fruit may be good the tree must be made good. James emphasizes the same truth in the last verses of our lesson. The water of a fountain is either bitter or sweet. A fountain from which the bitter water flows cannot send forth good water also. When, therefore, he condemns the bitter issues of the tongue he is in reality arguing for a change of heart. There must be something intrinsically wrong with the faith (so called) that does not purify the speech. If the tongue is still "set on fire by hell" (v. 6) there has been no pentecost in that person's case, for the Spirit brings "tongues of fire" (Acts 2:3) of a different nature. "Speech always waits for inspiration, and such inspiration comes out of the awful depths of evil or from the Spirit of the living God."—*G. Campbell Morgan.* In the first chapter (v. 26) James has already said that a man who thinks he is religious but whose evil tongue is yet unbridled, deceives himself: his supposed religion is an empty shell.

Verses 9 and 10 might seem to contradict these statements. Here it is said that "out of the same mouth cometh forth blessing and cursing." Can this be? James says it ought not to be; but this very statement implies that these things are so. What then is the explanation? Does the same fountain after all send forth sweet and bitter? Let us see what answer we find in Scripture.

In Rom. 7:14—25 Paul describes a conflict which issues in glorious victory. While the conflict goes on there is constant contradiction. Ever and anon the outward expression seems to belie the inward state. The old law of sin, written deep in the flesh, keeps asserting itself still after the inward man has learned to delight in the law of God. "What I would not, that I do." Here we seem to have a case where bitter flows at times from the orifice that should give forth only sweet. But when the victory came to Paul, then he could say,—"The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."

In Heb. 12:15 he speaks of a root of bitterness which may spring up in the lives of believers. To prevent such a breaking forth of the evil still present with them, they are admonished to look carefully and not let the supply of the grace of God run low. There is the possibility indicated here of the bitter coming up where the sweet only should be found.

Coming back from the analogy of these and other passages to our lesson verse, we conclude that blessing and curing may issue from the same tongue, but not at the same time and not from the same fountain. We see, too, that by the abounding grace of God, the recurrence of evil breaking out may be prevented. The carnal nature may be kept under and finally mortified. We must allow the Spirit to keep the current of the Divine life flowing full, lest the tide set in the other way with its brackish water of carnality and sin.

We learn, too, from this lesson that it is beyond the power of man to conquer the evil passions within him. The tongue, which stands for speech—the principal outlet of that which is in man—is unconquerable (v. 8). But this is so because of that which is back of it. That can be conquered only by the grace of God.

We find also in verse 6 the assertion that, contrary to what is sometimes affirmed, to let evil come to expression makes matters worse. It is defiling not only to others but also to the one who utters it. Jesus said, the things which proceed out of the mouth, coming from an evil heart, they defile the man (Matt. 15:18). James says, the evil tongue defileth the whole body.

Another lesson from the tongue (vs. 3—5) is drawn from a comparison of its smallness in size with the vastness of its influence for evil. The same is true on the side of the good. A consecrated tongue may be a great power for God. And it is not the tongue of great eloquence, as man judges, but often the lisping, stammering words spoken in faith, that God uses with greatest effect. The little things of this world are often the instruments of the greatest and most far-reaching results.

It is because of the great influence of speech that a caution is uttered at the beginning of this passage as to the responsibility growing out of its use in leadership. We must not be too forward to set ourselves up as teachers, nor too backward when God bids us speak in His name. More ready to learn than to dictate, yet not withholding the word of encouragement or of admonition in due season. Perhaps no greater responsibility rests upon us than that of the right use of speech. It behooves us with David to say,

I will take heed to my ways
That I sin not with my tongue.

Ps. 39:1.

News of the Week.

Domestic.

Temperance Education Week, June 27—July 4.

The undersigned earnestly suggest that Sunday-schools all over the world make careful preparation long in advance for effective teaching of the quarterly temperance lesson in the international series for June 27th, Romans 13, 8-14, and that they also have suitable literature distributed that day or the next by the Sabbath-school children, going two and two from door to door on a systematic plan that shall leave no home or shop in the community unvisited. This literature should include the recent experiments in Germany and elsewhere showing the harmfulness of even an occasional glass of beer or wine, that have persuaded President Eliot to become a teetotaler and would persuade many more if they had to face the facts.

Public schools are also asked to give special attention to this matter in the earlier part of the month. If, in addition to lessons and leaflets, municipal posters similar to those put up by French and British city governments should be posted indoors and out, no citizen of the community could escape the "arrest of thought".

By these four methods we believe the liquor dealers' unparalelled campaign of education can be checkmated, and many won to abstinence, the need of which is suggested by the fact that the decrease in the consumption of alcohol is not keeping pace with the decrease in many lands of the number of saloons.

(Signed)

Mrs. Wilbur F. Crafts, Sunday-school Supt., World's W. C. T. U., Mrs. Stella B. Irvine, Sunday-school Supt. National W. C. T. U. (U. S.), Jeannette C. Bullock, Sunday-school Supt., Dominion W. C. T. U. (Canada), Wilbur F. Crafts, Superintendent International Reform Bureau, P. A. Baker, Superintendent American Anti-Saloon League, J. W. Cummings, Secretary National Temperance Society, Chas. Scanlon, Sec. Interchurch Temperance Federation and Presbyterian Temperance Committee, Alonzo E Wilson, Secretary Methodist Temperance Society, Harvey Wood, Secretary Baptist Temperance Committee, Zillah Foster Stevens, Sec. Temperance Committee, Int. S. S. Assoc., J. G. Evert, Cor. Sec. for America, International Temperance Bureau.

The Desire for Peace.

In his address before the Mohonk Lake conference on international arbitration the British ambassador, Mr. Bryce, said:

"At this moment all the governments are, I venture to believe, honestly desirous of peace. Not one of them has any cause for war. Not one of them but would lose by war far more than it would gain. Yet it is apparently possible for those who desire, from whatever motives, to stir up suspicion and enmity to succeed in convincing each nation that the other has designs upon it."

Of course men who have not lost the capacity to think straight naturally wonder why, if all governments are "honestly desirous of peace" they can not have what they want. When they push the inquiry a little further they find that, as a matter of fact, nations do have peace—that peace is altogether the normal state, and war wholly exceptional. So it seems that the governments of the world are spending billions of dollars each year to prepare for a war that is not likely ever to come, for a war that not one of them wants. The reasoning which supports the pleas for past armaments does seem, in truth, to be the reasoning of bedlam. We are acting as though the exceptional were the usual and the ordinary, and are taxing the people almost to the point of crushing them in order that we may have armies and navies which no one wants to use. If men should use arguments of this sort in any other matter they would be thought insane.

The question then is, why, if nations honestly desire peace, they should not resolve to maintain it? The case may not be so simple as Representative Barholdt thinks when he suggests that the United States, Great Britian and Germany get together and say that there shall be no more war. But the people and the newspapers can do much to end this war terror. For instance, when we are told that Germany has designs on this country, and that she is eagerly seeking opportunity to test the Monroe doctrine, we can, if we will, easily make it appear that this is nonsense, and that Germany would not for a moment think of attacking this country. Even when such enlightened journals as the Spectator suggest that we must be ready to fight Germany if we wish to avoid the necessity of fighting, we can still insist on being governed by common sense. Ambassador Bryce's own people can refuse to be frightened every time Germany announces the building of a new battleship, and can refuse to see German airships floating over London whenever they lift their eyes to the heavens. If the people of the civilized nations would use the same intelligence in this matter that they use in other things the war specter would soon disappear. In our opinion much of the present mania comes from our adherence to the maxim, "In time of peace prepare for war." The result is to familiarize people with the thought of war. We have a sort of suggestion which operates powerfully on a people that allows itself to become hysterical.

Of course, it would be foolish to think that war can be legislated out of existence. Wars are likely to come now and then even though governments do not want them. But we should try to think of them as remote contingencies, and not as imminent probabilities. The race for military and naval supremacy is as foolish a contest as ever engaged the efforts of civilized men. One other point was made by Mr. Bryce. He said:

"All the nations, both of this hemisphere and the other, have every possible reason for endeavoring to keep the peace. Interests, as well as conscience and duty, prescribe the course."

So we have the general desire, reason, interest, conscience and duty all on the side of peace. Yet we go on building battleships, thereby confessing that desire, reason, interest, conscience and duty have no influence on the action of civilized states. And that is about the fact. If men would only try to look at things as they really are, and govern their actions accordingly, we should soon see an end of the wicked waste of money on war material.—Editorial in Indianapolis News.

Two Dreadnoughts Despite Reductions.

Washington, May 22.—The building program of the United States navy for the fiscal year 1911 will call for two battleships of the most advanced Dreadnought type, also five torpedo-boat destroyers and one modern repair ship for the fleet, notwithstanding the $10,000,000 decrease which is to be made in the naval estimates by order of President Taft.

Secretary Meyer, in announcing his program to-day, said the battleship appropriation would not be affected by the reduced estimate. The reduction will come from the appropriation for the different bureaus and from the navy yards, but he has made these reductions in such a way as to not affect the efficiency of the yards or the fleet.

The reductions are made on the basis of the appropriation for 1909—1910, which have already been made. The total naval appropriation for the next fiscal year is about $137,000,000. Consequently, estimated appropriation for 1911 will be $127,000,000. President Taft is the prime cause of this extraordinary cut, which naval officers said could not be made, but Secretary Meyer has been able to effect the reduction in his estimates. The President served notice on the War and navy departments that they must reduce their estimates $10,000,000 each.

$1,044,401,857 Appropriations Voted by Last Congress.

Washington, May 20.—The publication required by law, giving the total of appropriations made by Congress each session, was issued to-day, showing that the last regular session appropriated a grand total of $1,044,401,857.

In addition to the specific appropriations, contracts were authorized requiring future appropriations of $26,080,,875. These include fortifications in the Philippines, battleships, colliers, torpedo boat destroyers, submarine torpedo boats and improvement of rivers and harbors.

There were 10.120 new officers and employments specifically authorized and 6,243 abolished, making a net increase of 3,877, calling for annual salaries aggregating $5,672,009.

The publication is the joint work of Thomas P. Cleaves and James C. Courts, clerks, respectively, of the Senate and House committees on appropriations.

United Brethren in Christ Will Not Unite.

Huntington, Ind., May 22.—Rejecting the overtures of a committe sent from the General Conference of the Church of the United Brethren in Christ (liberal branch), in session at Canton, O., the General Conference of the Church of the United Brethren in Christ (radical branch), in session in this city, Friday afternoon declared its desire to go ahead as a separate denomination. The church split twenty years ago at York, Pa. The proposition to unite again was made by the Canton conference, which sent two delegates to carry the message to the local conference. It was rejected with little discussion. The split was primarily over the admission of members of secret societies to church membership.

The radical branch has chosen Blissfield, Mich., as the place for holding the next General Conference. Indications to-day are that the business of the session will not be completed before Monday at least.

Presbyterian Assembly.

Observe Birth of John Calvin.

Denver, May 21.—The General Assembly of the Presbyterian church met at 9 o'clock this morning and the organization for the actual business of the church executive body was perfected.

Dr. William Henry Roberts, of Philadelphia, was re-elected stated clerk, a position he has held for twenty-six years, and Charles S. Holt, of Chicago, was appointed vice-moderator. The Rev. Dr. James Barkley, of Detroit, was elected moderator at last evening's session.

The four-hundredths anniversary of the birth of John Calvin was also celebrated to-day. Elaborate preparations had been made to make the event noteworthy.

Referring to the budget, the report says the aggregate of the estimates of the eight boards and the temperance committee, to carry forward during the coming year the work that has been carried on during the closing year, including deficits, but including no new work except what has been actually entered upon, was $3,394,659. Deducting from this amount the legacies, interest and special gifts, that may be expected without the direct efforts of church organization, amounting to $812,222, the churches were asked to contribute $2,576,437. But in addition to this sum, the boards present requests for $638,514 to meet needs of their fields that in their judgment are urgent. To meet all these estimates would require from churches $3 214,951—in addition to the $818,222 that legacies, special gifts and interest on investments are expected to aggregate—making a grand total of $4,033,173.

For the Different Boards.

The report says that acting for the entire church the assembly may properly authorize the missionary and benevolent boards and agencies to incur obligations to the extent indicated in the recommendations submitted as to the unified budget as follows: Board of home missions, $800,000; board of foreign missions, $1,162,000; board of education, $57,889; board of publication and Sabbath-school work, $150,000; board of church erection, $70,680; board of ministerial relief, $116,118; board for freedmen, $147,416; college board, $48,000; permanent committee on temperance, $16,000; total, $2,568,053.

Philipine General Assembly Demands Independence.

Manila, May 20.—With only slight variation from its action of final adjournment of the session of 1906 the Philippine General Assembly, in the closing hour of its session to-night, adopted a second resolution declaring in favor of the indedendence of the islands.

Foreign.

Trial of Japanese Sugar Grafters.

Tokio, May 25.—Former Vice-President Fairbanks was among the hundreds who crowded the courtroom here to-day at the trial of twenty Representatives of the Lower House of the Diet and three directors of the Japan Sugar Company on charge of bribery. All of the accused men have confessed, revealing a gigantic grafting conspiracy and an elaborate system by which the reports on government investigations on labor conditions on the sugar plantations have been suppressed.

The cases have attracted wide public interest, and great sympathy is expressed for Yokoi, formerly a Christian clergyman and educator, who is one of the accused. Yokoi's confession some time ago led to a general exposure of the graft plot. Yokoi is a son of Shonan, celebrated as a Japanese patriot and reformer.

Missionary Books.

Barrett, The Child of the Ganges, Illustrated	$1 00
Barton, The Missionary and his Critics	1 00
Beach, The Cross in the Land of the Trident	50
Bell, A Miracle of African Missions	60
Bishop, Isabella, Korea and Her Neighbors	2 00
Bliss, The Missionary Enterprise	1 25
Brain, Belle M. Fifty Missionary Stories	60
" Missionary Readings for Missionary Programs	60
" The Transformation of Hawaii	1 00
Brown, Arthur J. The Foreign Missionary	1 50
Carmichael, A. W. Overweights of Joy, A Story of Mission Work in Southern India	1 00
" Things as they are, Mission Work in Southern India	1 50
Chamberlain, J. The Kingdom in India	1 50
" The Cobra's Den	1 00
" In the Tiger Jungle	1 00
Chester, The China Martyrs of 1900	2 00
Cochrane, H. P. Among the Burmans	1 25
Comegys, Jr. A Junior's Experience in Missionary Lands	50
Curtis, Wm. E., Modern India, Illustrated	2 00
Fuller, Mrs. Jennie, A Life for God in India	1 00
Gale, J. S., Korean Sketches. A Missionary Observance in Korea	1 00
Gibson, J. Campbell, Mission Problems and Mission Methods in South China	1 50
Giffen, J. K., The Egyptian Sudan, Illustrated	1 00
Good, A. C., A Life for Africa	1 25
Graham, J. A., The Missionary Expansion since the Reformation	1 25
Guinness, Across India at the Dawn of the 20th Century	1 50
Gulick, S. L., Evolution of the Japanese	2 00
Hannington, The Story of the Uganda Mission	1 00
Harband, B. M., The Pen of Brahma. Peeps into Hindu Hearts and Homes. Illustrated	1 25
" Daughters of Darkness in Sunny India.	1 00
Headland, I. T., The Chinese Boy and Girl. Illustrated.	1 00
Holcomb, H. H., Men of Might in Indian Missions	1 25
Hume, R. A., Missions from the Modern View	1 25
Lawrence, E. A., Modern Missions in the East	1 50
Livingstone, The Personal Life of David Livingstone	1 50
Lovett, Richard, The Story of James Chalmers	1 25
Lowe, John, Medical Missions, Their Place and Power	$1 50
Martin Henry, First Modern Missionary to the Mohammedans	1 50
Milligan, R. H., The Jungle Folk of Africa	1 50
Miner, L., Two Heroes of Cathay	1 00
Mitchell, J. M., The Great Religions of India	1 50
Mohammedan World of To-day	1 50
Neesima, Joseph Hardy, A Maker of the New Japan	1 00
Nevius, John L., Forty Years a Missionary in China	2 00
Osgood, E. I., Breaking down Chinese Walls	1 00
Paton, F. H. L., Lomai of Lenakel	1 50
" John G., Missionary to the New Hebrides	1 00
Perry, R. B., The Gist of Japan	1 25
Ramabai, Pandita, The Story of Her Life	1 25
" The High-Caste Hindu Women	75
Reed Mary, Mary Reed, Missionary to the Lepers	75
Richter, Julius, The History of Protestant Missions in India	2 50
Rijnhart, Dr. Susie C., With the Tibetans in Tent and Temple	1 50
Ross, John, Mission Methods in Manchuria	1 00
Russel, Norman, Village Work in India. Illustrated	1 00
Scudder, Mrs. W. W., Nineteen Centuries of Mission	50
Smith, Arthur H., China and America To-day	1 25
" Village Life in China	2 00
Smith, George, The Conversion of India	1 50
Soothill, W. E., A Typical Mission in China	1 50
Speer, Robert E., Missions and Modern History	4 00
" Missionary Principles and Practice	1 50
Speicher Jacob, The Conquest of the Cross in China	1 50
Stewart, James, Dawn in the Dark Continent	2 00
Storrow, E., Our Sisters in India	1 25
Underwood, H. G., The Call of Korea	75
Van Sommer, Our Moslem Sisters	1 25
Watson, C. R., In the Valley of the Nile	1 00
Wheeler, Mrs., Crosby H., Missions in Eden	1 00
Wherry, E. M., Islam and Christianity in India and the Far East	1 25
Willard, Mrs. E. S., Kin-da-Shon's Wife. An Alaskan Story	1 00
Young, E. R., My Dogs in the Northland	1 25
" On the Indian Trail	1 00
" The Apostles of the North, James Evans.	1 25

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JUNE 3, 1909 No. 22.

The Humble Worker.

I have no gift of eloquence
To preach, exort, or pray;
I can not point with glowing words
To Christ, the living Way;
But I can tell how wondrous dear
My Jesus is to me,
And let His light so clearly shine
That all around may see.

I can not cast the fishers' net
Into life's deep, dark sea;
The wisdom for that heavy task
Was never given to me;
But I can kneel upon the shore,
And pray for those who toil,
And when the boats come slowly in
Help gather up the spoil.

The Master sees the lowest work
Of all His children true,
And in the crowning day will give
To each his honest due;
And when the sheaves are gathered in
From fields that I have sown,
I then shall take from His own hand
The palm, the robe, the crown.

—Ex.

Items of News and Comment.

The sins of the tongue are common and many, but bad.

Evil words of the tongue are doubly harmful, first to him who utters them and also to them who hear them.

A gathering of over 4200 ministers and laymen from all parts of the Dominion met in Toronto, March 31 to April 4 in the first Canadian Laymen's Missionary Congress.

A New Publication.

Jubilee Festival of the General Conference of Mennonites of North America, held at Beatrice, Nebr., Sept. 7, 1908.—Published by the Mennonite Book Concern, Berne, Ind. Price 50 cents.—This neat and very well illustrated pamphlet, of 95 pages, contains the addresses (two in the English and eight in the German language) given at the Jubilee Festival. They are accompanied by the photos of the speakers, who were selected as pioneer or experienced workers of the General Conference, such as officers of the conference, members of the Mission Board, Publication Board, etc. This attractive booklet presents much interesting and desirable information in regard to the immigration of Mennonites, early settlements, organization of churches and conferences, erecting of schools, publication, missions, etc.

Faith and deeds are vividly expressed in Dr. Barnardo's Homes in London, through which 68,050 children have been rescued, trained and given a good start in life. To-day the homes shelter 8,391 boys and girls.

The ninth Council of the "Alliance of the Reformed Churches throughout the world holding the Presbyterian System" will be held in New York City, June 15—25, representing a constituency of some thirty millions of people.

By the time this issue reaches the most of the readers the editor will be on his way to Beatrice, Nebr., in the interest of our publications. He expects to attend the Northern District Conference, which will convene at Henderson, Nebr, on June 9.

Our words will prove to be benedictions or curses—which? They are an index and a revelation or the character of the individual. The tongue needs not destruction, it needs conversion. The will power is not sufficient to insure mastery of the tongue; divine grace is needed.

Very practicable and commendable is the act of the Eastern District Conference, that the secretary was instructed "to write a readable write-up of the Conference for our church papers," while the official report was ordered to be published along with the annual report of the Home.

The Winona Lake Bible Conference at Winona Lake, Ind., will be this year August 22 to 31. The new tabernacle to seat over 8,000 people is to be completed by July 28. Winona Lake is a fine place for ministers and lay workers to secure many refreshing ideas in the work of the church and edification.

Bro. C. H. Suckau, who studied at Brooklyn, N. Y., preparing himself for missionary work, arrived at Berne, Ind. where he will give a talk on temperance at the monthly meeting of the Christian Temperance Society, on June 2. Bro. Suckau is a prospective missionary for India and is expected to accompany Bro. P. A. Penner next fall.

Soeben erschienen!

Bericht des Fünfzigjährigen Jubiläums der Allgemeinen Konferenz

gefeiert in Verbindung mit der Sitzung der Konferenz im Jahre 1908. In gefälliger Pamphletform 96 Seiten mit vielen Bildern.

Preis, portofrei 50 Cents.

Mennonite Book Concern.

Children's Day is observed in some of the congregations and Sunday-schools. The delightful month of June is chosen for this very appropriate special service for the children.

The Mennonite Oak Grove congregation, of near Smithville, Ohio, and the Martin congregation at Orrville are considering the propriety of purchasing the old Reformed church at Orrville for a house of worship.

Bro. J. E. Sprunger, of Los Angeles, Cal., for several years engaged as secretary of the Y. M. C. A., attended a conference at St. Louis last week, from where he made a side-trip to Berne to call on his parents and friends. On Sunday afternoon he addressed the S. S., and in the evening he gave some valuable information in regard to the work of the Y. M. C. A.

Conferences and Conventions. The Kansas S. S. Convention will be held at the Brudertal church, Hillsboro, Kan., on June 8.—The Northern District Conference will convene at Henderson, Nebr., June 9—10, and the S. S. Convention at the same place on June 11.—The Pacific District Conference will meet on June 13, at Menno, Wash. It will be preceded by a Ministerial Conference on June 12.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Report of a Meeting of the Board of Foreign Missions.

At a meeting held by the Board of Foreign Missions at Berne, Indiana, from May 11th to May 13th, the following resolutions were passed:

1. Resolved, to close the treasurer's report with the end of the fiscal year (March 31st).
2. Resolved, to draft and send a farewell letter to missionary J. F. Kroeker.
3. Resolved, to allow a gardner, an ox-team and a man to attend to the latter for each of our stations in India.
4. Resolved, to pay the salaries of our mission workers at the beginning of every quarter, and that the allowances for children be remitted at the end of the fiscal year.
5. Resolved to allow our married missionaries in India $900.00, our unmarried male missionaries $550.00, and our unmarried female missionaries $500.00 per year, for their sustenance.
6. Referring to a letter from missionary R. Petter, the Board wishes Brother and Sister Petter God's blessing on their journey and prays God, that this journey may prove beneficial to Sister Petter's impaired health.
7. The Board makes the following appropriations for the station Janjgir, in India, for the current fiscal year: For Colporteur, Catechist, Language and school teacher, and two Evangelists, $300.00; for the new school

at Senorain and for the school in the village, together $300.00; for medicine and medical instruments, $100.00; for orphans, $200.00; for repairs and ox team, $200.00.

8. In view of the above appropriations the Board for the present abstains from the building of a church for the station Janjgir, but appropriates the sum of $300.00 for the erection of a temporary chapel.

9. The Board requests our mission workers in India to elect one of their number, at their next conference, as secretary and treasurer, to whom all moneys may be sent and who will forward the same to the respective persons entitled to them.

10. The Board appropriates for the different objects named by missionary Wiens, viz. for medicine, books, tracts, language teacher, gardener, watchman, etc. the sum of $700.00 for the station Champa, for the current fiscal year.

11. The Board instructs our missionaries in India to look around for a suitable place for the projected third station, and after having found one, to make the necessary purchase and begin preparations for building, and report the same to the Board. The Board makes a preliminary appropriation of $1000.00 for this purpose, expecting that the entire cost of the station will approximate $4000.00.

12. Resolved, that as far as the Board is enabled to judge the conditions of our mission in India, the impression prevails, that missionary P. J. Wiens is to be bourne in mind as the one who is to establish and conduct this new station.

13. Resolved, that Brother C. H. Suckau is to arrange his plan for sailing to India in such a manner, as to be ready to sail with Brother P. A. Penner from Naples, on October 8th.

14. Resolved, to leave the arrangement for Brother Suckau's ordination to the Executive Committee.

15. The Mission Board views with joyful satisfaction the interest for our mission in India, manifested in a letter to the Board, written by Brother H. J. Brown, inclosing a check and a number of promisory notes from mission friends, given under the conditions, that the Board send Brother H. J. Brown to India during the present year. Much as the Board rejoices over the fact, that these mission friends are willing thus to aid the Board in the sending of Brother Brown, and as much as the Board desires to comply with the wishes of the donors, the Board, with its best intentions, does not see its way clear to send more workers to India for the present, than those already determined upon. The question to be considered in this connection is not only, do we have the means to *send* more workers to India, but do we possess the necessary preparations for them, after they have arrived there? Additional workers will require additional buildings and an expansion of the work, whereby additional expenses are constituted. The Board, however, can not enter upon such expansion on the strength of promises, which are binding only for a single payment, the cost of which may thus possibly in the future exceed our income. The Board feels sorry, that it seems impossible for the present to accept these gifts under the conditions they are offered. The Board gratefully recognizes the good will of the donors and heartily regrets to be obliged to refuse so generous a gift, offered with the best intentions, by a number of mission friends.

16. Resolved, to allow Brother R. Petter to procure a Mimeographfor the purpose of manifolding his translations.

17. Resolved, to allow Brother R. Petter the sum of $600.00 for himself and his family during the time of his furlough and their journey to the northwest for the benefit of Sister Petter's health.

18. Resolved, t o authorize Brother J. B. Ediger to administer baptism and the Lord's supper in his Indian congregation at Clinton, Okla.

19. Resolved, to allow Brother H. J. Kliewer the sum of $100.00 in view of the many visits he had to make upon our other stations and the expense connected therewith.

20. Resolved, to appoint a nurse for our station Oraibi, in Arizona, and to instruct Brother J. B. Epp, to make the necessary arrangements for the acceptance of sick people, as soon as the necessary nurse is found, for which the Board appropriates the sum of $100.00.

21. The Board allows J. B. Epp $75.00 for spouting, a filter and a pump at the chapel at Oraibi.

22. In case a missionary accepts poor, forsaken or orphan children, the Board allows him for such children the same amount, until they are fourteen years of age, which he receives for his own children of the same age.

23. Resolved, to grant Brother J. B. Frey a three months' furlough, beginning with the 11th of July, and half the traveling expenses for him and his wife to their home in Kansas and return, as our Rules and Regulations prescribe. In case, however, Brother Frey should find it necessary to prolong his absence beyond the specified three months, his salary will cease until his return to the station.

24. Resolved, to employ Brother C. J. Frey temporarily as missionary farmer for our mission in Arizona, with a salary of $600.00 a year.

25. Resolved, to tender our heartfelt thanks to Dr. A. T. Blackley for the material aid he has rendered our mission in Montana, by purchasing chairs, hymn books, etc. for the chapel at Lame Deer.

26. Resolved, to request our missionaries to Montana to report to the Board in regard to the arrangements made at the chapel at Lame Deer for a bell and in regard the approximate cost of a suitable bell.

27. The Board approves and accepts the bill of $33.65, sent in by Brother P. A. Kliewer, for a fence at the chapel at Lame Deer.

28. The Board feels obliged to await further developments and reports before taking active steps looking to the erection of a third station in Montana.

29. Resolved, to instruct our missionary student Alfred Wiebe to take a two years' course in the Union Missionary Training Institute, Brooklyn, N. Y., for his further preparation for mission work.

30. The Board holds in grateful recognition, that our mission students Alfred Wiebe and Albert Claasen have voluntarily paid their own expenses during the past year.

31. Resolved, to request Brother H. J. Kliewer to visit the Central Conference and a number of near-by churches during the coming fall.

32. Resolved, to allow our American mission workers, besides the prescribed children's money, the following sums per year for their sustenance:

I. Oklahoma:

R. Petter, Cantonment	$800
J. A. Funk, Canton	600
H. J. Kliewer, Hammon	600
J. B. Ediger, Clinton	600
Bertha Kinsinger, Cantonment	400
Agnes Williams, Cantonment	400
H. Whiteshield, "	180
F. Harrington, Canton	240

II. Montana:

G. A. Linscheid, Busby	800
P. A. Kliewer, "	600

III. Arizona:

J. B. Epp, Oraibi	800
J. B. Frey, Moencopi	850
do. for horsefeed	150
Mary Schirmer, Oraibi	450
C. J. Frey, Farmer	600
Nurse	450

33. After a lengthy deliberation the declaration of four young persons who expressed their willingness to be accepted as mission workers by the Board, the Board adopted the following:

The Board is willing to enter upon a certain relationship with such young people, as are willing and able to prepare themselves for mission work upon their own expenses and who desire to be recognized as candidates for our mission and to be received as mission students by the Board, or if already prepared to be sent out, as the Board sees fit and is capable of doing. According to the nature of the case such relationship can not be as close as is the case with our regular missionary students, who have surrendered themselves unconditionally to the disposal of the Board, whose preparation the Board directs and, if necessary, pays its expenses. But the relationship must be of such a nature, that these prospective candidates furnish the Board with an autobiography, stating their inner call for mission work and their plans and desires in regard to their further preparation for the work, in order that the Board may be enabled to prove them. Moreover, it is desired that they furnish the Board with such other testimonies and declarations as the Board may find necessary in order to satisfy itself of their character and their capabilities. The Board in return will regard such prospective candidates or aspirants for mission work as a band of young recruits for the holy cause of our Lord, from whose ranks, if possible, the Board will select its future workers. Such as from the beginning have offered themselves unconditionally to the disposal of the Board must naturally have the preference. The Board declares itself willing to accept under the above conditions the four aspirants, J. M. Regier and Henry T. Neufeld, Inman, Kansas, John R. Duercksen, Hillsboro, Kansas, and Mary Richert, Canton, Kansas.

34. We close this our session with a sense of gratitude towards God, who during the past year has held His mighty arm visibly over our work and has signally blest the same. The work has prospered on all our stations since our last meeting. Additional baptisms have been administered in India and further victories are in sight. Three new missionaries have been sent out and are now cheerfully at work. In Oklahoma the number of those, who profess the Lord Jesus Christ, has been increased, and others, who had fallen in old, heathen sins, are returning. In Arizona we were obliged to relinquish the out-station Hotwelo.

but the good seed which has been faithfully sown, is sprouting and beginning to bear fruit. In the baptism of the old former priest, Wikwaya, we have a testimony that the cause of the Lord will become victorious there too. In Montana our work has made gains and the time may not be far distant, when an expansion there will be necessary. At home, in our churches, the missionary spirit has not abated, to which the increased collections and offers of young people for mission work amply testify. The Lord has graciously protected our missionary P. A. Penner upon his extensive travels and abundantly blest his talks on India. The same may be said of our missionary J. B. Epp and his sermons preached in the different churches of Kansas. May it please the Lord to help and to bless us still more abundantly in the future! May He in a special manner bless the projected journey of our missionary R. Petter and use it as a means to restore the seriously impaired health of his dear wife! May He fill our outgoing missionaries, who expect to sail in September, with a great amount of alacrity for their new work! May He also fill our churches and mission friends at home with new love, and zeal and self-denial for the work entrusted to us! All this is necessary. The continuation of the work upon our 9 stations, the erection of a third station in India, and new arrangements all around, create increased demands upon our mission treasury. As the necessities of life have greatly risen in price during the past years with us at home, the same is true upon our mission fields. The appropriations to-day must therefore deal with quite different figures from what they were 20, yea even 10 years ago. In view of these facts, let us not forget the encouraging words of the pioneer of missions in India, the late William Carey, when he said, "Undertake great things for the Lord and expect great things from the Lord." This will give us new courage in the pursuit of the work of the Lord. To all our mission workers, both at home and abroad, we send greetings. May the spirit of love, of peace and the consecration to the work in which they are engaged, continue to dwell among them! The Lord bless their labors, as well as ours, according to the riches of His grace! A. B. Shelly, Sec.

He forced him not; he touched him not; only said, "Cast thyself down": that we may know that whosoever obeyeth the devil casteth himself down, for the devil may suggest—compel he can not.—St. Chrysostom.

Home Circle.

Never Do It.

1. Never speak to papa or mamma unkindly.
2. Never be naughty or cruel to brother or sister.
3. Never contradict any one who is telling a story.
4. Never tell anything that is not strictly true.
5. Never say I can't, when told to do a thing that seems hard.

Do Not Lose Self-Control.

To lose self-control is to lose the key to any situation. No man who cannot hold himself in hand can expect to hold others. It has been well said that, in any discussion or disagreement with another, if you are in the wrong, you cannot afford to lose your temper, and if you are in the right there is no occasion to. Or, as a lawyer has wittily put, "Possession is nine points of the law, self-possession is ten."—Exchange.

A Girl's Temptation.

Many young girls in their love for what they call a good time are led down into the forbidden way, and before they are hardly aware of it they awake to find that there is only a step to ruin. "It was only for fun, and I did not think it was wrong," many a young girl says too late for her good.

The books you read are shaping your life and thought, and for this reason you must be very wise in your choice. Books that make you want to be better, and that point you the way, are the only safe ones. Books that deal with a questionable side of life and that make you desire what you should not have, and that give you mistaken notions of life, must be carefully avoided if you would not get on dangerous ground.

Your love of dress may be a snare to you. If you have not a wise mother to warn and guide you, this may be one great influence which leads you downward. Many of our girls in business places are assailed in this way by a gentleman friend, but an enemy in the guise of a friend, who makes fine presents in return for liberties which no self-respecting girl can grant, and which leads to the greatest liberties when once a girl is under his power.

Among your own set there are those whom you should shun, as you would the most evil thing. You know the reputation of these men; it is not good, but they are attractive and captivating to a class of girls who are innocent of their devices, and they easily engage the affections of the unsuspecting. Very pleasant attentions are shown to you, and you are led step by step away from your highest ideals, until things that once seemed wrong and far from the path which you would tread are covered with a false attractiveness. Cherish your high ideals, for they are your beacons, and if lowered will inevitably lead you downward.

In your own life of purity you have a double responsibility; and, considering this, there is a doubly high incentive to choose only those things in your daily life that will fit you for leadership among your companions.—By Emma F. A. Drake, M. D., in Watchword.

Obeying Orders.

The master mechanic had finished showing me through the great car works, where hundreds of men were at work. It was a great railroad plant at the end of a division of one of our greatest railroads. It had been an inspiring hour for me. The order, the power that I had seen displayed, the splendid system with which everything was managed, the well-kept walks, the rush and push and hustle of it all filled me with admiration for the general who was the one man under whose charge all these great activities were being carried on so admirably. He had an oversight of all. Every man in the employ of that division was under him. Every train that went out or came in, every pound of coal that was used, every gill of oil, every can of paint, every bolt, every particle of repair to car or road bed, were all under this man's supervision, in one way or another, though, of course, he had his lieutenants to look after the details.

After we had gone through the great shops, and were chatting in the plain but well-appointed office, I said to him, "How did you get this position?" I was interested to know, for he had told me that he had begun work in this great shop as a laborer at a dollar and a half a day. He had remarked this incidentally, and as I saw the vast amount of ability which must have been developed in order that he might do what was now being done, I was interested to know by what process he had climbed up the ladder of responsibility and success. So I asked him how it came about that he had managed to climb so high. Turning to me simply he replied—and I shall never forget that answer—"I have reached my present position by doing what I was told."

That was all he said, but this simple reply, spoken most naturally and quietly, tells volumes, and is one of the choicest secrets of success known to the business world. Almost all of those who employ labor tell me that the one thing that they find most difficult to secure, is a man who will do exactly what he is told to do, and do it thoroughly and patiently. No man who is a man wants an employee who is a mere machine, but there is no activity in the world which does not need those who are willing to obey orders. The boy who enters the employ of any business house, determined to do the very best that can be done, the things that he is told, and who is always found in his place doing this, will be certain, before long, to be requested to do something higher and more important.—Exchange.

The Curse of Early Marriages.

Probably nothing has proved a greater curse to India than the practice of early marriage, and the fact is becoming perfectly plain, that so long as this vicious marriage system prevails, the Hindus can never take their place among great peoples. A well-known English lady physician, addressing a company of educated Hindus on this subject, said: "For centuries you have been children of children, and there is no surer way of becoming servants of servants. It is a retrogression from the early civilization of your race. It is a stigma on your religion, a blot on your humanity, which, were it known, would disgrace you in the eyes of the whole civilized world. Stamp it out at whatever cost, and blot out this stain upon your character as men of honor and manly virtue."—The Illustrated Missionary News.

Out of the Mouth of Babes.

Matt. xxi. 16.

Sing to the Lord the children's hymn;
His gentle love declare,
Who bends amid the seraphim
To hear the children's prayer.

He at a mother's breast was fed,
Though God's own Son was He;
He learned the first small words He said
At a meek mother's knee.

He held us to His mighty breast,
The children of the earth;
He lifted up His hands and blessed
The babes of human birth.

So shall He be to us our God,—
Our gracious Saviour, too;
The scenes we tread His footsteps trod,
The paths of youths He knew.

Lo, from the stars His face will turn
On us with glances mild;
The angels of His presence yearn
To bless the little child.

Sing to the Lord the children's hymn;
His gentle love declare,
Who bends amid the seraphim
To hear the children's prayer!

Robert Stephen Hawker.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the Interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

The Coming C. E. Convention.

The coming Christian Endeavor Convention at St. Paul on July 7 promises to be just as interesting as were the other gatherings of the society and will give the young people of this country an opportunity for getting in touch with the great leaders of Christian thought and activity of our day. We promise that all who attend will carry away a full share of the enthusiasm it inspires.

Much has been said and written concerning the value of such gatherings; some over-value them and some under-estimate their worth, but after all has been said it must be admitted that a large gathering brought together for the purpose of discussing matters of vital importance to the Master's Kingdom must have an influence that is certain to be felt in every corner of this land. The fact, that there exists a movement having millions of young people identified with it who set out to do certain definite things for Christ certainly proves that the material interests of our time have not, after all, totally obscured the piety of our people. When a cause gets a hearing before a great gathering of people and when those most interested in the cause are there in person to present it its interest increases and its prosperity advances. There are a number of Christian Endeavor societies connected with our churches and in every instance it has been demonstrated that the C. E. Society is a vast improvement over the ordinary young people's society and the benefits coming to the church through it are considerably greater.

Small as our denomination happens to be in comparison with many of the other churches identified with the C. E. movement, it has received recognition on both the programs and the Board of Trustees of the society. Arrangements are made for a Mennonite rally at St. Paul. It is to be hoped that the same spirit and interest shown by our people at the other conventions will be repeated at the St. Paul convention. G.

Shall Gen. Conference Improve Its Method of Holding Elections?

The time may now be ripe for our conference to give its attention to a matter of minor importance which may, however, improve its method of work. Hitherto we have elected our officers by a free ballot, that is, our elections have been conducted, without nominations, each member writing the name of any one whom he desired to see elected on his ballot. At present such an election is entirely unsatisfactory. It consumes time, imposes unnecessary work on the tellers and tries the patience of the entire conference. Many persons are voted for and those elected usually get very much less than a majority of the votes. The tally sheet of the election for officers of our last conference showed that more than thirty persons were given votes for the office of President. Most of these had less than ten votes and many of them only one and two. An election thus carried on prevents the majority from having their wish and is likely to be embarassing to the one elected when he finds that he gets his office only by the wish of a small proportion of the delegates. The matter has been brought to the attention of a number of the later general conferences, but always too late to permit a change, because to make the change requires a change of the constitution of the conference and to do that a six months' notice is first required. It would be well for those desiring this change in the interest of a more businesslike conference to give it their early attention. G.

Correspondence.

STERLING, O., May 25.—A series of meetings were held at this place from May 16th to the 23rd conducted by Rev. J. W. Kliewer, of Berne, Ind., who was assisted by Rev. Schumacher. This was a season rich in inspiring thoughts and spiritual refreshing, and could not fail but bring great blessings upon all who came under the influence of these meetings, and we hope the impressions will remain with us to cause us all to pray more faithfully, work more earnestly, and give more cheerfully, that God's blessing may rest upon us in years to come.

On Sunday morning, May 23, communion was observed. At these services Melvin Krabill and Esther Miller were baptized and taken into full membership. The following from the church at Canton, O., were welcomed to this feast: Mr. and Mrs. Chris Krabill, Mrs. Mary Combs and Miss Alice Graber.

The evening services concluded these meetings. This was Rev. Schumacher's last evening with us also. We regret that he can not remain with us, but we feel very grateful for what was done in our midst. May God bless the workers and the work.

The Church Paper.

BY "THE VILLAGE PREACHER."

It may be interesting and helpful to some one else, if I tell how I succeeded in getting a large number of new subscribers for our church paper. Very few copies were being taken. I heard some complaints about the paper not being as good as it used to be, and so forth. My philosophy is that these excuses are generally subterfuge to get clear of putting a good dollar or two into a moral investment.

From the pulpit, then, I speak of the need of the church paper. First, to offset the influence of the secular press, which is daily pouring its record of materialism, accidents, and murders into our homes, holding before our families low ideals, and in many cases vicious ones, what a benediction a religious paper is compared with the secular press! How lofty its purpose, elevating itssentiments, chaste its thoughts, and how select its matter.

Second,—The church paper deals with the world's news from the Christian standpoint. It looks at things through the perspective of the Kingdom. A Christian man trying to feed his moral and spiritual life on the daily paper will soon lose his bearings.

Third,—A religious paper is a safeguard in the home. It promotes a healthy moral atmosphere. The children's minds become pervaded with religious ideas. It forewarns them against the foes they will meet in life, and forearms them.

Then, fourth,—We are partners in our church's work. We want to know what it is doing. We can judge ourselves better by knowing what others are aiming at and accomplishing. We ought to know what our missionaries are doing, our college, our General Secretaries, etc. In short, I aim to prove the church paper indispensable. What is the effect of such cogent arguments as these? If it is an old circuit where "Hard-shells" and "Hay-seeds" and empty seats make up the congregation, it has about the same effect as "barking up a tree." One needs to give that same address every Sunday for a quarter till people begin to think you mean something by it. Meantime, I do personal canvassing. Always talk with a man when his wife is around. The man alone as a general thing will evade his duty, but the wife or mother is nearly always on the side of the pastor and the church paper. Some of whom you expect would not subscribe may be the easiest to secure. They will likely say, "Yes, my father always took the church paper." Others will say, "Yes, we used to take it, but somehow we omitted to renew." Some will say, "I don't care much for it. It isn't as good as it used to be." I reply, "Well it is the best we have, and it will compare favorably with any other church paper."

Others will say, "I haven't time to read it, and the children are not big enough to read it yet." I tell them that they want it in the home so that the children will have a chance to see it, and when they get older they will want it for themselves. It will become a part of the family.

"They don't print any sermons like they used to." "Well, I will write the editor about that. Sermons are more plentiful than they used to be, and it isn't so necessary, but, of course, some can't get out to church, and they ought to have a sermon."

In such ways I answer all objections, and it takes a pretty hardened kind of an individual to escape his duty under such pressure. There is nothing like being wisely and zealously bold. —Christian Guardian.

Another Voice on "The Passing of the Old Evangelism."

With Dr. A. T. Pierson's article on "The Passing of the Old Evangelism" we are in fullest accord. The time has come when a protest should be raised against modern methods in evangelistic work by those who believe in the power of the gospel and the necessity to make it known. Never has there been greater need for evangelistic preaching than at the present time. The efficacy of the gospel is also being demonstrated in scores of churches and in many a rescue mission, in its power to break the dominion of sin in the lives of individuals and raise them to a new standard of living.

To what extent this same work is being done by modern evangelism is a question. Undoubtedly there are some evangelists, especially of the older type, who are doing effective and permanent work. In the city of Toronto recently a minister testified to having received into his own church nearly forty members on confession of faith at the conclusion of the Torrey-Alexander mission. This one church's experience fully vindicated that mission and repaid all the work it entailed. But Mr. Torrey belongs to the older type of evangelists and is not one of the newer men in methods or message.

The two most serious evils in present-day evangelism are the spirit of sensationalism and commercialism. Unless a preacher can count his converts by the hundreds, or even by the thousands, he deems that his efforts have failed. In consequence, every effort must be exerted "to draw" a crowd, and then desperate attempts made to induce as large numbers as possible to sign cards, or rise, or make some outward manifestation of desire to be a Christian. We are deeply sensible of the value of some act which may record the decision of the will. Any one who has any experience in personal work will readily assent to the wisdom of such a method. But when the audience is urged and even teased to rise, and then the invitation modified and broadened, every wile being employed to get men and women to their feet, it is far from being the ready response to an appeal that it should be. Telling pathetic, not to say impossible, stories, and continually widening the basis of appeal, often results in a multitude of "decisions" which have in reality decided nothing.

On the other hand, many a valuable and permanent work has been done where there have been few visible results at the time. But the work has been none the less important. If, however, the spectacular is always to be the criterion of success, there must result sensationalism that will hinder the truest work rather than help it. In this the churches are equally responsible with the evangelists.

In older days evangelists depended upon the Spirit of God to draw men to hear the gospel. To prostitute the sacred work of evangelism to the methods of circus and vaudeville was an unheard-of thing. But now the press agent is engaged to supply the secular, as well as the religious, press with highly colored reports of the work. The evangelist is the object of adulation, and only too often the message is less reported than the messenger. In a recent mission one of the leading ministers who was in heartiest sympathy with the work expressed to us his regret that such highly colored reports had appeared in the press. The work was hindered rather than helped by the statements that "the city was stirred as never before" and "thousands were being converted." And yet these reports were prepared by a member of the evangelist's staff who was engaged for that purpose. Within a short time we received letters from two evangelists, asking what rates the RECORD OF CHRISTIAN WORK would charge for inserting their portraits in its columns, as they wished to be better known in evangelistic work.

But probably the greatest evil in modern evangelism is the spirit of commercialism. As a certain minister recently expressed it, "evangelism is suffering from the financial microbe." Evangelists of the older type refused to bargain for their services. Their first question was, What are the prospects for a united effort? Compensation was not even mentioned, the evangelist accepting what was offered for his services. To-day the advance or business agent presents terms which in more than one city we have heard of have been too exorbitant to permit of a mission. Several experiences of this kind have been repeated to us from different parts of the country, as well as from Great Britain. Many earnest men, themselves imbued with an evangelistic spirit, find that it is necessary in order to conduct union evangelistic services on a larger scale to invite and entertain at great expense, not only the evangelist and his singer, but his press agent, stenographers, soloists and others. From a reliable source we have been informed that during the past year a certain evangelist in this country made the statement that the results of his last year's ministry had netted him $50,000, while still another evangelist is reported to have accepted a large sum of money from a lecture bureau to give the story of his conversion as a popular lecture.

There are those who will seek to condone these methods by pointing to certain results which have followed their use and the conversions which have been reported. Even those who do not approve of introducing into the work of Christ the methods of the circus and the theater will nevertheless quote St. Paul in his letter to the Corinthians, where for the sake of the weak he is willing to become weak that he may gain them, and asserts, "I am made all things to all men that I might by all means save some." This, however, is to lose sight of the large number to whom the methods of sensationalism and the spirit of commercialism are a stumbling-block. The older method of evangelism refused to make the preaching of the gospel a matter of barter, and looked to the preaching of the gospel itself as its own best means of drawing multitudes. In its place there has come the adulation of the individual, effected by press notices prepared by salaried clerks, and in some cases even the space in the newspaper itself has been purchased by evangelists. The time has come, we believe, when the Church itself should demand a reform in evangelistic work and insist that it be conducted under the direction of the Church. The methods, advertisements, salaries of officers and necessary workers in a mission should be under the direction of reliable local committees, consisting of men whose judgment and standing is recognized in the community. Unless a far-reaching reform in these respects is soon experienced, we believe this important department of the Christian ministry will become generally discredited in the Church, to its great loss of effectiveness.—Record of Christian Work.

He who seeks to get without giving is a gambler, no matter what his business.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 13.—THE NOBLE LIFE OF FRANCES WILLARD. Prov. 31, 10. 17—20. 25. 26. 29—31.

QUESTIONS:

1. Who was Francis Willard?
2. Why is a worthy woman to be valued so highly? Prov. 31, 10. 17—20. 25. 26.
3. What is most to be praised in her? Prov. 31, 30—31.
4. What can we say about Eve, the mother of us all? Gen. 3, 1—8.
5. What can we say about Sarah? 1 Pet. 3, 1—6; Gen. 18, 10—15.
6. What can we say about Ruth? Ruth 1, 15—18; 2, 1—12.
7. What can we say about Mary, the mother of Jesus? Luke 2, 46—55; John 2, 3—5.
8. What can we say about Martha? Luke 10, 38—42; John 11, 20—40.
9. What can we say about Mary, the sister of Lazarus? John 12, 1—9; Luke 10, 38—42.

MEDITATIONS:

"Frances Elizabeth Willard, an American temperance reformer; was born in Churchville, near Rochester, N. Y., Sept. 28, 1839. Her early education was received at Oberlin College, and her parents removing to Illinois she was graduated at the Northwestern Female College at Evanston, Ill., in 1859. After some years spent in teaching she became Professor of Esthetics in the Northwestern University, and was made president of the Woman's College, in February 1871. She began her active temperance work in 1874, and was made secretary of the National Woman's Christian Temperance Union. In 1879 she was made president of that organization and held the office till her death. She was chosen as president of the World's Christian Temperance Union in 1888 and in 1892 visited England as the guest of Lady Henry Somerset, the well known temperance worker. During her visit in London she addressed a mass meeting at Exeter Hall, which was said to be the largest and most intensely interesting assemblage ever held in its walls. She was an untiring worker and for ten years averaged one public meeting a day, besides writing letters and articles, and planning work while in transit betweeu towns at which she spoke. She was editor-in-chief of the "Union Signal" from 1892. and a frequent contributor to other pericdicals and newspapers, being an admirable writer and a journalist of rare tact, quickness and force. She was an orator of great eloquence, humor and power. Her executive ability and genius for organization were wonderful and her work for temperance and social purity will live in the history of her country. She died in New York City Feb. 18, 1898. (Crown Encyclopedia).

A worthy woman is to be valued highly on account of her trustworthiness, her kindness, her industry, her wisdom, her charity, her provision. But what is most to be praised and is the foundation of the other virtues is, that she feareth Jehovah; for grace is deceitful and beauty is vain, but piety is the mother of all virtues. The piety of the mother exerts the greatest influence in the education of the children.

Eve, the mother of us all, sinned first, because she wanted to be like God, but not become so in the way God had appointed, by communion with God, but by transgressing the will of God; and after she had sinned, she induced her husband to sin. She believed in the promise of God and perhaps thought at the birth of Cain, that he would be the

promised redeemer.

Sarah, the wife of Abraham, the friend of God, obeyed her husband, calling him lord. Her faith is praised in Hebr. 11, 11. She doubted the promise of God and laughed within herself, and denied it, but believed when God asked her: "Is anything too hard for Jehovah?"

Ruth, the Moabitish woman, the great-grandmother of king David, is known for her faithfulness to her old mother-in-law, Naomi, leaving her parents and kindred to be a daughter to her bereaved mother-in-law. When Naomi entreated her to return to her country and kindred, she said: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; Jehovah do so to me, and more also, if aught but death part thee and me."

Mary, the highly favored, the blessed among women, found favor with God, and became the mother of our blessed Savior. She was meditative, keeping all sayings about and of her son, pondering them in her heart. She tried to influence Jesus, when He entered upon His work as Messiah, but when refused, obediently pointed the servants to Jesus as the One to be obeyed. She stood weeping at His cross and was with the disciples after the resurrection of Christ, and on Pentecost at the coming of the Holy Spirit.

Martha is known as the busy, loving, serving sister of Lazarus; whose love could not do enough for her Master. She expressed her faith in Jesus after Lazarus' death, and was permitted to see the glory of God in the resurrection of her beloved brother.

Mary, the sister of Lazarus, sat at Jesus' feet listening to His words, and at the supper in Bethany anointed Jesus with the ointment of pure nard, very precious, to prepare Him for burial; and what she has done is spoken of for a memorial of her.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for June 13.

Subject: Heroes of Faith. Heb. 11:1—40.

Golden Text: Faith is assurance of things hoped for, a conviction of things not seen. Heb. 11:1.

In our last two lessons we have learned from the inspired pen of James something of the fruits by which the possession of true faith is made manifest. We now come to consider the words of inspiration on this great subject by the pen of another writer, presumably Paul. It should indeed be unnecessary to say that there is perfect agreement between these writings emanating from the same Spirit—the one Author of all "scripture given by inspiration."

The eleventh chapter of the letter to the Hebrews stands out preminently in all the sacred writings as the great chapter on faith, wherein is set forth an overwhelming array of testimony as to its working and the blessings that flow from it, gathered from the experience of saints throughout the ages. The chapter begins with a definition of faith, first abstractly stated but at once made concrete by reference to the experience of its value by the forefathers or elders. This definition evidently applies not to that which James refers to as possessed by the demons, which causes them to shudder. That is not faith. The demons believe or know the reality of that which is *against* them; faith lays hold on that which is *hoped for*, not dreaded. In faith therefore there is an element of trust as opposed to fear. We hope for that which is good as we understand it, and when we have assurance of possessing the good hoped for, we are comforted—the souls rests in this assurance. That is faith. Moreover, this rest of soul (Comp. Matt. 11:28—30) is not only passive but active, also according to circumstances. Fearlessness in action as well as patience in suffering is a manifestation of this quality of faith. Faith makes heroes of the noblest stamp.

"The adage, "seeing is believing is utterly false. To believe is to know things not seen, and to know them with the certainty of conviction. This is illustrated in the various cases enumerated. They saw by faith what was not visible to the eye. They greeted present what was yet in the future, and died happy in the knowledge of a salvation yet to be revealed (v. 13; Comp. 1 Pet. 1: 8, 9).

We do not believe what we understand, but we understand what we believe (v. 3). It is wonderful how faith helps our understanding of heavenly mysteries.

Faith honors God and God delights in those that thus honor Him (v. 16). He has prepared for them a city of such splendor (Rev. 21) as eye has not seen nor ear heard (1 Cor. 2:9). But to the eye of faith the Spirit gives visions thereof.

When Abraham gave up Isaac he not only acknowledged God's right to demand that which He had given, but he put the matter up to God to fulfill in His own way that which He had promised, and he counted on God's omnipotence as well as His faithfulness. Faith stumbles not at miracles for it knows that with God all things are possible.

The blessings pronounced by those patriarchs (vs. 20, 21) upon their sons can be understood only in the light of their referring to the fulfilment of those things which God's promises had led them to hope for. By faith they saw them coming and left them as a certain inheritance to their children. The greatest and best legacy to leave to your loved ones is the heavenly possessions which are to them that believe.

Faith knows how rightly to value worldly possessions and honors as compared with the spiritual blessings in Christ (vs. 22—29). Joseph and Moses both turned from the wealth and honors of Egyptian royalty to share with God's people the greater riches which they saw by faith while as yet outwardly appeared only poverty and reproach.

Faith humbly submits to the conditions upon which God offers His blessings. Abel offered by faith an acceptable sacrifice because in it he acknowledged the necessity of an atonement for sin in order that the sinner might be accepted. Moses, too, kept the passover and the sprinkling of blood. These men saw by faith the propitiation for sin to be provided and accepted this way of escape from sin. How shall we escape if we neglect so great a salvation (Heb. 2:3)? Faith in a crucified Christ may be a stumbling block to some one and foolishness to others (1 Cor. 1:23), but in it is the power of God unto salvation (Rom. 1:16).

The way that faith leads us may be through many a trial, but there is victory all the way. When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee" (Isa. 43:2). But the way always leads out of Egypt, away from the world and worldly things. And those that pass through the red seas of affliction are not the offscourings but the elite—the elect and precious ones of God. God with a mighty hand brings them forth not because they are not good enough for Egypt but because Egypt is not good enough for them. The world is not a worthy place for the destined heirs of glory (v. 38). God has better things in store for them.

Marriages.

Lehman — Langenwalter. — On May 20, 1909, Jacob F. Lehman and Christine Langenwalter, at the home of the bride's parents, near Halstead, Kansas, by J. H. Langenwalter.

Schantz—Allebach.—On May 26 in the Eden Mennonite church, Schwenksville, Pa., in the presence of the congregation, by Rev. H. G. Allebach, Rev. J. W. Schantz, pastor of the church, and Lydia M. Allebach, both of Schwenksville.

Deaths.

Shelly.—On May 11, 1909, at the house of her son-in-law, No. 3042, N. 8th Street, Philadelphia, Pa., Elizabeth, wife of Henry L. Shelly, nee Schleiffer, aged 78 years, 7 months, 17 days. Services were held at the house of mourning in the evening of May 14th. The following morning the remains were brought to the West Swamp church, where the deceased has been a life-long member, where further services were conducted by her pastor, A. B. Shelly, assisted by W. S. Gottshall. Interment was made in the adjoining graveyard.

Contributions.

For Foreign Mission.

During the month of May 1900 the following gifts were received:

From the Salem church, Wisner, Nebr., $42.62; West Zion church, Moundridge, Kan. $12; Sunday-school at Orienta, Okla. $12 87; Hillsboro church, Hillsboro, Kan. $23 30; Hereford church, Baily, Pa. $28 25; Bowmansville church, Pa. $9; from sale of mission albums, Mt. Lake, Minn. $2.-70; East Swamp church, Quakertown, Pa. $16.11; East Swamp S. S., do. $7.23; Y. P. S. of C. E., Allentown, Pa. $8.-50; sale of six mission albums, do. $2.-10; John A. Ruth, Hesston, Kan $25; Christian church, Moundridge, Kan. $22 35; First Menn. church, Reedley, Cal. $32.25; Anna and Katie Lehman, Orrville, Ohio $10; Sarah Baumgartner, do. $10: Salem church, Dalton, Ohio $39 35; sale of mission albums, Mt. Lake, Minn. $7 60; Bergtal S. S., Korn, Okla. $18.25; mission friend, Hydro, Okla. $5; mission friend, Beatrice, Nebr. $100; Brudertal church, Hillsboro, Kan. $63.88; Immanuel church, Pratum, Ore. $50 82; Y. P. S. of the churches Hoffnungsfeld and Hoffnungsfeld-Eden, Moundridge, Kan. $14; Grace church, Pandora, Ohio, $14.35; Anonymous, Berne, Ind. $5; from mission treasury, do. $13 36; birthday gift do. $ 51; collection after Miss. Penner's lecture, do. $91 85; sale from photos from India, do. $7.70

II. For Lepers in India. From Salem church at Dalton, Ohio $5

III. For the Society Treasury. From the Upper Milford S. S., Pa., for the station, Jaojgir, India $7.75; do. for the station Champa, India $7.75: Grace church, Pandora, Ohio, for the station Champa, India $15; do. for the station Jaojgir, India $15.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

For Relieving Distress of Suffering Humanity.

From J. A. Ruth, Hesston, Kan. $25.00

Gratefully acknowledged,
Harrison Landis, Treas.

News of the Week.

Domestic.

Presbyterian Assembly.

Nashville Gets Next Presbyterian Assembly.

Denver, Colo., May 28.—The special committee appointed to select the next meeting place for the Presbyterian General Assembly to-day named Nashville, Tenn. Chicago and Atlantic City were the other leading candidates.

Church Clashes with State.

The church locked horns with the state to-day when the assembly in effect condemned the action of the State courts of Tennessee in setting aside the union of the Presbyterian church in the United States of America with the Cumberland Presbyterian church.

The assembly's criticism of the courts, which was unsparing, was based on the report of the committee on church co-operation which was written by William Henry Roberts, D. D., LL. D., the stated clerk of the assembly, chairman of the committee, and for more than twenty-five years regarded as the "lawgiver" of the assembly. It set out in effect that of the three established doctrines with respect to the relation of church and state, they being the Roman Catholic, wherein the church is superior to state; the theory recognized in England and in some parts of the United States that the state is superior to the church, and the Calvinistic, wherein church and state possess distinct jurisdictions, the latter is the preferable view and will be held in the Presbyterian church.

Purely a Religious Question.

The report rebukes the Tennessee courts for presuming to pass judgment on matters of church doctrine. It recognizes the right of courts to pass on disputes concerning property, but where a religious belief is concerned, the report contended that this shall be adjudicated in the church councils. The assembly also re-affirmed the recommendation of the assembly of 1906, at which the union of the churches was effected.

The report of the committee was based on the legal action begun by the anti-consolidation members of the Cumberland church, wherein they were supported by the Tennessee courts and given possession of a number of valuable churches which otherwise would have become the property of the United church.

May Not Use the Weed.

Clergymen and laymen should not use tobacco, but it is not contrary to the principles of the church for Presbyterian judges to grant saloon licenses. This was decided by the assembly last evening.

The assembly thus expressed itself in approving the report of the temperance committee.

The Rev. Ellsworth Rich, of Watsonville, Cal., introduced a resolution that ministers should not use tobacco. A laymen arose and declared that Mr. Rich should include laymen. This was done and the resolution was adopted amid cheering.

The commissioner then urged the adoption of a resolution that Presbyterian judges should refuse to grant licenses for saloons, even if it be their duty under the law. Several speakers opposed this with the argument that a judge should not be criticised for his actions under the law, but the first speaker demanded that judges, when confronted with such a situation, resign from the bench rather than grant the license. The resolution was defeated.

United Presbyterians.

Knoxville, Tenn., May 28.—Preliminary organization having been completed yesterday, and numerous memorials and resolutions having been offered and referred, the United Presbyterian church's General Assembly to-day took up the hearing and discussion of departmental and committee reports. After devotional exercises the report of ministerial relief was offered. It showed extensive work in this respect, the church doing much for the maintenance of its worn-out preachers and others in need. The review of the publication and Sunday-school work was very comprehensive and occupied much time.

The church is giving special attention to Sunday-schools, and its publication system has also undergone extensions during the last year. The church is scattering much literature, particularly throughout the South. This afternoon the report on the educational work being done under the auspices of the church was presented. Knoxville College, a colored institution, endowed by this church and many of its members, is one of the largest of the educational works undertaken by the church. It has academic and industrial departments, and a very complete equipment. A reception to delegates and others in attendance at the General Assembly was tendered this afternoon. To-night the assembly memorial service will be held.

Ministers Not Paupers.

Denver, Colo., May 28.—Presbyterian ministers do not want charity. They made this clear in the general assembly to-day when by almost unanimous vote the commissioners defeated a resolution prepared by Dr. J. Grey Bolton, of Philadelphia, providing for a graded pension scheme for superannuated ministers.

TAFT OPENS ALASKA SHOW.

The President Presses Key and Wheels of Alaska-Yukon-Pacific Exposition Turn.

Washington, June 1.—With a key of gold, studded with nuggets from the first mine of the Klondike, President Taft, in the East room of the White House at 3 o'clock this afternoon, started the wheels of the Alaska-Yukon-Pacific Exposition at Seattle. After the message had been flashed across the continent and the response received from the far Pacific coast, President Taft in a brief address voiced the hope that the exposition would be a great success. The fair, he was certain would not only reflect credit upon the enterprise, push and business foresight of the men who planned and built it, but would give to the whole world a more intimate knowledge of marvelous resources of the great country beyond the Rockies. He said the development of the vast territory, wonderful as it has been, was only the promise of prosperity to come.

Senator Piles, of Washington, who responded to the President's remarks, said:

"This exposition will give an ocular demonstration of the empire that has grown up in a wilderness in less than seventy-five years. Railroads have tunneled the supposedly impassable mountains. Our commerce is borne upon every sea, and our products are found in every mart. Cities, towns and villages have sprung into existence as if by magic—all within the brief span of a human life.

Cost Ten Million Dollars.

Seattle, Wash., June 1.—When President Taft, in the White House, this afternoon pressed the key that put in motion the wheels of the Alaska-Yukon-Pacific Exposition, the waters of its fountains were loosed, its banners were unfurled, the bands began to play. The saluting guns of the American and Japanese fleets were fired, and all the steamers in the harbor and all the locomotives in the railroad yards began bellowing and shrieking.

Just before noon (Pacific time) word was flashed to the White House that all was ready and President Taft's response set loose the flags, bells, machinery, curious Japanese fireworks and the noise. When the message was announced a huge gong struck five times, an enormous American flag was unfurled and thousands of small flags were set fluttering in the breeze.

The Alaska-Yukon-Pacific exposition cost $10,000,000 and was built in two years. The grouping of buildings is much different than at other expositions. The structures are compactly placed; there is no long, tiresome walk from one exhibit to another. Completing this picture, Mt. Ranier, the highest mountain peak in the United States stands in full view from the exposition ground.

When the exposition work was begun it was necessary to remove a large portion of a 250-acre forest of towering fir trees. Many of them were left, and to-day they lift their tons 250 feet above the ground. By night these trees will be ablaze with electric lights.

The exposition has been financed by the Northwest. Seattle subscribed $650,000 in one day, and later made it $800,000. Still later a bond issue of $350,000 was taken up overnight. The State of Washington appropriated $1,000,000 with the provision that not less than $600,000 of the amount should go into permanent buildings to revert to the University of the State of Washington. Oregon, California, Canada, Japan, China, Idaho and other States and nations assisted with liberal appropriations for buildings and exhibits, and the United States Government appropriated $600,000 for its own building and for the exploitation of the Philippines, Hawaii, Alaska and the fisheries.

James J. Hill delivered the principal address at the opening exercises to-day.

Calls Roosevelt Butcher.

Stamford, Conn., May 29.—Theodore Roosevelt was to-day characterized as a butcher, whose African hunting expedition was having a brutalizing influence upon thousands of American boys, when the Rev. William J. Long, the eminent faunal naturalist, who declares that he studies nature without a gun, made public a review of the Roosevelt tour.

"The only thing we will ever get out of this much-heralded trip will be some more hunting yarns, almost as veracions as Mr. Roosevelt's account of his heroic exploits at San Juan Hill," said Dr. Long, "and some more skins and bones, of which we already have too many."

According to Dr. Long the American woods are now full of youthful Bwana Tumbos, who, incited by the cabled reports of the devastation of game in Africa, are killing mother birds, who leave their starving broods to suffer.

Dr. Long also accuses his fellow graduate of Harvard of being his own industrious press agent, reporter and author of the stories that have come from the hunt. He insists that as there are no other reporters on the job any information that has come to the public must of necessity have come from the former occupant of the white house.

"These reports of frequent killings prove what I said two years ago, quoting Mr. Roosevelt's own books, that he is a game butcher, pure and simple, and that his interest in animals lies chiefly in the direction of blood, butchery and brutality."

Thirty-two Killed by Tornado.

Oklahoma City, May 29.—Twenty-two persons were killed and probably forty injured in Oklahoma tornadoes to-night, according to messengers who hurried to Stroud, Okla., for medical aid. Ten are reported killed at Key West and twelve at Depew. Both town were wrecked.

Brownwood, Tex., May 30. — A tornado of great fury struck the little village of Zephyr, in the eastern portion of Brown county, at 1 o'clock Sunday morning and left a path of death and destruction seldom paralleled. The death list reached a total of thirty-two and the number of seriously and fatally wounded will reach fifty.

The storm formed half a mile southwest of Zephyr and swept down upon the village, cutting a wide swath through the residence and business district.

Nearly fifty houses were demolished. Lightning struck a lumber yard and started a conflagration which destroyed one entire business block. No effort was made to fight the fire, as the care of the dead and wounded victims demanded all attention. A section hand rode a handcar to Brownwood and spread the alarm. In two hours the Santa Fe railroad was speeding a special train to the scene of the storm with nine physicians and a score of Brownwood citizens.

Prohibition More Stringent in Kansas.

Topeka, Kas., May 29.—Kansas is dry as laws can make it now. The new prohibitory law that stops the sale of liquors by druggists is in effect.

All bucket shops in the State will have to close. The new labor laws bar child actors from the theaters and all boys under fourteen years of age from the messenger service. Interurban cars must be equipped with additional conveniences. Cities will be required to preserve the purity of the waters of the streams in their vicinity.

Railroads will be required to erect hog tight fences along the right-of-way where farmers require it. Fruit tree agents will go to jail if they misrepresent the brand of fruit trees they sell.

Foreign.

Zeppelin Airship Travels Entire Day Without Landing.

Berlin, May 30.—Count Zeppelin, whose remarkable performances in his first air ship brought unbounded honors to the inventor, to-day accomplished the most striking feat of his career. He guided his Zeppelin II. from Friedrichshafen to Bitterfeld, a distance of more than 456 miles without landing. The journey lasted nearly twenty-two hours and so far as known to-night Count Zeppelin is still in the air on the return journey to Friedrichshafen. He has already beaten all records for dirigible balloons with the opportunity of greatly improving the performance.

Missionary Books.

Barrett, The Child of the Ganges, Illustrated.....$1 00
Barton, The Missionary and his Critics..... 1 00
Beach, The Cross in the Land of the Trident..... 50
Bell, A Miracle of African Missions..... 60
Bishop, Isabella, Korea and Her Neighbors..... 2 00
Bliss, The Missionary Enterprise..... 1 25
Brain, Belle M. Fifty Missionary Stories..... 60
" Missionary Readings for Missionary Programs..... 60
" The Transformation of Hawaii..... 1 00
Brown, Arthur J. The Foreign Missionary..... 1 50
Carmichael, A. W. Overweights of Joy, A Story of Mission Work in Southern India..... 1 00
" Things as they are, Mission Work in Southern India..... 1 50
Chamberlain, J. The Kingdom in India..... 1 50
" The Cobra's Den..... 1 00
" In the Tiger Jungle..... 1 00
Chester, The China Martyrs of 1900..... 2 00
Cochrane, H. P. Among the Burmans..... 1 25
Comegys, Jr. A Junior's Experience in Missionary Lands 50
Curtis, Wm. E., Modern India, Illustrated..... 2 00
Fuller, Mrs. Jennie, A Life for God in India..... 1 00
Gale, J. S., Korean Sketches, A Missionary Observance in Korea..... 1 00
Gibson, J. Campbell, Mission Problems and Mission Methods in South China..... 1 50
Giffen, J. K., The Egyptian Sudan, Illustrated..... 1 00
Good, A. C., A Life for Africa..... 1 25
Graham, J. A., The Missionary Expansion since the Reformation..... 1 25
Guinness, Across India at the Dawn of the 20th Century 1 50
Gulick, S. L., Evolution of the Japanese..... 2 00
Hannington, The Story of the Uganda Mission..... 1 00
Harband, B. M., The Pen of Brahma. Peeps into Hindu Hearts and Homes. Illustrated..... 1 25
" Daughters of Darkness in Sunny India. 1 00
Headland, I. T., The Chinese Boy and Girl. Illustrated. 1 00
Holcomb, H. H., Men of Might in Indian Missions..... 1 25
Hume, R. A., Missions from the Modern View..... 1 25
Lawrence, E. A., Modern Missions in the East..... 1 50
Livingstone, The Personal Life of David Livingstone.. 1 50
Lovett, Richard, The Story of James Chalmers..... 1 25
Lowe, John, Medical Missions, Their Place and Power...$1 50
Martin Henry, First Modern Missionary to the Mohammedans..... 1 50
Milligan, R. H., The Jungle Folk of Africa..... 1 50
Miner, L., Two Heroes of Cathay..... 1 00
Mitchell, J. M., The Great Religions of India..... 1 50
Mohammedan World of To-day..... 1 50
Neesima, Joseph Hardy, A Maker of the New Japan.... 1 00
Nevius, John L., Forty Years a Missionary in China.... 2 00
Osgood, E. I., Breaking down Chinese Walls..... 1 00
Paton, F. H. L., Lomai of Lenakel..... 1 50
" John G., Missionary to the New Hebrides..... 1 00
Perry, R. B., The Gist of Japan..... 1 25
Ramabai, Pandita, The Story of Her Life..... 1 25
" The High-Caste Hindu Women,.... 75
Reed Mary, Mary Reed, Missionary to the Lepers..... 75
Richter, Julius, The History of Protestant Missions in India..... 2 50
Rijnhart, Dr. Susie C., With the Tibetans in Tent and Temple..... 1 50
Ross, John, Mission Methods in Manchuria..... 1 00
Russel, Norman, Village Work in India. Illustrated.... 1 00
Scudder, Mrs. W. W., Nineteen Centuries of Mission... 50
Smith, Arthur H., China and America To-day..... 1 25
". Village Life in China..... 2 00
Smith, George, The Conversion of India..... 1 50
Soothill, W. E., A Typical Mission in China..... 1 50
Speer, Robert E., Missions and Modern History..... 4 00
" Missionary Principles and Practice... 1 50
Speicher Jacob, The Conquest of the Cross in China.... 1 50
Stewart, James, Dawn in the Dark Continent..... 2 00
Storrow, E., Our Sisters in India..... 1 25
Underwood, H. G., The Call of Korea..... 75
Van Sommer, Our Moslem Sisters..... 1 25
Watson, C. R., In the Valley of the Nile..... 1 00
Wheeler, Mrs., Crosby H., Missions in Eden..... 1 00
Wherry, E. M., Islam and Christianity in India and the Far East..... 1 25
Willard, Mrs. E. S., Kin-da-Shon's Wife. An Alaskan Story..... 1 00
Young, E. R., My Dogs in the Northland..... 1 25
" On the Indian Trail..... 1 00
" The Apostles of the North, James Evans. 1 25

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JUNE 10, 1909. No. 23.

A Call To Higher Christian Life.

BY THE REV. CORNELIUS P. DITMARS.

Upward, onward, faltering never,
Let thy step be firm and true;
Trusting, bearing, hoping, serving—
For the Savior loveth you.

Upward, onward, hearts aflaming
With desire for others' good;
Having sense of thine own freedom,
In the power of Jesus' blood.

Upward, onward, ruling, keeping
As a king thine own blest life;
Drawing from the throne above thee
All thou needest in the strife.

Upward, onward, interceding
With a faith that cannot yield,
Till the promise is fulfilled thee,
And thy heart with joy is filled.

Upward, onward to the crowning;
When above all earth's delight,
Thou shalt rise to heaven's glory
And abide in heaven's light.

Set this highest life before thee,
In its spirit watch and pray;
And with all the soul within thee
Live as for the endless day.

—Selected.

Items of News and Comment.

Keep on starting something. If you are right you will come out right.

A man who follows the dictates of his conscience will never go far wrong.

You cannot be honest with your fellow men, unless you are first of all honest with yourself.

Be open to conviction at all times, as long as there is a doubt as to whether you are right or wrong.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—George MacDonald.

Be true to yourself. Never indulge in anything in secret, that you would be ashamed to let any know about, for every action that needs concealment had best be left undone.

Don't be a hypocrite. Sincerety at all times, in every thought, in every action, is the best policy you can adopt. A hypocrite instead of deceiving others, as he intends to do, only makes a fool of himself.

Before you judge another man harshly think well and consider if in his place, what you would do.

Rev. J. S. Moyer, of Center Valley, Pa., pastor of the Springfield Mennonite church for many years, has been failing bodily for about two years, and is now confined to bed; caused by leisure of the brain.

Remember that anything worth doing at all, is worth while doing well. What ever the work is you are doing is worthy of your best effort. If your troubles interfere with your work forget them.

Because you are down now, is a reason why you should get up. Many men have been down, and by persistent efforts have risen higher than they even had been. So it is up to you. What are you going to do about it?

If you think of your past life with its many defeats, don't forget to think of the near future with its many opportunities for success. For it's what you are going to do, not what you have done, that will decide your destiny.

Rev. E. F. Grubb, of Wadsworth, Ohio, who has been chosen by the Board of Home Missions to take up city mission work in Los Angeles, California, stopped over in Berne, Indiana, last Sunday and preached to the congregation in the morning and evening.

Missionary Peter A. Penner is again at his former home in Mountain Lake, Minnesota, to rest from his several months' tour through the churches in the East and South and West. Before his return to India he is to be married to Sister Martha Richert, of Alexanderwohl, Kan.

Whenever conscience speaks with a divided, uncertain and disputed voice, it is not yet the voice of God. Descend still deeper into yourself, until you hear nothing but a clear, undivided voice, a voice which does away with doubt and brings with it persuasion, light and serenity.—Amiel's Journal.

Soeben erschienen!

Bericht des Fünfzigjährigen Jubiläums der Allgemeinen Konferenz

gefeiert in Verbindung mit der Sitzung der Konferenz im Jahre 1908. In gefälliger Pamphletform 96 Seiten mit vielen Bildern.

Preis, portofrei 50 Cents.

Mennonite Book Concern.

Most of us soon arrive at a knowledge of the extent of our strength but we may pass a life time and be still ignorant of the extent of our weaknesses.

Do not get to be so heavenly-minded that you can not put up with the little vexations of the family; for we have heard of people of whom it was said that the sooner they went to heaven the better, for they were too disagreeable to live with here below.—Spurgeon.

Bro. J. H. Doell, a teacher in the preparatory schools at Freeman, South Dakota, spoke to the Sunday-school of the Berne, Indiana congregation last Sunday. He is visiting here a few days while on his way to Oberlin, Ohio, where he will attend the graduating exercises at Oberlin college.

The National Christian Association held its annual conference respecting secret societies in the Belden Avenue Baptist Church, corner Belden Avenue and Halstead street, Chicago, Ill., Thursday and Friday, June 3, and 4, 1909. Able speakers were present to discuss the various phases of the lodge system. Secrecy is becoming very bold, and has succeeded in several states to have legislation passed for its legal protection from any agitation against it, and an effort was even made in the last Congress at Washington to pass similar legislation but failed, but that is not saying that such legislation will not eventually be passed.

Persistency is a jewel, hath the old saying. Consistency is also a jewel—'tis a very rare gem, however, so strive to be consistent.—Luse.

Brother Samuel P. Prieheim, of Freeman, S. Dak., and sister Emma Wittrig were joined in holy wedlock last Sunday at the home of the bride at Noble, Iowa. Brother Prieheim has been attending the Moody Bible School at Chicago, and continues his studies there since the marriage, together with Sister Prieheim.

"There are seventeen Lutheran denominations in this country and some twenty of Methodists. This shows the idea that no other religious body has been divided into so many factions as the Mennonites to be erroneous," says the Gospel Herald. But what about the proportion of factions to the proportion of members, when we compare ourselves with Lutherans and Methodists?

On the evening of May 26, after services had been held at several of the mission stations in Chicago, about forty people assembled at the Home Mission to bid farewell to Brother and Sister M. C. Lapp, it being the occasion of their departure for the East. After singing and prayer and a

few impressive remarks by the brethren, J. S. Shoemaker and C. Z. Yoder, also by Bro. and Sister Lapp, the time had come to say "Goodbye." Many were the tears of mingled joy and sadness, and many the prayers that God might bless their labors to the salvation of many a soul now groping in heathen darkness.—Gospel Herald.

The meeting of the Mennonite Board of Missions and Charities, held at Chicago, May 25, 26, was well attended, and the interest was good from beginning to end. Among those who came the greatest distance were S. H. Musselman, of eastern Pennsylvania, L. J. Burkholder, of Markham, Ont., J. A. Wall, of Mountain Lake, Minn., Jacob Friesen, of American Falls, Ida., Cornelius Epp, of Henderson, Nebr., and J. F. Brunk, of La Junta, Colo. Bro. J. A. Ressler and Bro. M. C. Lapp and wife, returned missionaries from India, were also present. — Gospel Herald.

"The Mennonites of America" is the title of a new book, written by C. Henry Smith, A. M., Ph. D., Professor of History in Goshen College, Goshen, Indiana, and published by the Mennonite Publishing House, of the Old Mennonites, at Scottdale, Pennsylvania. The book is a new and valuable contribution to the historical literature of the denomination, is very ably written and a worthy result of the patient, ardent and persistent labor, covering a number of years, the author has devoted to the preparation and consummation of this work. The eighteen chapters of the book, comprising some 480 octavo pages, cover the ground pretty thoroughly without dwelling on non-essential details, from the origin of the denomination in the Anabaptists and Menno Simons, of the time of the Reformation, through the early colonization period in America, of the seventeenth, eighteenth and first half of the nineteenth century, their trials and schisms, organizations of conferences, and their internal progress from formalism to evangelization and mission enterprises. The author is to be commended for his scholarly presentation of the subject and the fair treatment of the various divisions of the denomination. The style is easy, clear and interesting and the book should appeal to every progressive Mennonite, no matter to what division he may belong.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

A New Publication.

Jubilee Festival of the General Conference of Mennonites of North America, held at Beatrice, Nebr., Sept. 7, 1908.—Published by the Mennonite Book Concern, Berne, Ind. Price 50 cents.—This neat and very well illustrated pamphlet, of 95 pages, contains the addresses (two in the English and eight in the German language) given at the Jubilee Festival. They are accompanied by the photos of the speakers, who were selected as pioneer or experienced workers of the General Conference, such as officers of the conference, members of the Mission Board, Publication Boar', etc. This attractive booklet presents much interesting and desirable information in regard to the immigration of Mennonites, early settlements, organization of churches and conferences, erecting of schools, publication, missions, etc.

Local Option.

The principle of local option is not new. It is older, in fact, than English civilization. Its application, however, to the liquor problem in any marked degree dates back but a quarter of a century, while the greatest activity under this system has been confined largely to the past decade.

Local option on the liquor question simply provides for the placing of the saloon question in the hands of the voters of any given local community, such as a district, a county, a city, a village or a township. It is unquestionably true that local option has proven to be the best method thus far for securing the largest possible area where the sale of liquor is prohibited, and the best possible enforcement of prohibitory law.

This, however, is not the greatest service which local option has rendered in the fight against the saloon. It is probably true that the greatest service of this system consists in its creation of public sentiment in the various communities of the state by bringing the question directly before the people and compelling its thoughtful consideration at the hands of citizens engaged in all pursuits.

The Anti-Saloon League has secured and used local option liquor laws whenever it has been possible to make an advance along temperance lines thereby. It has also, however, consistently opposed the adoption and use of local option where such adoption and use has meant a backward step in temperance reform. The Anti-Saloon League considers local option in most states, under present conditions, the best institution for the abolishment of saloons, but the work of the Anti-Saloon League does not consist in the saving or protecting of this or any other institution where public sentiment has advanced beyond such limits. The first and last business of the Anti-Saloon League is to abolish saloons; by state prohibition if possible, and by local option in counties where state prohibition is impossible, and by local option in municipalities and townships where county local option is impossible, or by any other honest method that will secure results.

Objections to the principle and operation of local option have been urged by some on the ground that this system does not in reality do what is claimed for it. No government system is perfect, but the main objections which have been urged against local option as a temperance measure are very largely in the nature of straw men, which extremists have been compelled to create in order to have something connected with local option to fight.

One of the frequent arguments against local option is that it presents two policies, namely, that while it allows saloons to be voted out by a majority vote, it also allows saloons to be maintained by a majority vote. To any person versed in the principles underlying all American institutions, such an objection is far fetched. The same objections could be urged against any policy of local, state or national government under the American plan. Any law which the people, through their representatives, may place on the statute books can be repealed by the people in the same way, and any system of government concerning any institution whatever, which the people, directly or through their representatives, adopt, can at the same time be changed by the people.

Several states have recently enacted laws prohibiting the liquor traffic in the state. The people at the next legislature, if they see fit, through their representatives, can repeal those laws, but this would hardly be considered as an argument against the use of the system which placed these laws on the statute books.

In a city or state every so often, an executive or other officer is to be elected. Under our form of government, in order to get a good man in office, the people must elect him, but at the same time, by using the system of election, the people run the risk of having him defeated. This would, however, hardly be a sufficient argument to do away with the elective system. In a certain city a few months ago, there were two candidates for mayor. One represented the temperance element, was pledged to enforce the law, and the people were assured by the record of his previous administration that he would do exactly as he said. The other candidate was a representative of the liquor interests, and openly declared that if elected, he would practically nullify the law regarding saloons. The good people rallied to the support of the former candidate, doing everything in their power to have him elected, but when the votes were counted out, it was found that he had been defeated and that the saloon candidate had been successful. The good people of that city entered into the campaign knowing that there was a possibility of the wrong man winning, but they would hardly have been justified in washing their hands of the whole proposition, keeping out of the campaign and staying away from the election, simply because there was a possibility of the other man's being elected. The same principle applies to the local option law in any community. If there is any value in this objection which is raised against local option occasionally, the same value and the same objection apply to almost every institution of our government.

It is further urged that local option, which may be all right as a question of public policy, is wrong when applied to moral questions, and as a remedy to avoid such wrong, prohibition is suggested, but it is true that in order to get prohibition, we must submit the matter either directly or indirectly to the people, and the same principle applies, although in one case it is considered as a matter for a small unit and in the other case a matter for a large unit.

In addition to these arguments that this system is too optional, it is also urged that it is too local. It is indeed too local for any state when the public sentiment is sufficient to exclude the saloon from the state, but it is not too local for use in securing a dry town or a dry county where otherwise no dry territory at all could be secured. The plan and method of the Anti-Saloon League has been to use it to secure as large a prohibition zone as possible, and whenever public sentiment is at the place where, through any other method, a larger zone of prohibition territory can be secured, local option is relegated to the year. In other words, the League has always insisted that the temperance people everywhere should take

conditions, as they ought not to be, but as they are; should consider public sentiment, not as they would like it, but as it is; should deal, in this reform, not with an ideal commonwealth or community, but with the commonwealth or community which really exists, and press the fight for better conditions to a finish, never, however, refusing to gain an inch simply because it is impossible at any certain time to gain a mile.—The American Issue.

Is Marriage a Duty?—Was Paul Married?

What Scripture is there to show that the Apostle Paul was a married man? I have heard one of our ministers say he believed Paul was a married man. Others believe he was not.

Is it a Christian duty for a man to marry?—READER.

The Editor of the New York Witness has answered this question as follows:

It is claimed that Paul must have been a member of the Sanhedrin because he says that he gave his vote against the Christians who were put to death through his efforts. (Acts 26:10, R. V.) And it is argued that Paul could not have been a member of the Council unless he had been married.

Some eminent authorities have held this to be a sound argument, and have judged the matter to be of sufficient importance to be worthy of discussion. To us the argument seems far fetched, and the fact, if it be a fact, quite immaterial. We are quite willing to allow the case to stand undecided indefinitely as far as we are concerned. If there had been any necessity that we should know the truth on this subject, the Holy Spirit, who guided the writers of the Bible, would not have left it to be found out by such round about and uncertain reasoning. It is not even positively known that in Paul's day the law requiring members of the Sanhedrin to be married was in force.

One fact is quite patent, if Paul ever had a wife, he had lost her before he commenced his missionary labors.

Is it a Christian duty to marry? Yes, certainly; if your question refers to a general rule and not to any particular application of it. God made male and female. He made them to live together as man and wife, and He commanded them to be fruitful and multiply and replenish the earth. It is clearly His will, therefore, with regard to men and women in general that they should marry. Indeed, this divine law of marriage is written in man's physical nature so forcefully that man has obeyed it in all ages and in all countries, without in most all cases having any idea that he was acting in obedience to the will of his Creator.

But there are exceptions to all rules, and no one can judge whether it is the duty of any particular person to get married or not, but that person himself, or herself. There are persons who should not marry, and there are other persons who cannot marry for lack of suitable opportunity or for lack of the means necessary to the maintenance of a family. And there are, no doubt, some who are called to do work which could not be done as advantageously if they were married. This is one of the matters in which every Christian should seek very special guidance from God.

Special Assessment.

It is not always the unexpected that happens, sometimes the inevitable. This is often illustrated in assessment insurance, and this has happened to the Knights of Pythias. The K. of P. Insurance Department News for November and December announced a special assessment payable in February and levied for various reasons, including this one: "In the fourth class of said insurance department the rates of contribution of the members have never been sufficient to enable the society to furnish to said members permanent life insurance protection, and are not now sufficient for that purpose, but on the contrary, are grossly inadequate." Yet it must have been prized by the members as cheap insurance, and the present confession gives an idea of what cheap insurance is liable to mean. Anything which is approximately nothing, ought to be cheap. Last year the fourth class lost through death claims not far from $250,000 more than it received as insurance income. Again the reserve fund is admitted to be of a temporary nature and wholly insufficient to meet death claims as they accrue. Besides this many of the insured have passed the age of 65, and there is a great increase of mortality ratio. The editor remarks that "If all fourth class certificates had expired when the holders reached 65, the rates in that class would have probably been sufficient for all time." This is the actual case in class five, under Plan D., where the Pythian Knight is left uninsured by the terms of the contract during his older years, for if he survives the age of 65 his insurance expires before he himself expires.—Christian Cynosure.

Pray for a short memory as to all unkindness.—Spurgeon.

Home Circle.

Immutable.

I took a piece of plastic clay,
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change it nevermore.

I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.

I came again, when years were gone;
It was a man I looked upon.
He still that early impress wore,
And I could change him nevermore.
—Selected.

What a Little Girl Did.

A good many years ago a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window and heard a voice asking her to please bring him something to read.

For many weeks after she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library. At last one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul, promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she kept her promise. Linda Gilbert has been all her life the steadfaft friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of whom she has helped six hundred are now, to her certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.—*Methodist Recorder.*

The Saloon a Blight.

Robert J. Burdette knows what a saloon does, and he tells it out to the world. Read what he says:

"I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to man. It desecrates the Sabbath, it profanes the name of religion; it defiles public order; it tramples under foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a strain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impulses; it is an incentive to falsehood, deceit, and crime.

"Search through the history of this hateful thing, and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with smears of shame and stains of crime, and dark blots of disgrace."

Reader these words are as true as the gospel.—Friend for Boys and Girls.

Welcome.

FOR SEVEN GIRLS.

(Each child should hold a card bearing the appropriate letter cut from colored paper. To enhance the letter may be painted on fans or fan-screens and decorated with ribbons; or small banderets may be carried, each displaying the capital letter).

First Child:
I come the first, and full in view
I hold up my letter—this big W.

Second Child:
I am second, and all can see
The one I hold is the letter E.

Third Child:
So straight and tall, you all can tell
The one I hold is the letter L.

Fourth Child:
If you look at me, you'll all agree
The one I have is the letter C.

Fifth Child:
So big and round, you surely know
The one I bear is the letter O.

Sixth Child:
Five letters you've seen, and after them
I hold up mine—'tis the letter M.

Seventh Child:
The very last I must surely be.
Would you know my name? I'm letter E.

All (repeat together):
And now, if you know the story we tell,
A glad word of greeting together we spell,
So look at each one, and then you will see
We are W-E-L-C-O-M-E.
(The last line to be said very deliberately).
—Teachers' Aid.

Remember Our Successes.

"My hay crop is a failure," moaned a farmer to his neighbor.

"But how about the potatoes?" asked the neighbor.

"They are all right."

"And your corn?"

"A fine crop."

"And your oats?"

"An excellent yield."

Then the neighbor said, "Why don't you mention your successes first, and put that one failure in a parenthesis at the end?"

The farmer raised four crops of produce and moaned because one was a failure. We can moan over one poor crop or rejoice over three good ones. Which are we doing?

This is a good illustration for workers in the Lord's field. Let us thank God and take courage. —Selected.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Another Mennonite Mennonites.

In recent years a number of efforts have been made to write a Mennonite history. Some of the writers have shown marked ability and scholarship; others have distinguished their work by the number of inaccuracies and literary piracies presented; others again have been too one-sided in their presentations, which were designed more to bolster up the claims of a faction than to present actual fact. Most of these productions have appeared in the German language and the choice of the English reader has been limited to a very few as a result.

The latest production is "*The Mennonites of America*" by Prof. C. Henry Smith, Ph. D., of Goshen College. It is an effort to tell the story of Mennoniteism in America as correctly and unbiased as thorough research and Mennonite environment can make it possible for one to do.

Dr. Smith believes it to be a waste of time and effort to try and trace the continuity of the Mennonite church either as to its organization or as to its faith in its totality to the various medieval sects commonly claimed as the ancestors of our faith; he therefore omits attempting it and begins with the Anabaptist movement. He devotes a chapter full of information and interest to the various Anabaptist leaders and their followers. Another chapter is given to Menno and the church from his time until the founding the unfortunate Plockhoy Colony on the Delaware, which ended so pathetically. His chapter on the settlement of Germantown shows a careful digestion of the sources from which he draws. In telling the story of the Pequa Colony he opens a mine of information hitherto inaccessible to the general reader. That portion given to the study of the Amish gives the book a unique value in Mennonite literature. It is the most complete effort to tell the whole story of the Amish of which we have any knowledge. We venture to predict that it will gain recognition as an authentic source of information in matters regarding the Amish people. The Mennonite settlements in the Eastern, Middle and Mississippi Valley states as well as those in Canada and the Northwest are fully touched upon.

The various divisions; the reasons for these divisions; the developement of the various Conference organizations have been presented, we think, in a spirit of fairness.

While many things in relation to these organization might have been more fully considered we must recognize the author's right to limit the scope of his book to the telling of what he considers the most important. The work of our General Conference and its part in the development of the Mennonite church, while told by one who has no part in its work, is fairly, though rather briefly portrayed. A chapter devoted to "The Mennonites and the State" represents the patient sifting of many public documents and brings together a mass of information on some of the experiences that severely tried the fathers of our faith. The Bibliography with which the book ends is particularly valuable giving a list of several hundred sources of information.

On the whole the book is sure to have a considerable influence upon any later Mennonite historical literature. Prof. Smith has done much for the unity of the church by regarding the various branches as Mennoniteism developed under peculiar circumstances rather than so many different sects. We predict a future unity of these branches as soon as the leaders of the several parties imbibe some of the catholicity of spirit shown by Prof. Smith.

G.

† Rev. Christian Krehbiel. †

On Oct. 18, 1832, Christian Krehbiel was born at Weierhof, Rheinpfalz, Germany, and died April 30, 1909, having reached the age of 76 years, 6 months and 12 days.

When the deceased was 11 years old his father's family moved to Bavaria and 7 years later with many others came to America where they first settled in Ohio.

Within less than a year the deceased traveled further west to Franklin Center, Iowa. On March 14, 1858, he was married to Susan Ruth. In March 1860 these young people removed to Summerfield, Ill. Four years later Bro. Krehbiel was elected to the ministry and a little later to the eldership, being ordained by Elder John Schmidt, whom he assisted in the work until the latter died.

After a residence of exactly 19 years the family left Summerfield and went to Kansas locating near Halstead, where the deceased spent the remainder of his life. He had already organized a church at this place and after his arrival he became elder of the same holding this position until the end.

He was an active participant in the building up of the Mennonite school at Halstead, as he had been in the case of the school at Wadsworth, Ohio; he was president of the Foreign Mission Board for 28 years.

From 1886—1896 he had an Indian Mission school on his farm and already in 1893 he began taking orphan children into the home. Later the Orphan Aid Society was founded to provide for such children. The deceased was also active in the organization and management of the Mennonite Charite recently organized.

On Sunday, January 31, 1909, after having preached in the morning, Rev. Krehbiel received a stroke of paralysis in the afternoon. This robbed him of his power of speech and for a while disabled his right side. However, after a few weeks he seemed to rally and hopes were entertained of seeing him restored, but it was intended otherwise! On April 28 a heavy door wrenched from the granary by the wind was thrown upon him with fatal results. Two days later he died after having called all present to the bedside to bid them farewell and to murmur a benediction. All the members of the family were present except one son, Edward, who could not arrive from Chicago in time after a delayed telegram reached him.

On Sunday, May 2nd, the funeral services were held. The family service was held in the forenoon. In the afternoon then was a brief service at the house. The main service was held at the Mennonite church where words of comfort, respect and hope were spoken by the Revs. D. Goerz, Gustav Harder and J. H. Langenwalter in Germrn and Rev. Oliver in English.

Correspondence.

GOSHEN, Ind., June 7th.—Rev. E. F. Grubb, who with his wife and children are on their way to Los Angeles, California, to take up mission work in that city, stopped at Goshen and preached two sermons at the Silver Street church Sunday, May 30th, in the morning to the children and in the evening he took the Lord's Prayer as a text, which he very ably and interestingly handled for the welfare of the audience who were in attendance.

On June 6th we had the priyilege to have Rev. J. C. Mehl with us, who with Mrs. Mehl are now here on a visit from Upland, California. We were all glad to have him in our midst and to have him preach to us once again, he having had charge of the church for ten years before moving to his present location. Rev. M. A. Niswander, present pastor, being here for the past three years.

DONNELLSON, Iowa, June 2.—On Sunday, May 30th, as customary with us the Lord's Supper was served, this time in the old church and on Monday the annual German Sunday-school Convention of Lee county was held in the new church in Donnellson. This meeting was well attended; it was the 34th session of the association and much interest was shown in the work. The County Sunday-school Convention, directed by the State association, will also be held in Donnellson June the 14th and 15th, from which we expect much benefit.

Rev. Peter Hilty is kept very busy at present teaching school, also a class in catechism preparatory to baptism, preparing his regular sermons and lately several funeral sermons. A farmer, when crowded with work, hires help; a preacher can not well do this, but by an occasional word of encouragement and prayer we can lighten his work and aid him in it.

The prospects for an all around bountiful crop is good, although it has been rather cool weather so far. The general health of the community is good.

Big Adjectives.

Great things can be expressed in very small words. The facts give dignity to the terms. But where facts are less important, men often seek to add grandeur to them by "great swelling words." This is sometimes seen when persons undertake to give an account of their religious experiences or performances. When the apostle preached the gospel, he confessed that "not many mighty, not many noble" received the message which he bore; but if we should accept the statements of some modern workers, we should find that almost every person converted under their ministry was a "noble," or "prominent," or very "honorable" person.

There was but one "day of Pentecost," with rushing wind and cloven flames, and wondrous utterances in unknown tongues, —though when the gospel first came to the Gentiles at the house of Cornelius, the apostle says the Holy Ghost came upon them "as upon us at the beginning:" but to hear some modern leaders tell their story you would think that "pentecostal seasons" were of every-day occurrence; though men speak with no tongues but their own, and frequently with them to but little purpose; though they have no gift of prophecy; though there is no rushing mighty wind, and though no parted flames of fire are seen sitting upon them.

Once it was promised to the church that they should be "baptized with the Holy Ghost." "Ye shall be baptized with the Holy Ghost not many days hence." "And when the day of Pentecost was fully come," there came a noise from heaven like the roar of a tempest, and filled the place with the divine presence and power, so that all who were there were overwhelmed, or buried with that mighty baptism of the Holy Ghost, which was attended with powers and gifts and workings which contrast strangely with the feebleness and emptiness of many to-day, who so often talk of, and pray for, and profess to receive "the baptism of the Holy Ghost;" when there is no visible or audible or perceptible indication of any such manifestation of the divine presence as was witnessed and experienced "when the day of Pentecost was fully come."

People sometimes declare that "the glory of God" comes down in their assemblies; though there is nothing there to remind one of the awful splendor which crowned Mount Sinai, or sat upon the tabernacle where God communicated with His people.

There is hardly a word which is used in Scripture to describe the great and important facts which marked the giving of God's law and the establishment of His church, but is used with freedom and flippancy by persons who profess to be leaders among the people of God, in describing feelings, performances, mental conditions and personal experiences, which no more resemble the events and facts properly described by those words, than an April shower resembles the waters of the Deluge.

We do not at all wish to depreciate or belittle the spiritual experiences of any earnest and devoted soul. We neither deny nor discard them. We do not question or doubt the fact of divine manifestations, or the privilege of Christians to be led by the Spirit of God and to be filled with all the fulness of God. We would not in the least deter any one from thirsting after God as the hart panteth for the water brook, nor from seeking to be filled with the knowledge of His will, and enabled to walk in the Spirit, and be led by the Spirit, and, while suffering reproach for the name of Christ, to have the Spirit of glory and of God resting upon him. But we simply desire to have things called by their right names. We deprecate the misapplication of Scriptural terms. We do not believe that every manifestation of the Spirit to profit withal, is a "baptism of the Holy Ghost." We do not believe that every little convention or prayer meeting is "a pentecostal season." We have attended many such assemblies, and we have witnessed no pentecostal seasons; we have heard no rushing winds; we have seen no tongues of flame; we have heard no unlettered persons declaring in fifteen different languages the wonderful works of God. That would have been "pentecostal." But when has it occurred?

It is true the Lord is with His people where two or three are gathered together in His name; it is true that He leads them and guides them, and helps their infirmities; but it is also true that He would have us "hold fast the form of sound words," and call things by their right names; and we neither glorify God nor benefit men by misapplying words, misrepresenting facts, nor by endeavoring to make things appear more important than they actually are.—The Armory.

Discipline.

Discipline, as a process of dealing with offenders in the church, has totally collapsed. There is no need to shut our eyes to the fact. It is unpleasant, but it is a fact. It can not be denied. It is never heard of nowadays, except in cases of such flagrant character, as great immorality, public scandal, or pronounced departure from beliefs formally adopted in ordination vows. Is the church the better for this collapse? Has it secured a firmer hold upon the popular mind? Has it commanded the respect of its own adherents? Has it by its moral force attracted others? Has it advanced the spiritual interests of its people? The questions are serious ones, and should be seriously pondered.—Southern Presbyterian.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 20.—PILGRIM'S PROGRESS SERIES VI. THE HILL DIFFICULTY. Rom. 7, 14–25; 2 Cor. 6, 1–10.

QUESTIONS.

1. What makes the life of a Christian difficult? Rom. 7, 14–23.

2. Who alone can deliver us out of the body of this death? Rom. 7, 24–25; Rom. 8, 1–11.

3. Why has the Christian to pass through so many difficulties? 2 Cor. 6, 1–5.

4. How can the Christian overcome the difficulties? 2 Cor. 6, 6–7.

5. Which contrasts are united in the Christian? 2 Cor. 6, 8–10.

6, What induced Christian to go up the hill difficulty?

7. What unexpected danger and relief did he find?

8. What loss did he sustain, and what was the consequence?

9. How was he discouraged and yet reached the palace Beautiful?

MEDITATIONS.

When we are born again of water and the Spirit, the new life has begun in us. But Satan does not give up a position without struggle and we can not enjoy and develop the new life in us, without meeting many difficulties; for sin is entrenched deeply in our nature and even when we have begun to love and do the truth and the will of God, we are hindered by our sinful nature, old habits, old associations help to sustain sin, and we have to repent often, that we are not more faithful and so weak in the struggle against sin.

Yet there is a neverfailing source of strength and an ever-present helper in our Lord and Savior Jesus Christ; who is ever ready and willing to help us in our weakness. If we are in Christ Jesus, live in Him, are filled by his Spirit, the Spirit of life in Christ Jesus, we are made free from the law of sin and of death.

Paul says Rom. 8, 10 "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness."

Yet the Christian has to enter through many tribulations into the kingdom of God, and meets many difficulties; why is that? If the way to heaven was easy and smooth, we would become negligent, we would forget God, and believe ourselves strong and good; while the difficulties show us our weakness and inability, and we learn to depend not on our own strength, but on God and Christ, and in prayer seek the necessary assistance.

Thus we are by the spirit of God and the word of truth in the power of God able to overcome all difficulties.

The double nature in us, the new and the old creature, create in us contrasts, which can only be harmonized in the life of a Christian. Paul says: "By glory and dishonor;" glory before God, dishonor before men. "Evil report and good report," being slandered and misunderstood by the world, yet being loved and honored by the Christians. "As deceivers and yet true;" the world may call them deceivers, because they confess and promise things, which the world does not see; yet they are true, for they indeed possess joy and happiness, which this world does not know. "As unknown, and yet well known;" unknown in their real nature by the world, well known by God and Christ and God's children. "As dying and behold we live;" dying unto sin and the world, living unto God and righteousness. "As chastened and not killed;" being chastened shows us to be children of God, yet we live happy in His communion in spite of all chastenings. "As sorrowful, yet always rejoicing;" sorrowful on account of sin, always rejoicing in the forgiveness of sin, the presence of Christ and God's Spirit. "Poor, yet making many rich;" poor in earthly goods, yet rich in love and enriching many by this love, and by proclaiming the unspeakable love of God. "As having nothing, and yet possessing all things;" everything belongs to God and we as His children can enjoy everything as if it belonged to us alone, though we gladly share our inheritance with others.

After Christian had left Formalist and Hypocrisy, he came to the hill Difficulty. They went by the way Danger and Destruction, but Christian went by the narrow way up the steep hill Difficulty, because that was the way to the celestial city. He went slower and slower, at last he had to clamber on his hands and knees; but he reached a pleasant Arbor, made by the Lord of the hill for the refreshment of weary travelers. So the Lord always provides refreshment for His children after difficultes. Christian enjoyed this rest and the word of God, but pleasing himself awhile and enjoying his achievements, he fell asleep and lost his roll, the word of God. So do we, after many difficulties, when a time of rest and refreshment is granted us, easily fall into spiritual sleep, forget the word of God and have to

be wakened as Christian was. He forgot to look for his roll and had to return to the Arbor after having reached the top of the hill; lamenting his sinful sleep he wept, but at last found his roll and started anew. So have we to return to the word of God, before we can overcome the difficulties in our way.

Christian was discouraged by Timorous and Mistrust, who saw lions in the way. He neared the palace Beautiful, when he also saw the lions and became scared until the porter Watchful told him, that they were chained, and were only there to test the faith and courage of the travelers; that in keeping in the middle of the road he incurred no danger; then Christian went forward and reached the palace.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for June 20.

Quarterly Review.

Golden Text:—With great power gave the apostles their witness of the resurrection of the Lord Jesus. Acts 4:33.

The part of the history which we are to pass in review, begins with the opening of the door of the church for Gentile converts. This may also be termed the opening of the door of the Gentile world for the message of the Gospel. Peter was the chosen instrument for the formal start in this direction. Jesus had said to him, "I will give unto thee the keys of the kingdom" (Matt. 16:19). Peter, speaking afterwards in the Jerusalem Council, referred to the conversion of Cornelius and those with him, in these words: "God made choice among you that by my mouth the Gentiles should hear the word of the Gospel and believe" (Acts 15:7). Philip, one of the seven Deacons, had been sent earlier with the Gospel message to the Egyptian eunuch, but that person, though a Gentile, had already come, as far as Gentiles could come, into the fold of Israel. Beginning with the Cornelius group at Caesarea, then in larger numbers at Antioch, and in the widening stream of converts won by Paul and Barnabas on their first missionary journey, uncircumcised Gentiles were now added to the church. The right of these to be admitted thus was disputed by some of the Jewish Christians and the council at Jerusalem was called to decide the question thus raised.

The argument that led to the wise decision of that council was an argument not of dogma or theory, but one of facts. Peter set forth the fact, in reference to Cornelius and his company, that "God who knoweth the heart, bare them witness, giving them the Holy Spirit even as He did unto us." And then Barnabas and Paul rehearsed "what signs and wonders God had wrought among the Gentiles through them." These facts were convincing. God had decided the question for them. The church must not insist on that which God had passed by as unessential under the new dispensation. And so the two classes of converts, from Jews and Gentiles, were reciprocally recognized as brethren in the Lord Jesus Christ, baptized in the one Spirit into one body (1 Cor. 12:13), having acess unto the Father in one Spirit (Eph. 2:18).

Before the Spirit could use Peter in starting this breaking down of the middle wall of partition (Eph. 2:14), He had to give him an impressive lesson by means of a vision, the point of which is that God can and does cleanse the spiritually unclean, not through figurative ceremonials, but by actual change of heart. The law of Moses prescribed the ceremonial regulations and distinctions, not as in themselves effective means (Heb. 10:4), but as types pointing to the real fountain for cleansing to be opened in the house of David (Zech. 13:1). That fountain was now opened and Peter must learn to recognize the cleansing effected by it apart from ceremonial observance. What God thus cleanses he, nor any one else, must no longer call unclean.

Saul of Tarsus was God's chosen vessel to bear His name "before the Gentiles, and kings, and the children of Israel." But he had to be converted first from being a cruel persecutor to an humble follower of the Nazarene. The dazzling light of the glorified Jesus as He appeared to him on the Damascus road, blinded his pharisaic eyes and when later the scales fell off, his spiritual vision was clarified. Thenceforth he was the powerful exponent of the faith he had before despised. That which he had counted on to gain righteousness and peace was swept away and he learned to count it all loss, useless refuse, in view of "the excellency of the knowledge of Christ Jesus, my Lord" (Phil. 3:5—11); and he is found naturally as a champion on the anti-Judaizing side of the controversy which called the Jerusalem council together.

The church was started in Jerusalem on the day of Pentecost. From there the disciples were to proceed to all Judea and Samaria, and unto the uttermost parts of the earth. For this last named extension, Antioch in Syria became the base of operation. Here first the representatives of the other nations came into the church in large numbers. Here, too, they were first given the general name, appropriate and applicable to all believers in the Christ of God everywhere; and from this church the Holy Spirit separated the first ministers for the definite work of carrying the Gospel to Jews and Gentiles in other lands. Antioch thus was a new centre of radiation for the light of salvation through Him who is the Light of the world.

Barnabas and Paul planted this light in other centers as they went from place to place. In the cities of Cyprus, Pamphylia, Pisidia, and Lycaonia, they made disciples and organized them into churches. From these centers the gospel was preached in the regions round about (ch. 14:6). Persecution followed in the wake of the Gospel, striking hardest at the missionaries yet not missing those who accepted their teaching. The missionaries exhorted them to patient endurance seeing, as they said, "that through many tribulations we must enter into the Kingdom of God."

Those early presecutions, coming as they did mostly from the Jews, who believed not and who resented what they considered an overturning of their ancient religion, fell hardest on the Jewish believers. The two epistles which form a part of this quarter's study, were written to these Hebrew believers, and in both of them we find exhortations regarding the persecutions they were caused to suffer. James begins his letter by saying, "Count it all joy, my brethren, when ye fall into manifold temptations or trials." And then he goes on to show how their faith must show itself in exemplary lives filled with good works (Les. IX) and freed from the out-croppings of the old sinful nature (Les. X). In Hebrews these same believers are pointed to the heroic stand taken by believers in the olden times against the opposition and persecution of the unbelieving world around them, and to the blessed reward that such faith had brought its possessors (Les. XI). Following that enumeration, the writer says: Therefore let us also run with patience the race that is set before us, looking unto Jesus, who for the joy that was set before Him endured the cross, despising shame, and has sat down at the right hand of the throne of God (Heb. 12:1—2).

Marriages.

Cox—Lachman.—On May 11, 1909, by Rev. N. B. Grubb, Walter F. Cox and Mabel Lachman, all of Philadelphia, Pa.

Heitzman—Bergey.—On May 29, 1909, by Rev. N. B. Grubb, of Philadelphia, Pa., John F. Heitzman and Susan M. Bergey, both of the First Mennonite church, of Philadelphia.

Contributions.

Report of the Foreign Mission Treasury March 31, 1909.

General Treasury.

Sept. 1, 1908, balance in Treas.	$3578.75
Received to March 31, 1909	16045 77
	$19624 52
Paid out till March 31, 1909	17019 80
Balance in Treas. Mar. 31, '09	$2604 72

India Orphan Treasury.

Sept. 1, 1908, balance in Treas.	$1166 28
Received to March 31, 1909	625 22
	$1791 50
Paid out till March 31, 1909	45 00
Bal. in Treas. " " "	$1746.50

Building of Asylum in India.

Sept. 1, 1908, balance in Treas.	$2 93

For Lepers in India.

Sept. 1, 1908, balance in Treas.	
Received to March 31, 1909	$ 326,95
Expended to " " "	165 00
Bal. in Treas. Mar. 31, 1909	$ 161 95

Society Treasury.

Sept. 1, 1908, balance in Treas.	$ 245 03
Received to March 31, 1909	185 00
	$ 430 03
Paid out, to March 31, 1909	185 00
Bal. in Treas. Mar. 31, 1909	$ 245 03

Christmas Treasury.

Sept. 1, 1908, balance in Treas.	
Received to March 31, 1909	$ 150 50
Paid out " " " "	35 00
Bal. in Treas. March 31, 1909	$ 115 50

Recapitulation.

Receipts.

General Treasury	$16045 77
Orphan "	625 22
Leper "	326 95
Society "	185.00
Christmas "	150 50
	$17333.44

Disbursements.

From General Treasury	$17019 80
" Orphan "	45 00
" Leper "	165.00
" Society "	185 00
" Christmas "	35.00
	$17,449 80
Overdraft over Receipts	116.36

Balances Sept. 1, 1908.

In the General Treasury	$3578 75
" " Orphan "	1166 28
" " Asylum Bldg "	2 93
" " Society "	245 03
	$4992 99
Less Overdraft	116 36
Net balance, March 31, 1909	$4876 63

For Lepers in India.

A friend of missions from Mt. Lake, Minn. $5. Gratefully acknowledged,
P. J. Wiens.

Received for Home Mission During May.

A. General Treasury.

J. J. Voth, Upland, Cal. $10 00; Zions church by Dallas, Ore. $1.47; Alexanderwohl church, Kansas $38 86.

B. City Mission.

Sunday-school of Friedensberg church, Loretta, S. Dak. $10.

M. Horsch, Treas.

For Sufferers Near Herbert, Saskatchewan.

Chr. Ummel, Normal. Ill., $5 00.
Gratefully acknowledged,
Harrison Landis, Treas.

News of the Week.

Domestic.

Temperance Movement Progress in Indiana.

Indianapolis, June 3.—That there are more people living in "dry" territory in Indiana than in Alabama, Kansas, Maine, Mississippi, Oklahoma or North Dakota, all prohibition States, is a discovery made by E. S. Shumaker, superintendent of the Indiana Anti-Saloon League, in preparation of some statements to show the progress of the temperance movement in Indiana under the township and ward remonstrance law and the county option law. He further discovered that the population of the "dry" territory in the State is greater than the combined population of Delaware, Idaho, Montana, Nevada, Utah, Vermont and Wyoming by more than 500,000. It is greater than the combined population of Kansas and North Dakota by more than 65,000.

"The reports made of the counties voted 'dry' scarcely give an adequate idea of what has been accomplished by the temperance movement in the State," said Mr. Shumaker. "It must be remembered that the county option law does not repeal the township and ward remonstrance law, nor does it affect a township or ward remonstrated dry when the county in which such township or ward are located votes 'wet.' Consequently, in a number of counties voted 'wet,' we have all but perhaps one or two townships or wards which are 'dry.'"

Strides of Movement.

To show strides made in the State by the temperance movement under the two laws Mr. Shumaker has prepared the following table:

Year.	"Dry" Tps.	"Wet" Tps.	"Dry" Pop.
1895	381	635	524,720
1905	547	469	810,000
*1908	831	185	1,617,000
†1909	921	95	1,854,454

*When county option law was enacted, in September.
†May 28.

Basing the estimated population of the state on the current school enumeration returns, this leaves a population of approximately 733,000 in "wet" territory in the State, or about one-third the total population.

It is not probable that the Anti-Saloon League officials will press the local option election question during the ensuing hot weather. The list of counties where the option election has not been tried has dwindled to ten, as follows: Knox, Marion, Vanderburg, Vigo, Allen, St. Joseph, Lake, Dearborn, Dubois and Perry.

The efforts of the league officials will be turned for the summer toward the collection of data for a campaign for State-wide prohibition and to taking care of the blind tiger question. The data above quoted will be used in the prohibition campaign.

Women Tortured by Masked Robbers.

Pittsburg, Pa., June 6.—A brutal outrage, perpetrated by unknown robbers today at Belmont, Pa., near here, has aroused the community and a lynching is threatened in the event the men are captured.

Five men, all masked, broke into the home of Mrs. Minnie Asbe, aged 90 years, in in the outskirts of the mining village, and ransacked the place. With the aged woman were her daughter, Mrs. Mary Ober, 60, and her granddaughter, Miss Minnie Ober, 23 years old.

The men found only $3.50 in the house, and, believing there was more, they bound the three women and subjected them to merciless torture. The men tore wire from the pictures hanging on the walls and fastened the three women to chairs. They then bared their feet and held lighted candles to their feet.

Partially unconscious, the women were otherwise abused.

Before leaving the house the burglars released Miss Ober, who, late this afternoon, recovered sufficiently to summon help.

Tonight the entire mining village is searching for the men, but, owing to the fact that all were masked, little hope is held that any of them will be captured.

Dr. Foster's Book Agitating the Baptists.

Chicago, June 7.—Prof. George B. Foster, whose writing, denounced as "A bitter indictment of the Christian religion before the bar of skepticism," has harrowed the clergy of Chicago, to-day was called on by Rev. Johnson Myers, pastor of the Immanuel Baptist church, to withdraw from the Baptist ministry and to yield up his ordination papers. The fire of criticism was directed chiefly at Prof. Foster's recent book, "The Function or Religion."

This motion was put before several hundred preachers and church laymen at the conference of the Baptist executive council and only the objection of one man, Prof. A. K. Parker, who, like Prof. Foster, is an instructor at the University of Chicago, prevented eviction. Prof. Parker prevented action by calling attention to a constitutional provision preventing action without a week's deliberation. The matter was accordingly postponed until June 14.

"I want to say now that I will be here next Monday morning to present the same motion," cried Dr. Myers, defiantly.

It was after Prof. Foster had been characterized as "an undesirable Baptist" and a teacher who "would dethrone the church and defy evolution" that the effort to eject him from the councils of the denomination was made.

"Prof. Foster declares," cried Rev. Mr. Mathewson, in his discussion of the recent book penned by Prof. Foster, "that one who calls himself a believer in the Bible is a knave. Then thank heaven I am a knave."

"I want to say that," said Mr. Mathews, "that as a scholar I have the highest respect for Prof. Foster. I was a pupil in his first class of doctrinal apologetics. As a teacher and as a gentleman I hold him in high regard, but in his religion I regard Prof. Foster as an undesirable Baptist."

"Prof. Foster states that his book, 'The Function of Religion,' which I propose to review, that God did not make man in his own image, but that man made God in his own image. He says that miracles have always been the refuge of ignorance and that modern technic must take the place of magic. I wonder what he means by 'modern technic?'

"He declared that science has undermined the Trinity—of course, that is in his own mind. He says that Jesus was a child of His time and to copy Jesus is to kill the soul. He makes a tirade against the clergy. He says that the book of humanity is greater than the Bible.

"The title of the book should have been 'Religion Without Christianity.' He is guilty of the supreme conceit of ranking self greater than Christ. He styles our grand old book as the perfected remains of the Christian religion."

While the Rev. Mr. Mathewa was speaking his voice quivered with the emotion he was scarcely able to control the situation was as tense a one as has developed in Chicago church circles in many years.

EITHER DEAD OR A PUPPET.

Is Mary Baker G. Eddy, Head of Christian Science.

New York, June 6,—Proclaiming Mary Baker G. Eddy to be "either dead or a helpless, mindless puppet" and charging the managers of the mother church with falsehood, trickery and fraud, Mrs. Delia M. Gilbert, in an open letter to all Christian Scientists, asks their co-operation in a campaign of exposure and purification.

Mrs. Gilbert holds a foremost position among the Christian Scientists of this city and is believed to be the mouthpiece of an influential element pledged to her support. Her open letter, issued to the press of the country last night, reads:

Mrs. Gilbert's Letter in Part.

"New York, June 5, 1909.

"To All Christian Scientists:

"The Christian Science church is without a spiritual leader in the flesh.

"Those in control of the mother church in Boston and of that house of mystery in Brookline—the falsely avowed home of a living and thriving Mary Baker G. Eddy—cannot successfully refute this assertion.

"Mrs. Eddy is either dead or a helpless, mindless puppet in the hands of conscienceless men.

"This truth has been revealed to me, and in humble obedience to the will of God I now openly declare the facts. In this message I appeal to all honest Christian Scientists to co-operate with me for a purification of our church. I am not writing rashly or acting hastily. Within the last three weeks I have been within the so-called home of Mrs. Eddy and have studied at close range the fraud, the trickery and the revolting mystery by which the Boston organization seeks to perpetuate the pernicious fiction of an unseen and unseeable leader.

"This profane mockery will continue indefinitely unless honest Christian Scientists who worship God and not the fetish of a poor old woman's name combine to expose and exterminate the fraud. The very life of Christian Science is involved, and it is in the name of Christian Science—the faith which alone can lift humanity out of the slough of error—that I call upon you to act.

"As a preliminary step I ask you to confer with me without delay either in person or by letter. To each of you I will fully reveal every fact in my possession bearing upon conditions which surround the fiction of leadership maintained at Boston and Brookline.

"I will tell you just why there is no Christian Science church at the Plaza hotel in this city, although its organization had been virtually perfected.

"I will lay before you the documentary evidence proving that this church was throttled and killed by tpe machine at Boston acting in the name of Mrs. Eddy.

"I will give you every detail of my recent investigations in Boston and Brookline; of my conferences with the directors of the mother church; of my dealings with a man known as Mrs. Eddy's private secretary and of the pressure which has been brought upon me to keep silence. I will tell you also of an appeal made to me in the parlor of a leading Boston hotel by the chief executive of the mother church, who wept like a woman when I refused to pledge myself to silence. There were witnesses to this interview and every word is carefully preserved. I told that agent of the frightened tricksters in control at Boston that to see and talk with the hidden leader was all that I asked. It was then that he wept. I had asked the one impossible thing.

"The time has come when Christian Science must purge itself of dishonesty. Mary Baker G. Eddy lives now in history only. The fetish of her name is all that remains.

"That name, honored by all of us, has become the breastwork of falsity and fraud. I say this in deepest loyalty to the cause of Christian Science and in truest devotion to the memory of the woman through whom God revealed the truth and gave to the world the science of healing.

"But the hour is at hand for a reorganization of the faith on lines of honesty, unity and purity. There must be a living spiritual head, not a fetish manipulated by schemers for financial results. Earnestly pleading for your co-operation in the important duty which now confronts every honest Christian Scientist, I am faithfully yours,

"DELLA M. GILBERT."

Insane Butcher Kills Five and Wounds Four.

Somerville, Mass., June 5.—With a maniacal shriek John Murphy turned from pig sticking to man killing in the North Packing and Provision company's slaughter house today and, driving his fellow-workmen before him, slew five of them and wounded four others before he was overpowered. Sudden insanity was the cause.

Foreign.

Six Men Plunge Down the Alps.

Turin, June 3.—One of the worst accidents in the history of the Alps is reported from the Grand Dent. Four Frenchmen are dead and two Italians will die as the result of their unsuccessful effort to conquer this inaccessible point.

The party, which included noted mountain climbers, had been staying in the neighborhood for a fortnight planning to ascend the top of the Grand Dent, which has heretofore been inaccessible. Yesterday, accompanied by three experienced guides, they started.

Working along a circuitous route, the party of nine, all linked together, slowly worked their way toward the clouds. When about two-thirds of the way to the top one of the men in the middle lost his balance and toppled, striking the man immediately below him. The sudden jar parted the rope which anchored the tourists to the guides, who had braced themselves for the shock.

Plunged Into the Valley.

Gaining momentum, the six tourists swept down the mountainside, which was incrusted with ice, and, although they frantically tried to check their downward progress, they failed, and all plunged into the valley below, making one straight drop of 200 feet.

The horrified guides made their way to their charges only to find all of the Frenchmen dead and the Italians, while still alive, terribly injured.

The latter were carried to a neighboring village, where it is reported they will not live. No blame attached to the guides, they having taken all possible precautions.

Missionary Books.

Barrett, The Child of the Ganges, Illustrated	$1 00
Barton, The Missionary and his Critics	1 00
Beach, The Cross in the Land of the Trident	50
Bell, A Miracle of African Missions	60
Bishop, Isabella, Korea and Her Neighbors	2 00
Bliss, The Missionary Enterprise	1 25
Brain, Belle M. Fifty Missionary Stories	60
" Missionary Readings for Missionary Programs	60
" The Transformation of Hawaii	1 00
Brown, Arthur J. The Foreign Missionary	1 50
Carmichael, A. W. Overweights of Joy, A Story of Mission Work in Southern India	1 00
" Things as they are, Mission Work in Southern India	1 50
Chamberlain, J. The Kingdom in India	1 50
" The Cobra's Den	1 00
" In the Tiger Jungle	1 00
Chester, The China Martyrs of 1900	2 00
Cochrane, H. P. Among the Burmans	1 25
Comegys, Jr. A Junior's Experience in Missionary Lands	50
Curtis, Wm. E., Modern India, Illustrated	2 00
Fuller, Mrs. Jennie, A Life for God in India	1 00
Gale, J. S., Korean Sketches, A Missionary Observance in Korea	1 00
Gibson, J. Campbell, Mission Problems and Mission Methods in South China	1 50
Giffen, J. K., The Egyptian Sudan, Illustrated	1 00
Good, A. C., A Life for Africa	1 25
Graham, J. A., The Missionary Expansion since the Reformation	1 25
Guinness, Across India at the Dawn of the 20th Century	1 50
Gulick, S. L., Evolution of the Japanese	2 00
Hannington, The Story of the Uganda Mission	1 00
Harband, B. M., The Pen of Brahma. Peeps into Hindu Hearts and Homes. Illustrated	1 25
" Daughters of Darkness in Sunny India.	1 00
Headland, I. T., The Chinese Boy and Girl. Illustrated.	1 00
Holcomb, H. H., Men of Might in Indian Missions	1 25
Hume, R. A., Missions from the Modern View	1 25
Lawrence, E. A., Modern Missions in the East	1 50
Livingstone, The Personal Life of David Livingstone	1 50
Lovett, Richard, The Story of James Chalmers	1 25
Lowe, John, Medical Missions, Their Place and Power	$1 50
Martin Henry, First Modern Missionary to the Mohammedans	1 50
Milligan, R. H., The Jungle Folk of Africa	1 50
Miner, L., Two Heroes of Cathay	1 00
Mitchell, J. M., The Great Religions of India	1 50
Mohammedan World of To-day	1 50
Neesima, Joseph Hardy, A Maker of the New Japan	1 00
Nevius, John L., Forty Years a Missionary in China	2 00
Osgood, E. I., Breaking down Chinese Walls	1 00
Paton, F. H. L., Lomai of Lenakel	1 50
" John G., Missionary to the New Hebrides	1 00
Perry, R. B., The Gist of Japan	1 25
Ramabai, Pandita, The Story of Her Life	1 25
" The High-Caste Hindu Women	75
Reed Mary, Mary Reed, Missionary to the Lepers	75
Richter, Julius, The History of Protestant Missions in India	2 50
Rijnhart, Dr. Susie C., With the Tibetans in Tent and Temple	1 50
Ross, John, Mission Methods in Manchuria	1 00
Russel, Norman, Village Work in India. Illustrated	1 00
Scudder, Mrs. W. W., Nineteen Centuries of Mission	50
Smith, Arthur H., China and America To-day	1 25
" Village Life in China	2 00
Smith, George, The Conversion of India	1 50
Soothill, W. E., A Typical Mission in China	1 50
Speer, Robert E., Missions and Modern History	4 00
" Missionary Principles and Practice	1 50
Speicher Jacob, The Conquest of the Cross in China	1 50
Stewart, James, Dawn in the Dark Continent	2 00
Storrow, E., Our Sisters in India	1 25
Underwood, H. G., The Call of Korea	75
Van Sommer, Our Moslem Sisters	1 25
Watson, C. R., In the Valley of the Nile	1 00
Wheeler, Mrs., Crosby H., Missions in Eden	1 00
Wherry, E. M., Islam and Christianity in India and the Far East	1 25
Willard, Mrs. E. S., Kin-da-Shon's Wife. An Alaskan Story	1 00
Young, E. R., My Dogs in the Northland	1 25
" On the Indian Trail	1 00
" The Apostles of the North, James Evans.	1 25

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JUNE 17, 1909. No. 24

Who is a God Like Unto Thee?

Matt. vii. 18.

Great God of wonders! all Thy ways
Are matchless, God-like, and divine;
But the fair glories of Thy grace
More God-like and unrivalled shine:
Who is a pardoning God like Thee?
Or who has grace so rich and free?

Crimes of such horror to forgive,
Such guilty, daring worms to spare;
This is Thy grand prerogative,
And none shall in the honor share:
Who is a pardoning God like Thee?
Or who has grace so rich and free?

In wonder lost, with trembling joy
We take the pardon of our God;
Pardon for crimes of deepest dye;
A pardon bought with Jesus' blood:
Who is a pardoning God like Thee?
Or who has grace so rich and free?

Oh, may this strange, this matchless grace,
This God-like miracle of love,
Fill the wide earth with grateful praise,
And all th' angelic choirs above:
Who is a pardoning God like Thee?
Or who has grace so rich and free?

Samuel Davies.

Items of News and Comment.

Faith cometh by hearing, and stays by our doing.

Pennsylvania still leads the field in Sunday-school teacher training.

Faithfulness shows how full we are of faith, and serves to keep us full.

One has faith, another also faithfulness. The one is touched with faith, the other is filled with faith by fulfilling it.

Prof. Ira M. Price, Secretary of the International Sunday-school Lesson Committee, is now in the Holy Land with a company of students from the Chicago University.

Adaptation is a law that prevails in nature. So there must be a law of adaptation in the work of life. Find your place, then fill your mission to the best of your ability. Square pegs will not fit in round holes.

The Ohio State Sunday-school convention was held at Springfield last week. A Home Visitation of the city of nearly 50,000 people was planned with 1,000 local workers, and 1,000 delegates to take part as visitors. The enthusiasm during the convention which lasted three days was high throughout the city and entire community.

Last Sunday evening Rev. J. W. Kliewer gave his congregation at Berne, Indiana, an interesting report of the Second National Peace Congress which he attended at Chicago the first week of May. On another page the readers will find the resolutions adopted by said congress.

Former Vice-President and Mrs. Fairbanks were received in audience by the Emperor and Empress of Japan on May 31. The emperor was especially cordial. He wished Mr. Fairbanks to carry back to the people of this country an assurance of the ever-increasing reliance of the Japanese people upon the good-will of the United States.

God's angels are about us oftener far than we suppose. Sometimes we think certain providences are messengers of wrath, when really they are angels of mercy and love. We should find all of God's providences angels of love and mercy if we would but properly consider them. It ought ever to be the aim of Christians so to interpret God's providences as to find in them messengers of helpfulness, of hope, assurance and love.

Christ never puts a premium on human indolence. He uses human instrumentality in performing the greatest and divinest works. All about us are men and women in whose souls are the stirrings of the divine life, but many are bound with the bandages of traditional opinion and deep-seated prejudices against faith in and public profession of Christ. We must co-operate with God in the completed work of human redemption.

Mrs. Russell Sage of New York has offered to the American Bible Society a half million dollars on condition that the Society should raise a like amount during this calendar year. The entire sum is to be used as a permanent endowment fund. Something like $300,000 is still required in order to secure this munificent gift by Mrs. Sage, and the Society has made an appeal for funds to individuals and churches throughout the country. We trust that the response will be prompt and hearty.

Petitions are pouring in upon senators and representatives asking them to place a high tariff on post cards. This is done for the purpose of keeping out the post cards "made in Germany." The German cards, which contain scenes of American cities, place the American lithographers at a disadvantage.

The great Alaska-Yukon-Pacific Exposition at Seattle opened June 1 with a record-breaking attendance of nearly one hundred thousand. There was only one arrest for any cause whateyer during the entire day. The sale of liquor on the grounds or within two miles of the grounds is strictly prohibited.

Rev. I. A. Sommer, our editor, writes from Henderson, Nebr., that the Northern conference and Sunday-school convention which he attended there, were successful in point of attendance as well as interest manifested. Next year the conference and convention will be held at Freeman, South Dakota. Bro. Sommer is calling upon the brethren at Wisner, Nebr., and Avon and Freeman, S. Dak. this week.

Bro. D. C. Welty, of Berne, Ind., who has traveled through many of our churches in the interest of our publications a few years ago, will be joined in the holy bonds of matrimony to Sister Ida Ruth, at the home of her father, Bro. John W. Ruth at Halstead, Kans., on Thursday, June 17th. Before returning to their future home at Berne, Ind., the couple will take a wedding trip to California, to visit Bro. Welty's parents and sister, and will go to Seattle, Wash., to see the Alaska-Yukon-Pacific exposition.

Announcements for the commencement exercises of Central Mennonite College at Bluffton, Ohio, are out. The program shows something going on every day from Thursday, June 17th, beginning with exercises by the Lowell Literary Society, until Wednesday, June 23, closing with a College Choral concert. The class consists of seven graduates this year: three from the junior college course, one from the academic course, and three from the commercial department.

Walter Wellman, who is about to undertake another expedition in search of the north pole, and Melvin Vaniman, his engineer, have added considerable improvements to the dirigible balloon which is to be taken along with them. It has been equipped with an extra set of propellers, capable of being shifted while in motion, so that the balloon may be forced up or down at will. They also have perfected an ingenious sun compass, upon the principal of

Soeben erschienen!

Bericht des
Fünfzigjährigen Jubiläums
der
Allgemeinen Konferenz

gefeiert in Verbindung mit der Sitzung der Konferenz im Jahre 1908.
In gefälliger Pamphletform 96 Seiten mit vielen Bildern.

Preis, portofrei 50 Cents.

Mennonite Book Concern.

the sun dial, and have devised a theoretical system for arctic navigation by means of curves. The party will start for the pole about Aug. 1.

Few of us breathe the pure, outdoor air as much as we should. Now when it is soft and balmy is a good time to begin the habit of living out-of-doors as much as possible. In many cases you can make it possible to be out more than you have hitherto by doing many household tasks out of doors. By spending a large part of the time in the open air during the summer months you will come into possession of a supply of good, red blood and will be able to go on enjoying the life out-of-doors even when winter draws on.

"What so rare as a day in June?" asks the poet, and we find ourselves searching through our richer experiences for a suitable comparison. But the perfection of a June day or that of any other day of the year is seemingly lost on a majority of the people. If their attention is called to the subject they may venture a word of praise for the dew-pearled meadow or the brilliant sunset, but they do not see all the influences that have a hand in the making of a beautiful day. When once they do see these things of themselves they will find the beautiful days plentifully distributed through all the seasons.

Mennonite Aid Plan Swindled.

The Mennonite Aid Plan, formerly of Elkhart, Ind., but more recently of Mountain Lake, Minn., has lately found itself the victim of a number of swindlers. For several years a bogus congregation in northwestern Nebraska managed to get credit for frequent and disastrous fires. This finally aroused the suspicion of the officers of the Aid Plan, and they put a government detective on the trail of these "unfortunate" (?) brethren. As a result, one Peter Unruh was captured in Sioux City, Ia., and is soon to have his trial, and the Aid Plan estimates its loss at about $8,000. Just recently Bro. M. B. Fast, of this place, received a letter from an unknown writer stating that the Aid Plan had been swindled out of about $18,000 or $19,000, but that the man Unruh had nothing to do with it. It is evidently an attempt on the part of Unruh's associates to get him out of his present uncomfortable quarters. As these facts are brought to our minds we are impressed with two facts: (1) The path of crime is not always the easiest road to travel. (2) Aid Plans should exercise greater care whom they aid.—Gospel Herald.

Summer at Bay View.

The rise of the summer city of Bay View in Northern Michigan has long attracted much attention. It is a town of hundreds of summer homes and hotels in the groves by the shore of Lake Michigan; the seat of an Assembly and Summer University of great reputation and draws people from all parts of the land. It combines the advantages of Ocean Grove and Chautauqua, and is one of the most beautiful spots in the world. A measure of its popularity are the one hundred and sixteen through and local passenger trains which arrive daily from the south, besides all the lake steamers. It is noted for its great variety. Much is done for the children, and this year a summer School of Domestic Arts and Science, in charge of women of the highest reputation; also a Bible Conference conducted by Dr. W. F. Sheridan, of Kansas City, in which participate conspicuous church leaders, governors and judges, are among the new features. All the summer announcements are out and fill 48 beautifully illustrated pages in the Bay View Magazine for May. If you write J. M. Hall, Boston Boulevard, Detroit, Mich., he will send you a copy.

Notes from Missionary P. A. Penner.

CONTINUATION OF MY TRIP IN THE EAST AND MIDDLE WEST.

I have had fine spring weather during almost the entire time of my visit in Pennsylvania. The fields with their verdant green, the fruit trees, many of them laden with blossoms, the happy song of the birds, all tended to make life beautiful. Time and again were my thoughts in India with my dear fellow workers who were sweltering in the depressing heat of a tropical sun; and more than once have I said: "Oh that I might send them a whiff of the pure Pennsylvania air."

Because of the beauties of nature and the cool bracing air, I rather enjoyed being out, and was always glad when in order to meet engagements, we had to walk or drive a few miles. On the 5th of May Bro. and Sister A. B. Shelly and I drove to Quakertown. I was coachman. Bro. Shelly wanted to hire me for the job. Evidently intended as a compliment to my driving. I wonder what he would have said about my horse grooming! Spoke in Quakertown and then had an after meeting in the church, i. e. some few friends remained, who had a number of questions to ask about Missions. The night I spent with U. S. Stauffer's. But early the next morning I took a train for N. Y. I had to confer with Bro. Suckow who is to accompany me to India, regarding passage to India. Spent the afternoon at my Alma Mater, the U. M. T. I. of course, a meeting had been arranged. It seems as though there is no end to talking. Before the meeting, however, Bro. Suckow and a friend and I went to Prospect Park, where some advice was asked for and gladly given regarding articles of apparel etc. for India.

The next morning our time was spent in the various S. S. offices whose ships ply between N. Y. and Naples. We told the agents that we would most likely take three tickets, but when they asked us whether we would at once reserve accommodations, we said: "No, not yet." The Mission Board had not given us permission to reserve berths and I was mighty glad of it, because I was at that time seriously wondering whether we might not want to engage four berths!—

Returning to the Quaker City, I went to the home of Bro. J. W. Bayley, the aggressive pastor of the Germantown church. It was a rainy day and hence I was not surprised that but few people came to church, when the lantern slides of India were to be shown. Bro. Bayley deserves credit for what he has been able to accomplish in this historic church. He has been able to make needed repairs and to improve the general appearance of building and grounds. Spent very pleasant hours at the home of Bro. Bayley.

Leaving here, went to Bro. N. B. Grubb's home. The entire day was free to read and write and only toward evening I called on Ambrose Klemmers and U. C. Gerharts. The next day was Sunday, May 9th, Mother's day. The day is observed as Mother's day over entire Pennsylvania. A white carnation showed that many are thinking, praying, writing to their mothers. The services in the various churches were in remembrance of mother. A beautiful custom worthy to be copied by other states. I spoke in the 2nd Mennonite church in the morning and to the S. S. in the afternoon and in the 1st church in the evening. Brother Suckow, from N. Y., was present as also was Bro. A. B. Shelly. Philadelphia is a nice city, where it would be a pleasure to spend a few days sight seeing, but: „Zur Arbeit winkt mir mein Beruf," and hence Bro. Shelly and I had to hurry on to the next appointment, which was Berne, Ind. The Pennsy trains are in two words—solid comfort—the seats not quite like the wooden benches of our cars in India, of course we have the satisfaction of knowing that we pay only ½ cent or a fraction over per mile. The only trouble when going to Berne over the Pennsy is that at Fort Wayne a person must get up at such a "beastly" hour—3:30 a. m. At Berne our Mission Board had its annual meetings. Had the good fortune to listen to the high-school graduating exercises. Two of the graduates were children of Bro. J. F. Lehman. Owing to lack of time, I could not make many calls—less than I would like to have made. On one evening the slides on India were shown and on the other I spoke about our work. Bro. Kliewer had a good stereopticon which he had ordered from Fort Wayne. The light used was electric and hence the pictures showed up better than with carbide.

My next stop was at Bluffton. My first visit here. Bro. S. K. Mosiman, Ph. D. met me at the depot. He and I were quartered at the same house while attending the General Conference at Beatrice last fall. Bro. Mosiman having a class in the college soon after I arrived in Bluffton, I accompanied him. He was instructing a class in Anabasis and I soon found out how much I didn't know about this study for which I never had a particular affection. To me it was a bugbear. After devotional exercises, Bro. Mosiman took me to his home. A sister and brother and a cousin and child live with him. The hours I was privileged to spend here, I will never forget. Both Mr. and Miss Mosiman are attending Bluffton College. Bro. C. Hege made his appearance in the afternoon. Was certainly glad to meet and get acquainted with the Brother about whom I have heard and read so much. Together, we visited Bro. Diller. The arranging for meetings at Bluffton and Pandora was left entirely to the brethren of both churches and if ever they deserve an unstinted compliment for their impartial and fair treatment of all appointments in the different places of worship, they do now. Never have I seen brethren more careful in making out a program for me than the brethren at Pandora and Bluffton. I spoke two times during my stay at these places and I have no reason to complain of lack of interest. At Pandora, I was gratified to find genuine interest in Bro. P. W. Penner, manifested in the number of questions asked about him and the bushel basket full of greetings I have stored away for them. The oft repeated question

was: "Are you any relation to Peter W. Penner?" No, Peter A. Penner is no relative of P. W.; nicht einmal um die Ecke. But it is quite significant that all of the present workers in India are Peters and now the second missionary in Bro. and Sister Wiens family is a Rudi Peter, I understand. Our Mission ought to be the "Petersburg" Mission.

I was especially glad that it was possible for the brethren to arrange a joint meeting of the Ladies' Aid Societies in the St. John's church. If I was ever happy at a meeting I was to address it was on that afternoon. God blessed us richly, and I trust that the meeting may be a means of helping to unite in bonds of common aim and work all of the many brethren and sisters of Bluffton and Pandora. The friends have made my stay among them more than pleasant. Many thanks. I am very sorry that I did not meet the pastor of the Pandora church, Bro. Albert Schumacher. He was at Sterling conducting a series of meetings with Bro. J. W. Kliewer.

During my stay here also, I could not visit as many people as I would like to have visited, but I had to hurry on and aside from this fact, I am almost worn out from continual traveling. But among the pleasant visits I was able to make, one was particularly so—the one to the home of the aged Bro. A. Zurflueh. Our pleasure was mutual. Altogether I have enjoyed my stay at these two places very much and my prayer is that my visit may redound to God's Glory and to the upbuilding of His kingdom. Shortening my stay at Bluffton one day, was able to have one evening for Trenton, where I could not meet my appointment last April. On the way to Trenton I had the novel experience of getting a ride on what people down in Middletown call a "hay auto." It was a rickety street car with a mule hitched to it. I wonder whether the mule's name wasn't Pete! If it was not, it certainly has been Jack. Well anyway, the animal went so slow, that I feared I would not make connections for Trenton and so I asked the combined driver and conductor whether I would be able to get my car. "O yes," said he, "you'll have time to get on a tear." Well, I got into Trenton, but 1 hour late. There those dear people had been sitting in church for me. But I could not help it, I came as fast as train and hay auto would take me. Nevertheless, the people listened to another half an hour, to what I had to say. Another meeting was held in the evening. Too

(Continued on page 5.)

Home Circle.

A Morning Prayer.

Lord, I thank Thee for the night,
And the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair.
Help me, Lord, to love Thee more
Than I ever loved before;
In my work and in my play
Be Thou with me through the day.
—Ex.

The Girl Who Succeeds.

Who would not be so successful in her work? What girl would wish to fail completely in her efforts at school? I think that none of you would willingly choose to fail; yet nevertheless some of you do fail. Every year the closing exercises of the term at school are saddened by the fact that some have not succeeded in their course of study.

Success depends, and depends entirely, upon personal effort. The lazy girl does not succeed because she makes no effort. If a lesson is to be learned, it must be done at the cost of effort, and the effort must be made by you. If you have some one at home to help you, then you are fortunate, but you cannot depend entirely upon this kind-hearted one. You must do the work yourself. It is you that must do the memorizing, for it is only by the abundant repetion of the words or thoughts that the memory is developed and strengthened. The more you memorize the better you will be able to remember, and the greater number of facts and principles you will be able to recall. If you have no one to help you, or to hear your lessons, then there is, in many cases, a greater need for personal effort.

The effort must not be personal, but it must be constant. Suppose you eat a large breakfast some morning and then say to yourself, "Now, I have eaten bountifully, and shall give no more thought to my eating for a week." Will you be able to exist? Yes, you can fast and live for a week, for such you would practically be doing, but how would your head and stomach feel by the end of the period? What would have happened to your strength? Where would be your energy?

You cannot cram your stomach with a week's supply of food and keep healthy. No more can you cram your brain with knowledge, at one time, and expect that cram to make up for weeks or months of neglect in study. Knowledge gained in this way is never retained for any length of time. It is the constant repetition of facts and the forming of the habit of thought that lead to the gaining of accurate knowledge and the possession of a well-developed brain. Try to get into the habit of thinking and studying. Your habit will help you.

The girls in a certain class were surprised one day to see one of their number bring a rubber plant into the room. It was a most miserable-looking object with a long, crooked stem and about four leaves hanging loosely from the top. It looked awkware wherever it was placed. It was no ornament in the room, but the teacher smilingly placed it on the window-sill where the sun shone, every morning, and then appointed a girl to water it every day. At first it seemed as though all effort to make it look graceful was useless, as it struggled on in the same awkward way. The appointed caretaker formed the habit of giving it water every day and keeping it away from the cold air. She rigidly kept to her duty. At last, one day, the girls were surprised to see a leaf-bud at the top. Gradually it unfolded, and then another came, and still another, until at last there was a cluster of beautiful glossy leaves right at the top. Then some little shoots were noticed at the bottom of the main stalk. These gradually grew into little stems and bore, each, a cluster of leaves as bright and shiny as those at the top. Still the little helper kept to her habit of watering the plant morning and afternoon. The top leaves then dropped downward and the lower leaves grew upward until, at the close of the term, the plant was really beautiful. It seemed to nod to them and smilingly say, "Take care of me, nourish me, then I will grow and bless you."

The girls in that class learned the benefit of a good habit. They learned that they must keep constantly and patiently at things to gain success. They saw that, by constant effort, they could make a term at school not a season of drudgery, but one of pleasure and of blessing.

I once knew a girl who was splendid in Latin translation. With her classmates translating was hard, uphill work. These classmates, accordingly, flocked around her before the beginning of the morning session, and copied her translation in their books right under the printed words. The teacher, suspecting that something was wrong, one day asked every girl to open her textbook while she went about the room to investigate. What humiliation for those girls to show those books—black with the written translation! How their souls quivered at the stern but well-deserved rebuke, and how they almost sank under the severe punishment that followed!

There is a tendency among schoolgirls to try to succeed with little or no effort. Then comes the temptation to copy—to copy another's example, another written answer, or another's diagram. Then come the sly glances, written notes, and various other methods of cheating among pupils—all an attempt to succeed without effort.

Do not form the pleasure habit. Form the work habit and let the pleasures drift in. Perhaps you have never formed the habit of study. Begin now. Start the new habit decidely and seize the first opportunity to act out your resolutions. Do not let one exception occur until your new habit is firmly grounded. Do not go about telling your friends that you have decided to change. Keep it to yourself. They will notice the difference soon enough when it comes. Pray about it constantly. The power of God will help you wonderfully.

Do not get discouraged because you do not immediately achieve wonders. Keep on working. Do things so well that they will not need to be done over. You will find that success will come, and each success will soon be followed by another. "One success succeeds another success as soon as the first success has succeeded."—Mary Snow, in the Girls' World.

Why He Lost His Friends.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—*Success.*

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Is Blind Imitation of Christ a Mistake?

Sensationalism of any kind is decried by our Episcopalian brethren as a thing unworthy and unbecoming to the minister of the Gospel and the House of God. They with other Christians are of the conviction that to Jesus belongs the highest possible reverence; but the recently elected Bishop of Wyoming the Rev. N. S. Thomas in an address before the graduates of Lehigh University, indulged in a bit of sensation that to our mind suggests nothing short of irreverence. The gist of the address is that imitation of Christ in the sense most of us understand imitating Christ is a fallacy and to ask oneself the question, what would Jesus do? is a very unsatisfactory way of solving our problems. "Our Lord," he says, "served thirty years at the carpenter's bench in preparation for His three years' ministry. Should this be fashioned into a rule, we should introduce workshops into our seminaries, or, more accurately draw our ministry at the age of thirty from the homes of carpenters.....Imitation of Christ consists in such a union with Him, that His spirit may take form in us: expressed not in petrified rules, drawn from the accidents of His earthly career, which assumes an authority imposed from without, but expressed, as all life has been given power to express itself, from within after the law of its own being."

No one ever supposes that imitation of Christ consists in more than an effort to do what the Spirit of Christ would direct. To insist that to imitate Him we must surround ourselves with the same circumstances and conditions in which He found Himself in Palestine during the time in which He lived is about as absurd as were that sect of Anabaptists who thought it a duty to indulge in childishness because the Master commanded the faithful to become as little children. Surely, if those who try to do as the Master would do, included the details that He found in the life of His time we would be wearing sandals and going about on foot or upon the back of some patient beast instead of using trains and trams. We have no objection to the good bishop's turning his guns in the direction of such imitators of Christ because we know that none of that kind exist. If he wants to indulge in the passtime of setting up wooden soldiers and knocking them down that is his affair, but he strikes at other kind of imitation more real than the minister "called from the carpenter's bench at the age of thirty." That which he chooses to call the "Sheldon cult" includes those who would ask themselves the question, "What would Jesus do were He in my place?" meets with his disapproval. "Imitation" he says, "for us cannot do what Jesus would do were He in our place and this for the simple reason that He is divine as well as human." To be sure he ignores the fact that we could only regard Jesus the man were He in our place and that no one would expect to change places with the Deity.

The doctrine of non-resistance he regards as an error particularly displeasing to him. He says:

"Still another misconception of what the imitation of Christ consists is to make a rule out of the practices and precepts of our divine example. This error, which was also the error of the monastic orders, is to be seen in the doctrine of non-resistance as generally held by the Quakers. As Christ never resisted an injury done to Himself personally, it was naturally conceived that the higher law demanded, if resistance was to be, it must be confined to passive resistance.

"To justify a rule by reference to the Saviour's practice is to assume that our Lord's conduct covers the entire field of human activity. This, however, is manifestly not the case. Upon our Lord's shoulders, for instance, were never placed the obligations of government.

When the Pharisees and Herodians sought to draw Him into a political entanglement, He plainly acknowledges that Cæsar has rights and consequently responsibilities inherent in his office. The moral and ceremonial law of the Jews He satisfied by obedience and fulfilled by love, but he never destroyed it."

Now the Mennonite people happen to be as thoroughly in sympathy with the doctrine of non-resistance as are our friends the Quakers, and we of course feel the slap as keenly as they. It is to be presumed that the Bishop reads his Bible, but we cannot by any process of reasoning known to us understand the passage that tells us to turn the other also when one cheek is smitten to mean that we should break the head of any one who assails us. If interpretations of the kind that Bishop Thomas would have us accept are safe then murder would be a duty, lying a privilege and adultery virtue and few persons (outside of prison) would care to make an open profession of Christianity.

In spite of what is said about our Lord not haying placed upon Him the obligations of government we are convinced that the affairs of government did concern him very much. Did He not come to establish a kingdom? Is He not the ruling head of the church, and does not the whole New Testament go to show that the Law of the Jews, to which it is true, He submitted was to be supplanted by a newer and higher law, of which He is the Author? It seems to us that the Bishop very much confuses the idea of non-resistance with anarchy. History, and the history of the State of which Bishop Thomas was long a citizen particularly contradicts the implication that non-resistance is a kind of anarchy.

For our part, we are convinced, that it is better to have a literal Christ as our ideal than to set up a man made God patterned after selfish and murderous man and call it our Christ. We would very much prefer to live in a community in which the Christ spirit of love and peace is the greatest influence than in one in which force is enthroned and the one who prefers to dwell in peace and concord is despised. G.

Correspondence.

PHILA., Pa., June 13, '09.—The Sunday-school and congregation of the First church of Philadelphia observed Children's Day this morning in a special service, in which the whole school and congregation united. This service took the place of the Sunday-school and regular church service and was so arranged as to combine some features of both services.

The service was opened in the same manner as the regular church services, the pastor conducting this part of the service, using the church choir, several hymns from the church hymnal and the large pipe organ so as to give our Sunday-school scholars who do not attend our church services an idea what the church service is like. We also feel that this helped to emphasize the idea of a united service. This opening was followed by special exercises, recitations and singing by the Intermediate and Primary Departments. An interesting program was rendered and well received by all present. This being the one day in the year for the children, only the younger children were put on the program. We feel that we do not give enough prominence to the children in our Sunday-school work. A feature of the service was the bringing of flowers which were distributed to the audience and to the sick. We had a large audience and an interesting service.

This evening the twilight services started and will continue until September. This service begins at 7 and ends at 8, the Christian Endeavor Society using the first half hour, followed by a short sermon by the pastor.

We are now planning to make our Sunday-school interesting, attractive and helpful during the hot weather. We are not planning for a vacation slump.

A. S. BECHTEL.

Resolutions

Adopted by the Second National Peace Congress Held at Chicago May 3—5, 1909.

WHEREAS, Civilization has now reached a point where conscience, reason and the sense af brotherhood are increasingly controlling men in their relations to each other; when priyate war and the duel have wholly or largely disappeared, and the different nations have created for themselves systems of law and courts by which differences between their citizens are peacefully adjusted; and

WHEREAS, The two Hague Conferences have created a permanent international court of arbitration to which all the nations are now parties, approved unanimously the principle of obligatory arbitration for the settlement of international controversies; have sanctioned, without a dissenting voice, the creation of a permanent international court of justice, with judges always in service and holding regular sessions, and have urged the governments to find a satisfactory formula for the selection of the judges; and have laid the foundations of a regular congress of nations by unanimously voting for periodic meetings of the Hague Conference hereafter — which great measures are the most decisive steps yet taken toward that organization and systematic coöperation of the nations which shall eventually substitute law for war: therefore be it

RESOLVED, By this second United States National Peace Congress, that public war is now out of date, a relic of barbarism unworthy of our time, and that the nations of the world by joint agreement, by a league of peace among themselves, ought to make its occurrence hereafter impossible.

RESOLVED, That no dispute between nations, except such as may involve the national life and independence, should be reserved from arbitration, and that a general treaty of obligatory arbitration should be concluded at the earliest possible date. Pending such a general treaty, we urge upon our government and the other leading powers such broadening of the scope of their arbitration treaties as shall provide, after the example of the Danish-Netherlands treaty, for the reference to the Hague Court of all differences whatever not settled otherwise by peaceful means.

RESOLVED, That the prevailing rivalry in armaments, both on land and sea, which imposes such exhausting burdens of taxation on the people and is the fruitful source of suspicion, bitter feeling and war alarms, is wholly unworthy of enlightened modern nations, is a lamentable failure as a basis of enduring peace, and ought to be arrested by agreement of the powers without delay.

RESOLVED, That this Peace Congress expresses its high appreciation of the action of our government in the recent conclusion of twenty-four arbitration treaties and in the promotion of friendly relations between the various American republics. It recognizes with special satisfaction what was done by our government and representatives at the second Hague Conference in behalf of a general treaty of obligatory arbitration, a court of arbitral justice, the immunity of private property at sea from capture in time of war, and the establishment of a periodic congress of the nations, and in support of the proposition of the British government for limitation of armaments. It respecfully and urgently requests the President and the Congress of the United States to take the initiative, as far as practicable, in an endeavor to complete the work of the second Hague Conference in these various directions; and especially to secure an agreement among the military and naval powers for a speedy arrest of the ruinous competition in armaments now prevailing. As an immediate step to this end, we urge our government in obedience to the charge of the second Hague Conference, as well as the first, that all nations should earnestly address themselves to this problem to create a special commission of the highest character for its consideration, whose report shall serve as a basis for the action of our delegates at the third Hague Conference.

RESOLVED, That this Congress earnestly endorses the movement so auspiciously begun by the governments of Denmark and Great Britain to provide at public cost for constructive measures to promote international good understanding, hospitality and friendship, and appeals to our government for broad and generous action upon these lines.

RESOLVED, That this Congress, representing all sections of our great country, appeals to our churches, schools and press, our workingmen's and commercial organizations and to all men of good will, for increased devotion to this commanding cause and such large support of its active agencies as shall strongly advance the great measures which are to come before the next Hague Conference, and shall maintain our nation in high and influential leadership in behalf of international justice and order.—The Advocate of Peace.

Ten Demandments of a Chicago Manufacturer.

A Chicago man who has a large number of employees under him has posted up in the various departments of his establishment cards which bear the above caption and the following terse rules. These make it very plain what he does not expect of those who draw salaries from him.

Rule I—Don't lie—it wastes my time and yours. I'm sure to catch you in the end, and that the wrong end.

Rule II—Watch your work, not the clock. A long day's work makes a long day short, and a short day's work makes my face long.

Rule III—Give me more than I expect and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

Rule IV—You owe so much to yourself that you can't afford to owe anybody else. Keep out of debt or keep out of my shop.

Rule V—Dishonesty is never an accident. Good men, like good women, can't see temptation when they meet it.

Rule VI—Mind your own business and in time you'll have a business of your own to mind.

Rule VII—Don't do anything here which hurts your selfrespect. The employee who is willing to steal for me is capable of stealing from me.

Rule VIII—It's none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.

Rule IX—Don't tell me what I'd like to hear but what I ought to hear. I don't want a valet to my vanity, but I need one for my dollars.

Rule X—Don't kick if I kick—if you're worth while correcting, you're worth while keeping. I don't waste time cutting specks out of rotten apples.

Notes from Missionary P. A. Penner.

(Continued from page 3.)

bad, I could not have more time here. It's a rest to be with Bro. H. J. Krehbiel. He will leave a nice pleasant home and a promising as well as bearing peach orchard, and I only hope that Reedley will have something to offer in the line of fruits that will recompense him for what he leaves.

My next stop was Summerfield. Used the entire day for the trip, but I am always glad when I can have a day "off." I don't try to get into conversation with any one, but rather bury my head in a paper or book. That's a rest. Got into Summerfield toward evening, and was met at the station by Bro. van der Smissen. Three meetings had been arranged in the church here and all were well attended, especially those on Sunday. Was able to make a few calls, Baers of course—I mean almost everyone I saw was named Baer, but one of them assured me that they were all quite harmless, since they had been trained when young. This jovial remark has a nice lesson in it for many a father and mother. Here at Summerfield I also had the privilege to attend a meeting of the Children's Mission Band. They are all busy workers for the Lord. May He bless them! Bro. van der Smissen has quite a pleasant home and when his family is seated around the table, its a happy company. I enjoyed my stay here very much. I am particularly glad that the members of the Board are quite frank in their criticisms when such are in order. It certainly makes the work pleasant to know that misunderstandings are not handled with gloves, and it gives the worker a chance to present his side of the medal.

From Summerfield, my program called me to Fortuna, Mo., and Pulaski, Iowa. I can assure the friends at both places that I was sorry I could not meet these engagements, but I had another one to meet in Kansas. Both happened to be about the same time and consequently I had to choose between the two. I finally decided for the latter—evidently was somewhat selfish.—But others in my shoes would have acted likewise. It was an urgent engagement that I had to meet—well what's the use in beating about the bush, its in short a case of veni, vidi, vici. Let the rest be found out in due time. Perhaps I can yet make the two places, which I had to miss—and I say it in truth—rather reluctantly.

The various commencement exercises in Bethel College were an inspiration. The Belles Lettres special program showed that the students had taken great care in the preparation of it. The Elijah Oratorio deserves particular commendation. The rendering of it was a credit to our institution. Prof. Hirschler, as director, was good. He had every singer under perfect control. The commencement exercises in the afternoon reminded me of the day twelve years ago, when with three other brethren I received my diploma.

Arrived home on Thursday, June 3rd, just one year after my arrival from India. Though I have enjoyed my trip and trust that my simple messages and my talks on India will not be without results, yet there is no place like home.

Pray for your worker,
P. A. PENNER.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday June 27.—MISSIONARY POCKET BOOKS. 2 Cor. 9, 3—15.

QUESTIONS.

1. Why is it necessary to give for missions? Matt. 28, 19.

2. Why is it necessary to give bountifully? 2 Cor. 9, 6.

3. With what feeling shall we give? 2 Cor. 9, 7.

4. Who enables us to give? 2 Cor. 9, 8. 10; 1 Chron. 28, 14.

5. What is the source and result of such giving? 2 Cor. 9, 11-15.

6. What ought we to give before we give money? Rom. 12, 1—2.

7. What good example did the Israelites give? Exod. 35, 20-29; 36, 3-7; I Chron. 29, 1-9;

2 Chron. 24, 8–14.

8. What is the easiest and God appointed way of giving? Mal. 3, 7–12.

MEDITATIONS.

Before our Lord ascended to heaven He gave the following command to His disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you." Since many of us, even if we are true Christians, cannot literally fulfill this command, because circumstances are such that we can not go, therefore to fulfill it in spirit, if not in letter, we must send someone else as our substitute. Since most of us are financially not able to maintain a substitute, several must unite in sending a missionary. It is necessary to give bountifully, for the Lord opens now so many doors, that we can not send enough missionaries to enter the field, where we have an opportunity to work. As the opportunities increase and multiply our gifts ought to multiply and increase. It is our duty to give to missions, but it would be wrong to give only because it is our duty. God will bless us according to our giving, but it would be wrong to give much to missions in order to receive much from God. We shall give "not grudgingly, or of necessity: for God loveth a cheerful giver." We shall not give at the spur of the moment, but according as we have purposed in our heart. We shall ponder over our giving and then give bountifully and cheerfully.

We think often too much that we are giving, forgetting that we could not give, if God did not enable us to do so. We are stewards, not proprietors of what we have. We must all give account of our gifts and of the use, which we have made of what we do not give.

Thankfulness ought to be the source as well as the result of our giving. Our hearts ought to be filled with gratitude for the unspeakable gift of God in Christ Jesus, His Son, that we can not but extend a helping hand to others, so that they may learn of God's love. And again our gifts shall cause others to be thankful to God for His and our love.

Before we will give our money to God for the extension of His kingdom, we ought to give ourselves to God. But our consecration to God is not complete except our pocket book is also consecrated to God's use.

When Moses intended to build the tent of meeting at God's command, and David collected gifts for the building of the temple by Solomon, the Israelites gave cheerfully and bountifully, so that Moses had to tell them to stop giving, and David praised God, that He made the people willling to give. We have much more to be thankful for, so we ought to give more abundantly.

The best way to give is to do as God has commanded us to do: to give the tithe or the tenth of our income. How much that is, everybody ought to be able to say, at least approximately, and give at least so much. By laying back the tenth, we will have to give when the time for giving comes and opportunity is afforded.

QUOTATIONS.

A gentleman of wealth in the city of New York once gave $25,000 for the erection of a church, where the congregation was too poor to build themselves. It became a church noted for the piety and evangelical character of its pastor and people. In a few years its liberal patron lost all his earthly fortune, and being approached by a friend, who has eyes only for this world, who said to him, "Now if you had the money you gave to church, it would set you up in business." "Sir," said he, "that is the only money I have saved; if it had not been there it would have gone with the other; as it is, I have it yielding me an interest which will only cease to accumulate when the knell of time is sounded, and during the ages of eternity will be poured into my bosom, in the blessed consolation that hundreds have bowed at the altar erected with that money and acknowledged their Savior."

We give God the worst of all things, that has given us the best. We cull out the bad sheep for His tithe, the sleepiest hours for His prayers, the clippings of our wealth for His poor, a corner of the heart for His ark, when Dagon sits uppermost in His temple. We give God measure for measure, but after an ill sort. For His blessings heapen and shaken and thrust together, iniquities pressed down and yet running over. He hath bowels of brass and a heart of iron that can not mourn at this our requital. Adams.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for June 27.

SUBJECT: The Outworking of Love unto a Christ-like life. Rom. 13:8—14.

GOLDEN TEXT: Put ye on the Lord Jesus Christ. Rom. 13:14.

In two lessons from James and one from Hebrews we have studied about results in one's life that spring out of true faith. In his letter to the Galatians, Paul says (5:6) that in Christ Jesus nothing avails except faith working through love. In the triad of 1 Cor. 13:13, faith is the tree, hope the blossom, and love the fruit. Here also, in this passage from Romans, love is the active outworking of faith in the believer's relation to his fellowmen. To love God and our fellowmen is the decalogue in positive form (v. 9; comp. Matt. 19:19 and Lev. 19:18).

The first paragraph of our lesson takes up the second table of the law and shows how love fulfils each of these commandments because it does not work ill to anyone, but contrarywise blessing (1 Pet. 3:9). The things forbidden in the commandments are in the nature of injuries which love could have no thought of committing; and that which they require love naturally will want to do. It was love that brought God's well-beloved Son from Heaven to redeem us, and His love shed abroad in our hearts by His Spirit (Rom. 5:5) will produce deeds of love towards those whom, with us, He came to save. His love is beautifully illustrated in the parable of the good Samaritan, and He says to all of us, "Go thou and do likewise."

The debt of love is one whose demands we are not to get quit of (v.1). We are to pay the interest without default, but the principal continues. We must not let any debt rest lightly on us in the sense that we little care whether or not we meet it in due time and manner. Owe no man anything in this sense. Love will prompt the giving of each his due in full measure, running over rather than lacking. Love, moreover, is considerate concerning shortcomings and faults of others and is not slow to forgive; but it never considers itself discharged from possible further demands.

The second paragraph of our passage (vs. 11—14), treats of the effect upon our manner of living to be produced by our love for the Master, who has gone but is coming again to bring us into Himself. They that love His appearing shall receive the crown of righteousness laid up for them (2 Tim. 4:7—8); and every one that has this hope set on Him purifieth himself (1 John 3:3). This is what James means by keeping one's self unspotted from the world, and what Paul here speaks of as casting off the works of darkness and putting on the armor of light, knowing that the time approaches for His coming with the full benefits of our salvation. This completed salvation, which is to be revealed in the last time (1 Pet. 1:5), comes nearer every day, and as we look for its coming we are to be awake, and walk as children of the day and not of the night (1 Thess. 5:5).

Reveling and drunkenness and such like are not only unbecoming (v. 13), but they unfit one for entrance into the glory which the blessed Savior is preparing for His own; for drunkards and their ilk shall not inherit the kingdom of God (1 Cor. 6:10). Jesus says that for such the day of the Lord shall come as a thief in the night, at a time when they expect not and they shall be cut asunder and have their portion with the unfaithful (Luke 12:46).

The way to overcome the lusts of the flesh is to put on Christ (v. 14). Evil must be overcome, driven out with good, just as the air in a bottle is most effectually expelled by filling it with a heavier substance like water. Being filled with the Holy Spirit is the unfailing means against the temptation of wine and its riotous consequences (Eph. 5:18).

We cannot put on Christ as we do a garment but as a tree puts on its foliage and its yield of luscious fruit. To put on Christ, He must be put in control within. Then the salvation which He works there in our hearts will work out into our lives. This is our present salvation, which will lead up to that which is yet to be revealed.

If we bravely resolve to do our part,
And bear our griefs with a patient heart
And free from all repining,
We shall be led to a higher way,
To a better work than we do to-day.
And find love's sunlight shining;
For truth of spirit and strength of soul
Will make the darkest cloud unroll,
And show its silver lining.
—Helen Keith.

Marriages.

MOYER—ROTH.—On May 29, 1909, at the house of the bride's parents by A. B. Shelly, Willis G. Moyer and Adelinda Z. Roth, both of Quakertown, Pa.

Deaths.

NUSSBAUM.—On June 3, 1909, in Milford, Bucks Co., Pa., Anna Victoria, daughter of John B. and Sarah Nussbaum, aged 29 years and 16 days. Funeral services conducted by A. B. Shelly and Pastor Klatler.

Contributions.

Received for the Treasury of the Pacific Conference:

Dallas, Oregon, congregation, $19.
Gratefully acknowledged,
S. R. ARSCHLIMAN, Treas.

News of the Week.

Domestic.

Edward Eyerett Hale Dead, Age 87.

BOSTON, June 10.—The Rev. Dr. Edward Everett Hale, chaplain of the U. S. senate and author of "The Man Without a Country," died at his home in Roxbury this morning, age eighty-seven years.

News of the death of Dr. Hale shocked Boston to an unusual degree because comparatively few knew that he was ill. A week ago he was present at a celebration in honor of the ninetieth birthday of Mrs. Julia Ward Howe, his contemporary in many of the reform movements with which both had been identified for more than fifty years.

A telegram from President Taft, received to-day by Mrs. Hale, read as follows: "Mrs. Taft and I extend to you our heartfelt sympathy in your great sorrow, and deeply regret the loss which the whole community suffered in the death of such an upholder and stanch advocate of sweetness and light, the liberal but truly religious spirit, the Christian charity and tolerance, the brotherhood of man and the fatherhood of God.

"WILLIAM H. TAFT."

SENATORS LOVED HIM.

WASHINGTON, June 10.—The news of the death of Dr. Hale reached the senate early in the day and was received with general expressions of regret. No figure had been more familiar about the precincts of the senate than that of the venerable chaplain and no person was more respected or beloved. By his unassuming manner and general disposition he had become a general favorite with the senators and employes, while his distinction in the world of letters and theology had caused him to be generally sought by strangers. Whether to a friend or casual visitor he was uniformly courteous. On account of his advanced age he had in recent years become so feeble that he was unable to rise to greet visitors, but he never failed to excuse himself for what he seemed to regard as a discourtesy.

Dr. Hale became chaplain of the senate on the 14th of December, 1903. He received his appointment through Senator Frye, who was, at the time, acting as Vice-President.

He always wore a long clerical robe when officiating, and made the prayer service of the senate impressive, rather than perfunctory. It was his habit to repeat the Lord's Prayer and for many years after he assumed his office he would ask the senators to join with him in doing so. On account, however of repeated failures to obtain a response, he at last desisted in his practice, but he never himself ceased the repetition of that prayer as a part of his own offering.

For several years past Edward Everett Hale has had the unique distinction as a connecting link between the best traditions of American literature of the past and that of the present. He came of literary stock, was born in a literary atmosphere, was an early votary of literature and the contemporary and friend of some of America's greatest literary men—Emerson, Lowell, Whittier, Bryant Holmes and others. Outliving all these, his unusual longevity put him in a class by himself of one who had come down to us from a former generation.

He was a grand-nephew of Nathan Hale, the revolutionary patriot and soldier; his father was an early graduate of Williams college and a man of fine literary attainments; his mother was a sister of Edward Everett, the distinguished orator and statesman; he himself was a graduate of Harvard and Montgomery, equipped for a literary career. Thus, in ancesters, environment and education, he was distinctly a New England product of the best type, but nation-wide in sympathies and patriotism.

He was born in Boston, April 3, 1822, and got his early education in a boys' school in that town. After his graduation, in 1839, and while studying for the ministry, he taught school and learned the printer's trade in the office of the old Boston Advertiser, a paper of high character, of which his father was editor and these early occupations did not divert his mind from the ministry. At the age of twenty he was licensed to preach and that was his life vocation.

Although he preached nearly sixty years he had only two charges, ten years in Worcester, Mass., and nearly fifty years at the South Congregational church of Boston. Although Unitarian in faith, he was not sectarian. He was too truly religious and too humanitarian to be sectarian. His theory of a minister's work was that he should seek to make men better and happier, not to make them dogmatists. Although theoretically Unitarian, he ended his prayers in the senate and elsewhere by saying, "We ask it in Christ Jesus." That was the spirit of one of his most beautiful stories, "In His Name." He had no use for man-made creeds or dogmas.

Special Tax Plan is Favored by Taft.

WASHINGTON, June 15.—The probability is that the tariff bill, when it finally comes out of the hopper, will make no provision for special taxes of any kind The finance committee is ostensibly favorable to a corporation tax just now, but the knowing senators understand pretty well that the committee is maneuvering to defeat the income tax, which at one time seemed able to command the votes of a majority of the senators.

Aldrich's plan now is to get rid of the income tax proposition by having it referred to the committee on judiciary, with instructions that that committee shall present, for the consideration of the senate and house, a constitutional amendment enabling the government to levy such a tax.

With that troublesome proposition shunted to one side in that way the other propositions for special taxation will probably be killed. With the income tax proposition sidetracked there will remain for consideration the tax on corporations, an inheritance tax, and the suggestion that there be a return to the stamp tax.

The prospect is that if any one of these special taxes is imposed it will be the tax on corporations. That the corporations of the country have not yet taken seriously the talk of taxing their net receipts or their dividends, senators say, is evidenced by the fact that none of them has, as yet, sent agents on here to oppose the levying of such a tax. Whatever strength the corporation tax has comes through the announcement of senators that President Taft favors it. Senators say the President is as anxious as any of them that no special tax be levied, but be is disposed to feel that a necessity for such a tax exists.

The President inherited a most unfortunate fiscal situation. Whatever plans he might feel were necessary to replenish the treasury would be the outgrowth of the situation he found when he came into office. It is well understood that he does not desire to run the risk of a large deficit during the early part of his administration and so he would be willing to have laid a special tax for two years.

Within that time it is suggested, the Government might recoup from the fiscal condition in which the last administration left it. Some of the eastern papers have suggested that if there must be a special tax to make up the deficit caused by the reckless expenditures of the former administration, the war stamp should be returned to and every stamp bear a likeness of the President who plunged the treasury into such a distressing condition. Possibly the special tax problem will not be decided until the schedules of the tariff bill have been completed.

† President of Brazil.

WASHINGTON, June 14.—Alfonso Penna, President of Brazil, died at 7:30 o'clock to-day, according to dispatches received from the American minister at Rio de Janeiro

Dr. Alfonso Mercira Penna was elected President by universal suffrage in the twenty federated states in 1906, and assumed office November 15, of that year. His term would have expired in 1910.

Centennial of Miami University.

OXFORD, O., June 15.—Alumni and friends of Miami university continued to pour into Oxford to-day, and it is expected that by to-night housing room will have reached its limit. The campus and halls of the university are alive with old timers, who have come to attend the centennial celebration to-morrow, which has been officially designated as Centennial day, the 100th anniversary of Miami. Governor Harmon and staff will come to-morrow morning and will spend the day in Oxford. The Governor will make the principal address of the day. The centennial and the coming of the Governor has called out every available piece of bunting and Oxford is aglow with the national colors.

The centennial anniversary has brought back to Oxford many men who have not set foot on the campus since they left bearing their covered diplomas.

Golden Jubilee of Earlham College.

RICHMOND, Ind., June 15.—In commemoration of the fiftieth anniversary of its founding as a college and the sixty-second anniversary of its establishment as a "boarding school," Earlham college to-day held a celebration that will go down in the institution's history as one of its most important and enjoyable events. Several hundred alumni members, representing almost every class that has been graduated from the college in more than half a century, participated in the affair, and by their presence paid an affectionate tribute to the historic Quaker seat of learning.

Foreign.

Passengers Saved by the Wireless.

PONTA DELGADA, Azores, June 12.—Wireless telegraphy played a prominent part in the saving of the crew and passengers of the Cunarder Slavonia, from New York to Naples, which to-day is a total wreck two miles southwest of Flores island. The steamer Prinzess Irene was 180 miles away when the call "C Q D" was picked up. The operator flashed back his answer and learned the location of the stricken ship. The Prinzess Irene then hastened at full speed to the rescue, and every soul on board the Slavonia was saved.

Quake Kills Many in South of France.

PARIS, June 12.—Dispatches received here from the south of France, where a series of earthquakes were experienced last night, say the shocks were felt in the coast departments from the Alps to the Atlantic. The oscillations were sufficiently severe to shake down buildings. The shocks were followed by violent hailstorms.

The shock was most severe in the departments of Herault and Bouches du Rhode. There are fifteen dead at Lambese, near Marseilles; ten at St. Cannat and twenty at Rogues. It is believed that the total of dead will reach one hundred. The temperature has fallen sharply throughout this region.

Puts a Check on Big Foreign Loan.

PEKIN, June 15.—Acting on representations made by Henry P. Fletcher, charge d'affairs of the American legation, China has agreed not to ratify the foreign loan of $27,500,000 from British, German and French bankers forthe construction of the Hankow-Sze-Chuen railroad.

Mr. Fletcher's representations assumed the importance of a protest, and China agreed to notify the German, British and French banks of her inability to ratify the loan.

The banks concerned have been making persistent efforts to precipitate ratification; the German group in Berlin instructed its representatives here to use every means in his power to achieve the desired end; but all these efforts were in vain, and this evening the local agents sent telegraphic notification to their European principals of the success of the American representations. These have been successful in spite of the fact that the protocol of the loan was signed here June 6.

Lion Maims One of Roosevelt's Party.

NAIVASHA, British East Africa, June 15.—Colonel Roosevelt has at last had the dangers of big game hunting in Africa brought home to him by the mortal injuries sustained by H. Williams, who, while hunting with F. C. Selous and George McMillan, of Michigan, nephew of the late Senator McMillan, of Michigan, Saturday at Sotik, was attacked by a lion and fatally injured. The runner who arrived to-day with news from the Roosevelt camp did not state whether Mr. Roosevelt was a witness to the tragedy or not, but as Selous was to act as the guide for the ex-President, it is inferred that the latter was also in the party.

Williams was attacked by the lion after it had been shot. His shoulder was broken and his flesh was ripped into shreds in a dozen places. Williams was acting as secretary to Mr. McMillan, and was a hunter of large experience. The unfortunate occurrence, the first of its kind that has befallen the party, checked the enthusiasm of all the members perceptibly.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JUNE 24, 1909. No. 25

The Devil of Today.

BY ALFORD J. HOUGH.

Men don't believe in the devil now,
As their fathers used to do;
They've forced the door of the broadest creed
To let His Majesty through.
There isn't a print of his cloven foot,
Or a fiery dart from his bow,
To be found in earth or air to-day,
For the world has voted so.

Who dogs the steps of the toiling saint
And digs the pits for his feet?
Who sows the tares in the fields of time
Wherever God sows His wheat?
The Devil is voted not to be,
And, of course, the thing is true;
But who is doing the kind of work
The Devil alone can do?

We are told that he does not go about
As a roaring lion now;
But whom shall we hold responsible
For the everlasting row
To be heard in home, in church and State,
To the earth's remotest bounds,
If the Devil by a unanimous vote
Is nowhere to be found?

Won't somebody step to the front forthwith,
And make their bow, and show
How the frauds and crimes of a single day
Spring up? We want to know.
The Devil was fairly voted out,
And, of course, the Devil's gone;
But simple people would like to know
Who carries the business on?

Items of News and Comment.

"God does not look at our ability, or our inability, but at our availability."

There is nothing that tends to weaken a man more than the habit of accusing others of causing his misfortunes.

Not what we have gained, but what we have given for God's glory, will give us greatest joy in the final day of accounting.

Keep step with God, work with God, have faith in God, take your shelter in God, love God supremely, and never beconcerned about the consequences of your life.

Baptismal services were held in the Berne, Ind., church last Sunday, June 20th, fourteen young brethren and fourteen young sisters being thus added to the church. One young brother from Switzerland was received by the right hand of fellowship.

If you want your life to foot up well, then do something definite for God and your fellowmen each day. A man's life is made up of the multiplicity of little deeds.

Our practice should measure up to our knowledge, and our knowledge should measure up with our opportunities. Ability and opportunity constitute responsibility.

"She hath done what she could." That is faithfulness to duty, opportunity and responsibility. The Lord places chance upon chance of small ministerings in our way every day.

Conscience is given to man for his own guidance in things moral and religious, and not as a measuring-stick by which he is to measure and pronounce judgment upon the moral, religious life of others.

Truthfully has it been said: "Every time a Christian goes wrong, he makes it harder for some sinner to go right." Let your light *so* shine before men that they may see your good works and glorify your Father in heaven.

Individuality lies imbedded in the deep purposes of God in the individual lite. Do not feel discouraged because you cannot be like others, rather thank God that it is so, and forge ahead, whether men frown or smile. God sees you and knows your worth and work.

As Fourth of July comes on Sunday this year, the American Bible Society is asking all the churches to make on that day a patriotic gift to said society to help its endowment fund. Last year Mrs. Russell Sage, of New York City, offered to contribute $500,000 on condition that the Society would secure $500,000 more, the whole million to be for a perpetual endowment, the interest only to be used year by year, and the whole amount to be raised by December 31, 1909. On March 31, 1909, the end of the Society's fiscal year, the amount subscribed had reached the sum of $140,803.20, of which $76,397.81 was paid in.

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Bericht des

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der

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Mennonite Book Concern.

There are many hearts in this world which are pining away for want of sympathy which others have in their power to bestow and do not. It is lack of sympathy that makes the world sad as well as lack of hope.

The brother who thinks he is growing in grace, and yet is not gentle or easy to be entreated, may not be consciously insincere. What he needs is to adjust his experience to New Testament definitions. And the sooner, the better.

The whole cross is easier to bear than half a cross. Of all wretched creatures the half-hearted Christian is supreme. He has neither the respect of his neighbors nor the approval of his conscience, and as for God's opinion of him, it must be this, "Ephraim is a cake not turned."

The Mennonite Gospel Mission of Chicago has thus far been carrying on its work in rented buildings. Steps have been taken, however, looking to an erection of a new building. A lot for this purpose has been purchased, and the first donation of $500 paid on it. May the Lord raise up enough friends to put up a building there in the no distant future.—Gospel Herald.

The divorce suit of Mrs. C. F. Russel against her husband, C. F. Russel, head of the Watch Tower Society, has finally been settled in the courts. "Pastor" Russel, after trying in vain to win his points in the case, finally decided to yield, and a compromise was effected by which he paid alimony to the amount of $6,036. Mrs. Russel wins her suit and gets absolute divorce.

Bro. John E. Amstutz, who completed the Junior College course at Central Mennonite College, Bluffton, Ohio, this year, accepted a call from the Trenton, O., congregation, and is to enter upon said pastorate the first of August. He expects to make his home in Oxford, O., and work for his A. B. degree at Miami University.

At a meeting of the Mission Committee of the Mennonite Board of Missions and Charities, held in connection with the Amish Mennonite Conference near Greentown, Ind., June 3 and 4, a committee consisting of the brethren I. R. Detweiler and J. S. Hartzler was appointed, and instructed to investigate the various Latin Americas, and find the most feasible place to establish a mission and report to the next regular meeting of the Board.—Gospel Herald.

Ely Fretz, an aged and respected member of the Deep Run Pa. church and father of its pastor, Rev. A. M. Fretz, Souderton, Pa., after being in feeble health for nearly five years, great part of which time he was confined to his bed through a stroke of paralysis, fell peacefully asleep

in Jesus on Saturday, June 19, aged 83 years, 9 months and 10 days. The funeral was held on Thursday. Bro. Fretz on a number of occasions represented the Deep Run congregation in the General Conference, the first being at the Wadsworth Seminary in May 1869 and the last in Newton, Kansas in 1899.

Prof. P. D. Amstutz, Newton, Kan., may be compelled to give up his position as superintendent of the girls' home at Bethel College, on account of failing health.

Rev. C. Hermann Suckau, of Newton, Kan., who has been visiting here for several days, preached in the Bethel church yesterday evening to a large audience. He is a very earnest young man and takes a studious interest in his chosen work. He has studied in Brooklyn, N. Y., for some time and will accompany Rev. P. A. Penner as missionary to India next September. On June 24th Mr. Suckau is to be married to Miss Lulu Ozelma Johnson. Miss Johnson is a young lady of the Quaker denomination. She will arrive in Mountain Lake to-day from Iowa and be baptized to the Mennonite faith in the Bethel church on Sunday.—Mountain Lake (Minn.) View.

The pastor preached on Christian Liberality. He divided his subject into three parts. "My first division," he said, is, "Make all the money you can," and told how people should be diligent, work, aim to make their work and business an honest financial success. A stingy old deacon in the audience said "that is right, good preaching." The preacher continued and said, "My second division is, "Save all you can," telling his people to live economically, avoid extravagance and foolish waste of means. "That is fine, grand," said the old deacon. By and by the preacher came to the third division and said, "I want to specially impress the last and most important part of my subject, which is 'Give all you can.'" "O!" the old Deacon gasped, "now he spoiled it all." There are many people like the old Deacon who have not told their opinions on this point for some reason or other.—Gospel Banner.

Ordination.

Providence willing, on Sunday, the 27th of June, Dr. S. K. Mosiman, now Pres. of Central Mennonite College at Bluffton, Ohio, and his brother Edward, who graduated from McCormick Seminary this spring and was awarded the New Testament Fellowship, giving him the privilege of a two years' course in a European University, will be ordained to the ministry of the gospel in the Trenton Mennonite church. The pastor of the congregation will officiate, assisted by Rev. J. C. Mehl, of Upland, Calif. We kindly invite our friends to attend this service.

H. J. Krehbiel.

Ministerial Meeting.

A meeting of the ministers of the Eastern District Conference will be held in the church at Perkasie, Pa., on Monday, July 5th, at 10 o'clock.

Papers are expected to be read on the following subjects:

1. Bible Conferences: Their Nature, their Value, and How to Conduct Them, by A. S. Shelly.
2. City Mission Work in our Conference: Why? How? by W. H. Grubb.
3. Future Needs of the Churches of our Conference and How to Provide for Them, by W. S. Gottshall.

Sent.

Rev. J. R. Miller, D. D.

We are all sent from God. At least, we are unless we refuse to be sent. We are ready enough to admit that certain persons have been sent. For example, the Baptist. "There came a man sent from God, whose name was John." Yes, some one says, but he was only one man, and he had a unique mission. He came specifically to herald the Messiah. Then there were the apostles, too,—they were sent by the Master. The name apostle means sent. Yes, but there were only twelve of them, and they were Christ's personal friends, whom He had specially trained. It is easy to understand that they were sent by their Master. But our case is different. We belong to a great uncounted throng. Can it be that we are sent, that each one of us is sent?

Yes, each one of us is sent on an errand all our own, with our own word to speak, with some particular blessing intrusted to us for the world, which, if we do not carry it, will never reach those for whom it was prepared. In the parable, two men were sent, one after the other, to help the wounded man, but both of them in turn passed on, not doing what they were sent to do. The Lord had to send a third man before He got that errand done. We are all sent on errands just as definite. What if we fail to do the things of love which we were sent to do, or to speak the word our Master sent us to speak?

"Condemned for silence? Yes, ah, yes!
Unspoken words have no redress;
For who must bear this awful cost,
God sent a word, and it was lost?
If any word Thou sendest me,
God, let me speak it clear for Thee."

It does not follow that every one is sent to do something large or conspicuous. The lowly things, the little unnamed things of love, are just as important in their place as the great things. A poet represents a buttercup amid the grass, crying to the great sun in the sky, in despair over its uselessness in comparison with the sun itself, which filled all the world with light. The sun bade the little flower not to despair.

"God hung me in the great blue sky
To light the world with my one big eye,
To show men how they are living.
But He put you down in the meadow lot;
The world is fairer than if you were not."

We live best when we are most nearly what God made us to be, when we do most nearly what He sent us to do. A writer says that a true Christian life is indeed "a new picture of Jesus of Nazareth." Our errand in this world is in a small way the same that Christ's errand was. He does not now Himself in person go about doing good—we are to go for Him. The only hands Christ has for doing kindnesses are our hands. The only feet He has to run His errands of love are our feet. The only voice He has to speak cheer to the troubled is our voice.

There is a story of a little child that had been put to bed in a dark room. She fretted at being left alone, and her mother brought her doll, Happy, to be with her. But that did not satisfy the child—she begged her mother to stay in the room with her. The mother reminded her that she had Happy and God, and need not be afraid. Soon the child was heard sobbing again. When the mother returned and chided her, she said: "O mother, I don't want Happy, and I don't want God—I want someone with a skin face."

We are all very much like the child. In our loneliness and heart hunger, and in our sorrow and suffering, even Christ in His spiritual presence does not meet all our need. We crave the human touch, the human voice, the human love. Nothing else will quite make real to us even the divine gentleness and love. And it is one of the condescensions of grace that usually the Master reveals Himself to us in a friend, comes to us incarnated in a human life. Thus it comes that He sends us out to represent Him. We are to be hands and voice and heart to Him. He says, "As the Father hath sent me, so send I you."

If we would understand what our mission is, we have but to learn what the mission of Christ was. Think of the personal influence of His life among men. He went about doing good, not merely by His works of wonder, as when He healed the sick, opened the eyes of the blind and wrought other miracles, but by a ministry of common kindness, helpfulness, sympathy, cheer, encouragement and inspiration. Every one who met Him carried away a blessing from His presence. He is not here now to continue such a ministry, but He sends us to do it. By the coffin of a young Christian girl a bosom friend said, "Everywhere she went, flowers blossomed in her path, and the air was sweeter when she had passed through a room." This should be true of all Christ's friends. If He sends us we must carry on the ministry which He began.

There was an artist who had painted a great picture. People admired it and praised it, and yet to all who saw it it seemed to want something to make it perfect. Its tone was not rich. It lacked warmth and life. The artist himself was conscious of something missing in his picture and studied long to see what it was. At length he took his brush and put on his canvas a slight touch of red. This changed everything.

Much of our Christian life seems also to lack something to bring it up to what it should be. It may have in it much that is beautiful. It is blameless in its moralities. It is active in benevolences. It is full of kindness to the poor. It is faithful in its religious duties. Yet it needs something to bring it up to the ideal which the Master set for His friends. It needs more love. We must get more of the red of Christ's heart into our lives, into our serving of others.

During a great flood in the Mississippi, which threatened the destruction of the city of New Orleans, two men stood on the levee, watching the rising waters. One asked the other, "If you had the strength and the money to use at will, what would you do for our city?" Not having thought of the matter in this definite way, the gentleman referred the question back to his friend. "What would you do?" "I would build these dykes so wide and so high," he answered, "that no flood could ever endanger the city again. That would be the finest thing any man could do for New Orleans." The other thought a moment, and then said: "I would not do that. If I were able, I would get my arms beneath the city, and lift it so high that no flood could ever endanger it again."

Christ was sent not to build sheltering walls around men, to shut off danger from them—for then they never could grow strong—but to put into their hearts new life, new courage, new hope, new strength, so as to lift them beyond the reach of the world's evil. That is the best, too, that we can do for others. We cannot destroy sin nor shut it away by dykes so that it will no more assail men; but we can help to make men whom sin cannot reach.

We are sent to continue in this world the work which Christ began to do. If we fail to do our part, there will be a blank instead of Christian work well done. Christ has made Himself dependent upon us. The vine bears no fruit itself—the fruit must come on the branches. If the branches then fail in fruitfulness, the vine has failed. If we realize that we are sent definitely from Christ to each new duty, to every home that needs us, it will put a new meaning into all our life. We will go forth each morning, sent by the Master, for the day's tasks, and will hasten to finish them well before the day is done—Record of Christian Work.

A Wild Animal That Knew Me.

Strawberry Hill was a good mile long, the afternoon was warm, and I was enjoying my coast tremendously. At the bottom of the hill, the road took a sharp turn to the left, and before I could check myself I ran plump into him, amidships. This unceremonious introduction was a most unfortunate beginning of what might otherwise have turned out to be an interesting acquaintance. To say he was angry but mildly expresses it; he was speechless. His eyes looked like coals of fire and I lost no time in picking myself up and climbing over an old stone wall which afforded some protection, but would, I fear, have offered little resistance to my irritated friend had he desired to interview me at close range.

Through the chink in the wall I could feel his hot breath as he stood there glaring at me, apparently undecided whether to jump over or to investigate my wheel, which lay in the road. Scared as I was, his beauty fascinated me. Dressed in black, with a white spot on his forehead, his only adornment a copper ring in his nose, with his glossy coat glistening in the sun, he cut a splendid figure.

Evidently my wheel offered the greater attraction, for he made a rush at it, and, catching it on his horns, tossed it high in the air. Then came a series of stunts which would have put a bicycle performer to shame; in fact he did everything but ride it, and every time the bell rang he would go for it with renewed vigor.

At length, wearying of this report, he once more turned his attention to me, who had so far forgotten myself in my excitement as to sit on the wall. Fortunately, at that moment the bicycle moved and the bell rang. This my friend evidently took for a personal insult, for with a bellow of rage he turned on my already battered wheel and hurled it into the air, and then looked up at it as if to say, "You will defy me, will you?" But, alas! he reckoned not on pride's proverbial fall. The frame of my bicycle in falling caught on his horns and slipped down over his head, while one of the broken spokes passed through the ring in his nose.

Then there was a struggle, the like of which I had never witnessed. Up and down the road he went, bellowing with pain and rage; every now and again he would throw himself, until finally, bleeding and panting, he stood dejected, with his legs spread apart, bawling like a calf.

To the victor belong the spoils. I fastened a stout stick by a strap to the ring in his nose; then removed the offending spoke, and led him home to his owner like a captive behind the victor's car.—The Country Gentleman.

Home Circle.

Two to Make a Quarrel.

"There's a knowing little proverb
From the sunny land of Spain,
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart,
Neither losen or lend it—
Two it takes to make a quarrel,
One can always end it.

"Try it well in every way,
Still you'll find it true,
In a fight without a foe
Pray what could you do?
If the wrath is yours alone,
Soon you will expend it;
Two it takes to make a quarrel,
One can always end it."—Selected.

Our Flag.

There is no flag so beautiful as our own starry banner, and none is more honored to-day among the nations of the earth. How marvelous has been the growth of our great country in recent years, bringing it into recognition as a world-power. More than 80,000,000 of people enjoy the blessings and privileges guaranteed by our flag. The Government Census Bureau, in its report of the census of 1900, showed that the United States and its dependencies had a population then of 84,233,069. The population of the United States proper at that time was 75,994,575. The dependencies were as follows: Philippines, 6,961,339; Porto Rico, 953,243; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000, and American Samoa, 6,100. There are about three countries which now have a population greater than the United States: China, the British Empire, and the Russian Empire, while France, with her dependencies, with a population of nearly 84,000,000, is a close second to our possessions. The United States, however, shows a much greater relative population among the more intelligent classes, for about 25,000,000 of the population accredited to France are in African dependencies, nearly 17,000,000 in Asia, and 2,000,000 in Madagascar.

No American can visit foreign lands without a deeper appreciation of the superior civilization of his own country. Well might any human being be proud to live under a banner that carries with it the blessing of human equality, and the right of civil and religious liberty. Surely, God has a great future for our country; but we must not forget that the life and permanency of any nation are conditioned upon its attitude to God and His laws. "Blessed is the nation whose God is the Lord." "They that trust in the Lord shall abide forever."—Watchword.

Good Things in the Church.

The choir that sings from the heart.

The folks who are sunny and sweet.

The "shut-in" saint who prays at home.

The minute-men who fill awkward gaps.

The sexton who watches the thermometer.

The parent who believes in the conversion of his children.

The young people who gladly help in house-to-house visitation.

The young man who pleads with his impenitent chums.

The treasurer who keeps plenty of meal in the parsonage flour barrel.

The brother who is willing to do small jobs out of view of the crowd.

The Sabbath-school superintendent who longs for the salvation of his pupils.

—The Christian Evangelist.

No Time to Hurry.

"Are you busy? Because if you are in a hurry over anything, I won't stop and bother you." The bright face smiled at the doorway, while the girl waited for the answer.

"Come in. No, you will not bother me a bit. Yes, I am very busy—as I usually am, you know; but I'm not in a hurry. I cannot afford to waste time hurrying." The busy one smiled back as the girl entered and took the proffered seat, looking at the same time her surprise over the answer she had received. Before she could express the surprise in anything more than looks, the worker went in to clear it away.

"I found out, long ago, an open secret which plenty of people need to know for their own good, yet which a great many go all through life without even suspecting. It is just this: Hurrying does not pay in any way. Hurried work is poor work, invariably; and more time is wasted in the mere hurrying—the fussy, misdirected effort—than could be required to do good work in a calm, collected, well-directed manner.

"To take full time to do work well pays in actual time, in better-used nervous energy, and in better results at the end.

"But don't tell that I told you to poke and dawdle over your work, no matter what it is. Marvelous rapidity in certain kinds of work that require it comes to skilful workers with practice; but it never comes through hurry. It is the easy, patient, peraistent, yet cool-headed effort which brings skill and speed and success every time.

The worker nodded her head in emphatic indorsement of her own opinion, and the girl was ready to give equally hearty assent to every word; for she had tried the hurry method and proved a failure; while the other plans carried the signs of success on its face, so that she had no doubt of its worth.—Round Table.

Wanted.

Wanted! Young feet to follow
Where Jesus leads the way,
Into the fields where the harvest
Is ripening day by day;
Now while the breath of morning
Scents all the dewy air,
Now in the fresh, sweet dawning,
O follow Jesus there!

Wanted! Young hands to labor;
The fields are broad and wide,
The harvest waits the reaper
Around on every side.
None are too poor or lowly,
None are too weak or small,
For in His service holy
The Master needs them all.

Come! for the Saviour calls you!
Come! for the work is great!
Come! for the hours are hasting!
Come! ere it is too late!
Come! and be burden-bearers
With Him, your glorious Lord,
Come, and be happy sharers
In His most blest reward.

—Exchange.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office as Berne, Indiana, as second-class mail matter.

Editorial.

The Christian's Vacation.

People confined from week to week in shops and offices ought to find some time during the year in which cares and toils are laid aside. The pure air and sunshine which nature provides for all of God's creatures is more than a luxury. It is a necessity for those who would do all with their minds and bodies that their creator intended that they should do during their lifetime. The high nervous tension of our modern life in which too many of us indulge, is but another name for suicide. The person who refuses to relax this tension in order to give the health germs a chance has to answer to his maker for shortening his life.

It is well for the American people that vacations are an established institution; but in this it is as with a great many other things, the American people are given to abuse their vacations. They make them an occasion for all kinds of exercises, which they have persuaded themselves, contribute to their pleasures. The average summer resort is near to hell and smells of brimstone. Its stock in trade is the variety of opportunities for dissipation it has to offer. The company one is likely to meet in such a place is of the kind that exercises an unhealthy influence upon one's moral and social life and the influence upon the religious life of those visiting these resorts is particularly injurious. There is no Lord's day there. The Sabbath day is the Devil's day more than any other day. Inestimable amusements are indulged in without ever a thought of their being wrong or hurtful. The best advice concerning what to do at such places is, stay away from them.

If there is danger from so many forms of sin in the places where people go for their recreation, how is the Christian to pass his vacation and benefit by it? The answer is a simple one. Go in for a vacation that will help you rather than bring you to harm. Seek the places that are free from those things which your sense of Christian propriety tells you are decidedly harmful. Get your enjoyment from the pleasing things of nature rather than from the artificial man made things, which, under the cloak of pleasure are a hurt to both soul and body. Above all keep near to God and He will bless you with a power that prepares you for greater and better work.

G.

Correspondence.

WISNER, Nebr., June 18.—Dear MENNONITE: It affords me great pleasure to report of the dear and blessed times we had of late which had such an inspiring effect upon our congregation, first as to the work at home and also the work upon our mission fields.

On June 12th Rev. H. A. Bachmann, on his way home from the Northern Conference, stopped a few days and preached the word to us on Sunday.

Monday evening our minister and wife arrived from the Conference at Henderson, accompanied by Rev. I. A. Sommer. It was great joy to us to welcome the editor of our church papers, for many were not personally acquainted with him. This gave them an opportunity to shake hands with him and hear a word of cheer from his lips. The little folks especially considered it a privilege to see and hear the editor of the "Kinderbote," to whom they had sent letters occasionally. I hope that the words of encouragement that Bro. Sommer gave them concerning letter writing will not be forgotten. He preached a sermon on Tuesday evening.

On Wednesday evening Bro. Missionary P. A. Penner made his appearance in Wisner. We feel safe to say that his coming will not be without a blessing to our congregation, since there were so many that did not have a clear insight into the customs and manners of the heathen and the various difficulties which hinder the work of our missionaries in India. The visits that were made in most of the homes of our members as well as the addresses which he gave Wednesday, Thursday and Friday evening made a lasting impression upon us. They call our attention first to the fact that we are brought up under Christian influence as children of God; and on the other hand it shows the responsibility on our part to bring the Gospel of Peace to our neighbors in the heathen lands. Did we hear the call? Are we willing to respond to God's call unconditionally? May the work of God that He has done through these brethren be of a lasting inspiration to us to "work;" for we know the night is coming when man can work no more.

J. C. BOEHR.

The Country Boy in the City.

J. A. GARBER,

A number of years ago it was said that "everybody is moving to town." The migration is still in that direction. This is especially true of the young men and women. Boys and girls whose ancestors for generations back have lived on the farm or in the village, independent and respected citizens of the community, are not satisfied with the old environment, and so they seek employment in the city. In many rural sections there are scarcely enough grown-up young people left to organize a good debating society or singing school.

By many, this moving to the city has been deplored; but there are two sides to the question and our conclusions must depend largely upon our point of view. That the city needs the country boys is evidenced by the fact, that the majority of the best business and professional men were once country boys. So, also, the most of our great statesmen, in our past history as well as at the present time, have been, and, are men who have lived very close to the soil. It is not too much to say that they are the bone and sinew of the business, industrial, professional, and goverenmental world; and if the cause of freedom and our benign institutions are to be perpetuated, it will be because the young people from the rural districts emulate in their lives the teaching and example of their forefathers.

On the other hand, are the country districts suffering loss because the boys do not remain in the old home neighborhoods? Yes, perhaps, temporarily at least; but ultimately the country place will be a large gainer, for the tide must certainly turn sooner or later. The young men and women who are now hurrying off to the cities will live to see their children and grandchildren just as eager to get back to the farm, and when they go back they will take a great many of the city conveniences and home comforts with them. And then every easily accessible neighborhood in the country will be virtually a suburb of the nearest city or large town. With the free delivery of mails bringing the daily papers to the very doors; the telephone connecting every house with every other in the community; the electric car lines running out in every direction from the large centers to the smaller towns; with the houses built to include a fe more modern conveniences and home comforts; when, a generation or so hence, the tide of migration is back to the farm, we will have there the principal conveniences of the city, with all the advantages of life in the country. At any rate, let us not be disturbed because the boys are going off to the city now. It would be a great deal better, no doubt, in many cases, if they stayed at home, but let us hope that we will be fully repaid when they or their children and grandchildren come back.

One of the principal things which causes the country boy to grow restless and leave home to try his fortunes in the city, is the vision of fat positions which he fancies are there standing wide open just waiting for some one to come and step into them. This delusion is generally dispelled soon after the young man reaches town, but the lesson is sometimes severe, and needless discouragements might frequently have been avoided had he been informed beforehand as to the actual conditions. Speaking generally, the boy who goes to the city should be fitted for some special line of work, and have his plans very definitely laid out. This is an age of specialties, and there are always opportunities for the man who knows, the man who can do some one thing particularly well, who excels in his line. Business and professional men have not much time or inclination in our day to teach a new employe. They say they are not running a kindergarten; they want boys and young men who have been taught before coming to them.

Then along with the ability to excel in some particular line of work, the young man who goes to the city needs a large measure of pluck and energy. He will find that for every position that opens there are at least forty applicants, and if he can expect to get one he must go after it with a vengeance. I recall just now the case of a young man who came to Washington some thirteen years ago hoping to find employment. It was in the year 1894, just after the bottom had dropped out of the business world, and one-half the people were without employment. Coxey's army of unemployed men had made their memorable march to the national capital, and some straggling members of that unique company were still to be seen on the streets of the city. The prospects were anything but encouraging as the young man began to look around for a place. He had a good English education, and was an expert stenographer; and what he lacked in experience he made up in energy and determination. He placed himself in touch with business friends who had facilities for learning of any openings which might arise, and in a few days he received a message stating that the managing editor of one of the Washington dailies wanted a private secretary, and to call to see him at 4:30 in the evening. The message was received at 10 o'clock in the morning, and at 10:20 the young man was in the managing editor's office making application for the position. He got it, entered upon his duties immediately, and had the satisfaction of informing a great many applicants who came that afternoon, and during the next four or five days, that the place had been filled.

The first six months of a young man's stay in the city is very likely to determine what kind of a life he will lead thereafter. It is the time when he is forming acquaintances and choosing his associates, and the company he keeps will exert a greater influence in the formation of his character and upon his ultimate success than any other factor that enters into his life. This applies not only to his business connections, but with even more force to his diversions, his habits and companions while off duty, during his hours of recreation. Let no young man who goes to the city to seek his fortune conclude, because he is only one in a multitude, that therefore his influence will be lost and he need not be very particular about his principles and habits of life. Nowhere in the wide world are truth and honesty and genuine manhood more appreciated and more needed than in the large cities. But the conflict is severe and unceasing, and the young man needs all the strength and power of resistence he can command in order to meet successfully the keen competition and the temptations which are certain to cross his path.

The story is told of Henry Wilson (that is not his real name) who came to the city and obtained employment in a large wholesale grocery. The business prospered and the proprietor enlarged the scope of his enterprise from time to time by adding new departments. Finally he concluded to add a department for the sale of wines and liquors, and to place Henry in charge of that branch of the business. When the plan was laid before the young man, he said simply, "I am sorry to disappoint you, sir, but I cannot take charge of that part of your business." "Why not?" asked the proprietor. "Because I do not believe in the sale of intoxicating liquors, and therefore must refuse to have anything to do with it." "Very well," replied the proprietor, "it will mean the sacrifice of your place in this store." And so the young man was discharged. A few months afterwards a new bank was to be opened, the largest institution of the kind in the city, and the president came to the wholesale grocer and asked him if he knew of any one who would make a good cashier for his bank. "Yes," said he without a moment's hesitation, "I know of a young man who will suit you exactly;" and he told him that Henry Wilson was the best man in the city for the position. "What do you know about him?" inquired the banker. "Well, all I know about him is that he would lose his job rather than do what he thought was wrong." Henry was given the place at double his old salary, and the man who secured it for him was he who, for the sake of preserving discipline, had discharged him from his own store.

The boy who goes to the city, even as a stranger, will have no difficulty in placing himself in the right kind of environment, for there are a number of institutions which exist largely for the purpose of helping young people to maintain their integrity and develop into strong, useful citizens. In most cities there are schools of all grades where studies in almost any line of work may be pursued at night, thus affording opportunity to those who are employed during the day to fit themselves for more efficient work in their chosen field, or to prepare for a professional career. The Young Men's Christian Association has a welcome for all young men who come, and endeavors to assist them in every possible way by maintaining evening classes in various lines of practical work, a well-equipped gymnasium, studies and lectures in Bible and Sunday-school work, as well as giving some attention to the social side of life. There are also the public libraries and reading rooms, where evenings may be spent most pleasantly and profitably with the best books and periodicals. And most important of all, the young man should at once locate the church of his choice, where he will want to become a regular attendant and associate himself intimately with the people whose aims are apt to be right, and whose ideals are for the best things in life.—The Inglenook.

A New Publication.

Jubilee Festival of the General Conference of Mennonites of North America, held at Beatrice, Nebr., Sept. 7, 1908.—Published by the Mennonite Book Concern, Berne, Ind. Price 50 cents.—This neat and very well illustrated pamphlet, of 95 pages, contains the addresses (two in the English and eight in the German language) given at the Jubilee Festival. They are accompanied by the photos of the speakers, who were selected as pioneer or experienced workers of the General Conference, such as officers of the conference, members of the Mission Board, Publication Board, etc. This attractive booklet presents much interesting and desirable information in regard to the immigration of Mennonites, early settlements, organization of churches and conferences, erecting of schools, publication, missions, etc.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 4.—PATRIOTISM THAT COUNTS. Neh. 4, 6. 12—18.

QUESTIONS.

1. What is true patriotism?
2. Where is the Christian's home? Hebr. 11, 10. 13—16; 13, 14; John 14, 1—3.
3. What is the duty toward our country and city in which we live? Jer. 29, 8.
4. How did Nehemiah show his patriotism? Neh. 1; 2, 1—18; 4, 6. 12—18.
5. How did Jeremiah show his patriotism? Lament. 1—2 and 5.
6. How did the Israelites in captivity mourn the loss of Jerusalem? Ps. 137, 1—6.
7. How did Gideon lead the fight for his country? Judges 6, 1—8, 28.

MEDITATIONS.

Patriotism is the love of one's country and the passion which aims to serve it. True patriotism is showing itself as any true love is, by seeking the real best of the loved one, in this case of one's country.

The Christian knows that he has here no abiding city; he is seeking after a country of his own; he desires a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city. Yet, though our real home is in heaven and we are only strangers and pilgrims on the earth, the Lord commandeth us as He did His people of old: "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them, and seek the peace of the city, and pray unto Jehovah for it; for in the peace thereof shall ye have peace." Especially in a country like ours, where every citizen has a part in the government, we ought to do what we can to prosper the city and the country in which we live; and be willing to bear our share of the burden and the responsibility which falls to us.

Nehemiah, though he was the cupbearer of the Persian king Artaxerxes, was grieved when he heard of the miserable condition, in which Jerusalem and Juda was. He prayed and fasted and asked the king for permission, to go to Jerusalem and rebuild it. His request was granted; he left his position and went to Jerusalem. Here he examined the condition of the city, and encouraged the people to rebuild, though it was not an easy task for so few people. He gave them an example of self-sacrificing work, so that all became willing to work. Even when the enemies threatened, he induced the people to work with their weapons ready to repulse any attack which might be made, and they succeeded.

Jeremiah, the prophet, warned his people, and again called them to repent, but when they would not listen and the Lord allowed them to be led into captivity and Jerusalem to be destroyed, he lamented over the fall of Judah and Jerusalem.

When the Israelites were brought to a strange land and asked by the inhabitants to sing one of Zion's songs, they said: "How shall we sing Jehovah's song in a foreign land?" and they remembered Jerusalem, and many returned, when the opportunity was given them.

Gideon, called by God to deliver his people, trusted in God, Jehovah, and with 300 soldiers routed the 135,000 Midianites and Amalekites, God making the enemies to flee in a panic. Gideon did not want to become the king of his people, because he wanted Jehovah to be the king of Israel.

QUOTATIONS:

A French writer informs us, that a native of one of the Asiatic Isles, amid the splendors of Paris, beholding a banana-tree in the garden of plants, bathed it with tears, and seemed for a moment to be transported to his own land. The Ethiopian imagines that God made His sands and deserts, while angels only were employed in forming the rest of the world. The Maltese, insulated on a rock, distinguish their island by the appellation of "The Flower of the World." The Japanese have such an affection for the place of their

nativity, that no advantages can induce them, particularly the agricultural tribes, to quit the tombs of their fathers. The Norwegians, proud of their barren summits, inscribe upon their rix-dollars, "Spirit, loyalty, valor, and whatever is honorable, let the world learn among the rocks of Norway." The Eskimos are no less attached to their frigid zone, esteeming the luxuries of blubber-oil for food, and an ice-cabin for habitation, above all the refinements of other countries. Goodrich.

The Sunday School Lesson.

By A. S. Shelly.

Lessons for July 4 and 11.

Subject: Paul's second missionary Journey — Antioch to Philippi. Acts 15:36 — 16:40.

Golden Texts: Come over into Macedonia and help us. Acts 16:9.

Believe on the Lord Jesus and thou shalt be saved, thou and thy house. Acts 16:31.

The thought that started Paul on this second gospel tour was that of looking after the work started at various places on his first circuit. They had planted and God had permitted them to see the seed taking root. He too must give the increase, but Paul will not neglect the other human part of watering the young plants exposed to the heat of opposition and persecution (1 Cor. 3:6). "Let us return and visit the brethren," he said, "and see how they fare." So he went confirming the churches (ch. 15:41), and so the churches were strengthened in the faith and increased in number daily (16:5).

He that planteth and he that watereth are one (1 Cor. 3:8); they may be different persons, but they must be one in spirit and purpose, lest instead of nourishing there will be a hindering of growth, instead of gathering there will be scattering (Luke 11:23).

Paul desired to go to this part of the work with the one who had helped in the planting; but a disagreement, which speedily sank into a sharp contention, caused them to separate. The contention was over the young man, John Mark, who had started with them the first time but soon deserted them. It was leniency on the one hand measured against sternness on the other. Though the Spirit does not record a decision where the right and where the fault lay, as between Barnabas and Paul, we may probably safely say that neither the right nor the fault was all with the same person. The opinion of each was based on right principles. The fault probably lay in overstretching their principles in irreconcilable firmness. That there was better stuff in Mark than his reprehensible desertion indicated, is seen by his later service, which led Paul to speak of him as an able minister (2 Tim. 4:11); and he may have been helped toward the realization of his better self as much by the sternness of Paul as by the leniency of Barnabas.

The first result of the disagreement, by God's overruling, was that there were two parties going out instead of one. Of Barnabas we read nothing further except an appreciative reference or two made to him by Paul in his letters. Paul took with him Silas, who was well fitted as one of the bearers of the message from the Jerusalem council, to help in the work of strengthening the churches composed of a union of Jewish and Gentile believers.

To take the place of Mark in this new-formed missionary company, Paul picked up a notable young disciple at Lystra who proved to be a chosen and a well prepared instrument of the Lord for great service, and who became an intimate associate of the great apostle to the Gentiles for the rest of his days. At Troas the writer of the account must hove joined the party, as is indicated by the change in the person of the statements from v. 11 on.

"In circumcising Timothy, Paul followed the good law of expediency. It was lawful for Paul to eat meat, but he went on the principle that if the use of meat was likely to prove a stumbling-block to his brethren he would abstain (Rom. 14:21). The same general rule was carried out in Timothy's circumcision. Circumcision was in itself a matter of indifference. But in their missionary tour they would meet many Jews to whom Timothy's descent from a Greek father and his want of circumcision would be occasion for criticism and stumbling. Paul removed this out of the way by circumcising the young Christian. His object was that the Gospel might have free course. Had any parties insisted upon circumcision as a matter essential to salvation, Paul would have resisted. We should be uncompromising in questions of principle, but when it comes to matters of indifference we should be yielding, becoming "all things to all men, if so be that we may win some.'" *Am. Revision Commentary.*

A notable feature of this second missionary journey is the marvelous record of the way the missionaries were led by the Holy Spirit, past regions which also were in need of the message they were carrying, to fields farther removed. In some way not described the Spirit closed one door after another against their entrance but led them on until they stood facing the sea, wondering no doubt, where then they should go. Here through a night vision they heard the calls from the distant shores of a land beyond the sea. The regions passed by were not neglected. Churches are found later in all those parts (See Paul's letters to the Galatians and Ephesians, Peter's letter to believers in many regions including Bithynia 1 Pet 1:1, and Jesus' messages to the seven churches of Asia—Rev. 2, 3). But Paul must now start the invasion of another continent, that the blessings of the Gospel might reach needy and waiting souls in other lands. The cry of the Macedonians was an unconscious one as far as the masses and those in authority in the land were concerned. When the missionaries got there they were not received with open arms. A few seeking souls found in a secluded spot by the riverside and opening their hearts to the gospel message—this was the apparently small opening for the great work; and about the next experience was a cruel scourging and the dungeon of a jail. Surely they had reason to say, We are not wanted here. But the call was the call of the people's need though they themselves were unconscious of it. And this call of need is still heard from every heathen land and from every soul that is without the Gospel. The Lord looks in pity upon the world lying in darkness and sin, and He says to His disciples, Go into all the world, unto every nation and help them. "The unconscious needs of the world are all appeals to Him. He does not wait to hear the voice of conscious want. The mere vacancy is a begging after fulness; the mere poverty is a supplication for wealth, the mere darkness is a cry for light.—*Philips Brooks.*

The missionaries who went at the beckoning of the Spirit found also Divine power accompanying their faithful efforts. Conversions resulted from their preaching; an evil spirit came out of a poor, tortured maid so that she came to her right mind; they could fill the dark dungeon of suffering with the light and the melody of praise; the very earth trembled, opening not only the prison doors but the fast-closed doors of hardened hearts.

In Philippi occurred two of the three cases recorded in Acts where whole households were baptized—cases much made of in indirect argument for infant baptism. In the case of the jailor's household it is first expressly stated that the apostles spoke the word of the Lord to him, with all that were in his house. Those to whom the word can be spoken may also of right be baptized when they receive that word in faith, and they also all "rejoiced greatly having believed in God" (16:34). See also the case of Cornelius in chap. 10, noting especially vs. 33, 44 and 47. In the case of Lydia it is more plausible to assume the same condition, faith being co-extensive with baptism, than to think of little children present in the household of a lone woman probably a widow.

Marriages.

Straitz—Rosenberger.—In Philadelphia, Pa., by Rev. N. B. Grubb, on June 9, 1909, Mr. John F. Straitz to Miss Ada Rosenberger, all of Philadelphia, Pa.

Condron—Goldey.—In Philadelphia, Pa., on June 12, 1909, by Rev. N. B. Grubb, Mr. John S. Condron to Miss Anna V Goldey, all of Philadelphia, Pa.

Orr—van Sciver.—In Philadelphia, Pa., by Rev. N. B. Grubb, on June 16, 1909, Mr. Robert A. Orr to Miss Minnie A. van Sciver, all of Philadelphia, Penna.

Welty—Ruth.—On June 17, 1909 at the home of the bride's father in Halstead, Kansas, David C. Welty and Ida S. Ruth, by J. H. Langenwalter.

Detwiler—Lengel.—At the home of the bride's parents, Mr. and Mrs. Samuel Lengel, of Fricks, Pa., by Rev. A. M. Fretz, of Souderton, Pa., Harry M. Detwiler and Miss Gertrude H. Lengel.

Deaths.

Barndt.—In Souderton, Pa., on June 12, 1909, Sarah H. Barndt, aged 24 years and 2 months. Interment on the 16th at Indian Creek Reformed church. Services by her pastor Rev. B. F. Luckenbill and Rev. A. M. Fretz.

Detweiler.—At the home of his son-in-law Edward Smith near Silverdale, Pa., Samuel D. Detweiler, aged 75 years, 11 months and 29 days. Interment on 26th at Hillside cemetery, Souderton, Pa. Services in Zion Mennonite church, where he was a member, by the pastor, A. M. Fretz, assisted by Rev. N. B. Grubb, of Philadelphia.

Baumgartner.—Magdalena Baumgartner, nee Gerber, wife of Ephraim Baumgarener, died on Sunday, June 20, 1909 at her home in Berne, Indiana, at the age of 61 years, 2 months and 13 days, after a severe siege of suffering from a complication of diseases. She was born in Wayne county, Ohio, April 7, 1848, and married to Ephraim Baumgartner on February 1, 1872, who survives her with six children, three having preceded their mother in death. She also leaves three brothers and three sisters. The funeral services were held from the Berne church, of which she was a life long faithful member. Rev. J. W. Kilewer officiated.

News of the Week.

Domestic.

Dr. Foster is Ousted.

Chicago, June 21.—Professor George Burman Foster, of the University of Chicago, whose denial of the divinity of Christ in a recent book has stirred Chicago Baptists to the high pitch of resentment, was dropped from the Baptist Ministers' conference of Chicago to-day.

Hisses, yells and general confusion made the meeting one of the stormiest ever held by churchmen in Chicago, and it was referred to by one preacher as resembling a political meeting in a rowdy ward. Speakers who had been howled or hissed down sat with flushed, indignant faces while the chairman pounded for order. The young son of Professor Foster was present.

The insistence of Rev. Dr. A. C. Dixon, of the Moody church, that Professor Foster be dropped, brought the fight around to himself, the real object of the meeting being disregarded for a time.

Rev. Dr. D. D. McLaurin started trouble by asking for a committee to investigate Dr. Dixon's right to membership in the conference. This motion was hissed down and Dr. Dixon explained that he joined the Baptist church in New York.

The conference has not the power to expel him from the church, and while such an event seemed to be desired by those present, no definite plan of action was mapped ont.

Aked Talks Ex-Cathedra.

New York, June 20.—Dr. Charles F. Aked, pastor of the Fifth Avenue Baptist church, sometimes called John D. Rockefeller's church, recommended in a sermon to-day complete abolition of the present ceremony of cross examination as to creeds in obtaining Protestant clergymen and the substitution of ministerial eligibility based solely upon ability and character.

The suggestion was made as Dr. Aked discussed the cases of Prof. George Burbam Foster, of Chicago university, whom the Baptist council refused to oust despite his unorthodox writings, and of the three young men recently accepted by the New York presbytery, although they refuse to accept belief in the virgin birth, Adam and Eve and the authenticity of many of the miracles.

"I think I am entitled to say," said Dr. Aked, "that the great sponsor of the University of Chicago did not make his gifts for sectarian purposes, to establish rules of teaching to square with the ideas of the smallest, narrowest and most ignorant of professors, and the idea that Professor Foster be ousted from the ministry and the university is palpably absurd.

Dr. Aked, however, denounced Professor Foster's book as "a patchwork and not well done.

He said in his opinion a man had no right to plead the excuse that he had dashed off in thirty days a book that dealt with such vital matters.

Mob Chased the Bishop.

Ulysses, Neb., June 19.—Rt. Rev. Bishop Bonacum, of the Catholic diocese of Lincoln; Father O'Brien, of Seward, and Father Kline, of Brainard, were to-night driven from this village by an angry mob of between 200 and 250 people. The bishop and his priests had come to Ulysses to formally take possession of the church here over which Father Murphy has held charge. Sympathizers of Father Murphy, both Catholics and non-Catholics, joined the mob and would have done violence to the bishop and party had it not been for the strenuous efforts of Father Murphy, who counseled the mob to do no violence and who requested that the visitors be let alone. So threatening, however, was the aspect that Father O'Brien obtained a livery rig and, taking Bishop Bonacum and Father Kline, left in the direction of David City. They were followed by an automobile with church enemies of the bishop. The carriage was overtaken three miles from town and the bishop and priests were forced to get out and walk and the liveryman was made to drive back to Ulysses without his charges.

While the bishop and his party were walking north along the road to David City they were not harmed, but threats were made to "egg" them.

Gen. Sigel's Granddaughter Murdered.

New York, June 19.—The murder of Miss Elsie Sigel, granddaughter of General Franz Sigel, whose body was found last night crowded into a trunk in the room of a Chinese after she had been strangled with a curtain cord, appears to be the most remarkable case the New York police have had to investigate in many years.

Miss Sigel had been engaged in missionary work among the Chinese of this city for a few years, having become interested therein by the activity of her mother in behalf of the Christianization of the orientals. Elsie was about twenty years old. Her grandfather, General Franz Sigel, was one of the most picturesque figures of the civil war, having entered the army as a colonel and retired as a major-general.

Not a Work for Women.

New York, June 22.—The tragic termination of the Chinatown romance of Elsie Sigel and her two Celestial suitors has uncovered the evils of the system of individual religious instruction which is almost universal in the Chinese missions. The spectacle of young white girls in close association with yellow men of middle age, isolated from women of their own race, has aroused public indignation. The true condition of life in the Chinese missions is summed up by Miss Helen Clark, for seventeen years director of the Helen F. Clark mission in Worth street, in one sentence:

"There are more women missionaries degraded by Chinese men than there are Chinese converted. There is only one answer to all this. White women must leave the lives of Chinese men alone.

"For seventeen years I have urged the folly of white women endeavoring to Christianize Chinese men. All about me I have seen the ruin and wrecked homes. I have believed from the very beginning that it was impossible for white women properly to influence Chinese men.

"Despite all that is in the papers, the public does not see the other side—the Chinese side. The pictures they have seen are of young, vain, frivolous white women deliberately flirting with and leading on their Chinese pupils.

"But consider what a puzzle such a woman must be to the Chinese men of a race totally unaccustomed to any freedom for women. Is it strange that they misjudge behavior that even an American man would question?

"As to whatsubtle attraction causes the downfall of the white woman missionary I do not know. The Chinese is not romantic—not in the sense that would appeal to women.

"The only light I can see is in what might be called the gallantry of the Chinese, their kindness and gentleness to women. Does any one realize that more than half of the women of the under world who come to Chinatown make their homes there because Chinese are kinder to them than white men? I have seen it, I have seen Chinese practically married to these women, the slaves of opium, treating them with patience and consideration.

"But there is one big truth of which I was sure of when I first took up the work, and of which years have made me positive beyond argument—the white woman can never Christianize the Chinese man. If she tries it, it will be the west that is converted to the east, not the east converted to the west."

Chinese Masons to Seek Murderer

New York, June 22.—Chung Sin, the associate of Leon Ling, the fugitive murderer of Miss Sigel, told District Attorney Jerome this afternoon that he saw Leon strangle Miss Elsie Sigel.

It is estimated that 90 per cent of the Chinese in America belong to the Hong Soon Tong, and the officers said that Leon Ling would surely be captured with their assistance. Even if he escapes to China or some other section of the world, sooner or later he will be turned up by the members of the society.

A prominent Chinese said the atrocious crime was a blot on the usual peaceful character of the yellow man and that it was up to the Chinese of the country to clear up the murder and bring the guilty ones to justice. Even if it is found that Leon Ling, or any other Chinese shown to be the murderer, is a member of the society he will be surrendered to the police if he is caught.

Many of the fugitive's relatives, known under the family name of Ling, live in Dayton, O., and vicinity, while others are scattered over Indiana. They said the fugitive probably would stop and ask to be kept in hiding at the homes of some of his relatives.

Back Up Jealousy Theory.

Mrs. Florence Todd, one of the most prominent women workers in Chinatown, who knew Elsie Sigel and her mother intimately, said: "I knew Chu Gain very well. He is one of the few Chinese whom I would trust with my life. Mrs. Sigel and Elsie also knew him for many years. They were introduced to him through an uncle of his.

"I believe that Elsie was in love with Chu Gain and would have married him but that he would not marry her.

"Within the last year, despite her love for Chu Gain, Elsie became apparently infatuated with Leon Ling. But I think it was only a flirtation. He, I know, asked her to marry him, but she refused him. In fact she told me that she had refused him. Her mother knew all about it."

Despite her statement, Mrs. Todd said she was not inclined to believe that Leon committed the murder, and she went on to relate that she had a dream that Elsie Sigel had committed suicide. Chu Gain, she says, came to her on the morning of June 14, five days after the murder is supposed to have been committed, and told her that he, too, had had a dream. In this dream, Chu Gain, according to Mrs. Todd, had seen the form of the girl appear before him crying, "Chu, save me." This seemed to worry the Chinese greatly, because Elsie was missing at that time.

Ten Killed in Collision.

South Bend, Ind., June 20.—Ten persons were killed and forty injured in the wreck on the Chicago, Lake Shore and South Bend railroad in Porter county, Ind., last night, when two of the big electric cars collided head-on. According to General Manager H. U. Wallace, the wreck was due to a disobedience of orders by Motorman George A. Reed, of the eastbound car, who was killed.

Reed received instructions at Gary to wait at Wilson, a short distance west of Baileytown, the point at which the disaster occurred, for the westbound car to pass. The impact of the cars was so great that they were reduced to a mass of wreckage.

Wright must fly 40 Miles an Hour.

Washington, June 22.—Despite the marvelous records that have been established by the Wright brothers in this country and abroad, to comply with the government specifications, Orville Wright, in his trial flights at Ft. Myer, soon to begin, will be compelled to meet certain conditions that are wholly new and untried. The endurance trial, in which the aviator, accompanied by a passenger, will be required to remain in continuous flight without landing for one hour, carrying sufficient fuel for a flight of 125 miles, has already been accomplished by Wilbur Wright. It is the speed trial, however, which imposes conditions that have never before presented themselves.

Orrville Wright, who has been elected to complete the tests he began last fall, must fly over a measured course of five miles from Ft. Myer and return, a total distance of ten miles. In order to receive the contract price of $25,000 a speed of forty miles an hour with and against the wind must be maintained. If less speed than thirty-six miles an hour is made the machine will not be accepted, and 10 per cent. of the contract price will be deducted for each mile less than forty made in the speed trial.

Homeopathists Go After Drug Trade.

Detroit, Mich., June 21.—Christian Science, the Emmanuel movement, soul creed, osteopathy, mental healing and attempts to cure disease by the laying on of hands were all denominated as loud, emphatic protests against the use of drugs by Prof. William D. Foster, of the American Institute of Homeopathy, in his annual address to-night before 1,500 homeopathic physicians from all over the country at the sixty-fifth annual meeting of the American Institute of Homeopathy.

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Vol. XXIV. BERNE, INDIANA, JULY 1, 1909. No. 26.

The Battle of Life.

Go forth to the battle of life, my boy,
Go while it is called "to-day;"
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling feet
Going down to the river where two worlds meet:
They go, to return no more.

There's a place for you in the ranks, my boy,
And duty for you is assigned:
Step into the front with a cheerful face,
Be quick, or another may take your place,
And you may be left behind.

There is work to be done by the way, my boy,
That you never can tread again—
Work for the loftiest, lowliest men,
Whether at plough, plane, spindle or pen,
Work for the hands and the brain.

The Serpent will follow your steps, my boy,
To lay for your feet a snare;
And Pleasure sits in her fairy bowers,
With garlands of poppies and lotus-flowers
Inwreathing her golden hair.

Temptations will wait by the way, my boy,
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven might wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breastplate and shield,
And the sword that the feebiest arm may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod,
And in Jesus' strength do the best you can
For His cause on earth and the good of man,
For the kingdom and crown of God.
—Selected.

Items of News and Comment.

Hope is the greatest antidote for despair.

A brilliant mind is a fine possession, but a true, kind heart is an infinitely greater treasure.

Be happy and contented, radiate sunshine, and you will be rewarded by seeing those happy with whom you come in contact.

We never know how much we are capable of until the test comes.

Following the established custom, no MENNONITE will be issued next week, it being Fourth-of-July week.

Greet your friends with a smile; they carry too many frowns in their own hearts to be bothered with any of yours.

It is always easier and more convenient to leave 'the straight and narrow path," than it is to again regain our lost position.

Cheer up, life holds something besides tribulations for every man. No man ever yet was in such a position that there was no hope for him.

Let us have faith that right makes might, and in that might let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

It does not pay to know everything. The man who spends his whole time getting wise to everything under the sun has no time to do things worth while.

During 93 years of its existence the American Bible Society has distributed 84,458,604 Bibles and Testaments. During the last year the Society has had in its employ 499 persons, the average time of service being six months.

The way to get the best there is in people, is to give them your best. Don't expect others to be sweet and polite, and thoughtful, so long as you adhere to the selfish principle that people must "take you as they find you." When your friends begin to grow careless and disrespectful, stop and think whether you are not getting back a reflection of yourself.

It is thought that the headquarters of the Black Hand, one of the most vicious of all secret orders in America, has at last been discovered at Lima, O., and several of the alleged leaders have been arrested. It would be much easier to ferret out and suppress such murderous gangs if the United States were not honeycombed with so-called good secret societies.

Soeben erschienen!

Bericht des

Fünfzigjährigen Jubiläums

der

Allgemeinen Konferenz

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Mennonite Book Concern.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

We do not have enough music in the home. Children who sing at their work will hardly quarrel; and parents who sing will find the burden of their task grow lighter. There is rest and recreation in music.

Each day of the week is observed as Sabbath by some nation or other. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday, and the Christians, Sunday.

The Senate continues to discuss the new tariff bill with the trusts lining up like men before a post-office window, each one ready to take his place and object to any reduction on the articles which he represents. It seems pretty evident that the revision of the tariff is in the hands of its friends.—Religious Telescope.

Conference.

Providence willing the 22d session of the Middle District Conference will be held in Berne, Indiana, on the 30th and 31st of August 1909. All are cordially invited. May all the congregations prayerfully remember the conference and conference work.

THE OFFICERS.

All pleasures must be bought at the price of pain.—The difference between false and true pleasure is this; for the true, the price is paid before you enjoy it; for the false, after you enjoy it.—Jno. Foster.

On June 20th Bro. Warren Shelly, of Allentown, Pa., preached to the congregation at Wadsworth, O., morning and evening. Bro. Shelly has accepted the call from the Wadsworth church and will take charge in the near future.

Everyone knows the pleasure of receiving a kind look, a warm greeting, a hand held out to help in distress, a difficulty solved, a higher hope revealed for this world or the next. By that pain and by that pleasure let us judge what we should do for others.—*Dean Stanley.*

The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ, alike when He goes up into the high mountain to pray and when He comes down into the dark valley to work; the religion that listens to Him alike when He tells us of the peace and joy of the Father's house and when He calls us to feed His lambs; the religion that is willing to suffer as well as to enjoy, to labor, as well as to triumph; the religion that has a soul to worship God, and a heart

to love man, and a hand to help in every good cause—is pure and undefiled.—*H. van Dyke.*

It has been said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—George McDonald.

Some people are like the man who built a steamboat and put on the biggest whistle of any boat in the harbor. But he soon learned that when he sailed he had no steam left to blow the whistle, and when he blew the whistle he had no steam left to move the boat.

"What would you think of a clerk in a bank who got it into his head that all the money was his and he denied even the banker's wife and children any of it because the banker was away for the time being? What does God think of His stewards on earth who think the means in their possession are their own and Christ's bride, the church, and her children are left to suffer want thereby?"

The Gould divorce trial case seems to have nothing to conceal. There doesn't appear to be very much in either of the principals to be worth marrying. For the good of the rest of mankind, it was hoped that a divorce would not be granted to prevent establishing the possibility of forming two more homes to undergo the same kind of trouble. It is pretty difficult to think that Howard Gould and Helen Gould are brother and sister. The trial has at length closed with a decision in favor of Mrs. Gould. She secures her sought-for separation and an allowance of $36,000 a year—about $100 a day, with an additional $2,000 to help pay her lawyer. The judge found that the gross charges against her had not been sustained, and seemed to think that this sum awarded was a fair allowance out of the $750,000 income of her spendthrift husband.

The C. E. Convention.

Anticipating a flood of Christian Endeavorers from all parts of the world that will swamp the combined facilities of all of St. Paul's arrangements have been completed for a tented city where the surplus of the 25,000 expected guests will be satisfactorily cared for. Its location will be only a block from the magnificent new Minnesota state capitol building and it will be occupied during the international meetings which open July 7th and continue to July 12th.

On the program alone are representatives from Mexico, Alaska, China, Japan, Wales, England, Germany and many other foreign countries, while Canada from far St. Johns to the nothermost Saskatchewan and western British Columbia will be represented by thousands of delegates for whom reservations of space are now being made.

William Jenuings Bryan is coming and has promised to deliver an address on the train en route at the wedding of any two Endeavors who want to be joined for good and all under unquestionably righteous auspices. He has more applications than he can take care of and instead of one wedding, several will probably enliven his journey to the North Star state.

The Rev. Francis E. Clarke, the venerable father of the Christian Endeavor movement; William Shaw, Senator Beveridge and a host of notables appear on the program. For the public meetings practically every church or public building of size in the central portion of the city has been engaged, while the principal sessions will be held at the municipal auditorium, which will seat 10,000.

Some of the spectacular features of the international convention are quite out of the ordinary. Twenty thousand Endeavors will join at one time in a trolley ride to principal parks and points of interest and it is expected that during their progress other traffic will be practically suspended. The same number will join in an evening song service on the steps of the new state capitol. A chorus of 700 trained voices will lead all the singing, and will be directed by the most famous Endeavor chorus leaders in the world. There will be an international camp fire with speakers from every country in the world where Christian missions have made progress.

It is hoped that many of our people will attend this notable gathering.

The Gospel of Jesus Christ in Song.

Prof. Frank N. Munch, Evangelistic Singer, Weldon, Ill., Tells the Power of Song.

"Make a joyful noise unto the Lord, all ye lands. Sing forth the honor of his name; make his praise glorious." Ps. 66:1, 2.

One of the most powerful adjuncts to the success of the world's evangelism, aside from the influence of the Holy Spirit, is the gospel in song. And need the Holy Spirit be separated from this blessed influence? Never. But the gospel in song, accompanied by the Holy Spirit, has ever been a means of restoring consolation to the seeking heart, and bringing joy and gladness to the weary, sin-sick soul.

The gospel of song! It seems to me that no one ever had a more vivid conception of the real meaning of those words than the plsalmist David; for the musical sentiment is portrayed throughout almost all his writings. In joy he often breaks forth in such exclamations: "Sing unto the Lord, sing praises unto his name." "Sing aloud unto God our strength." "Make a joyful noise unto the God of Jacob." "O come, let us sing unto the Lord." Many of these themes have been taken, to which consecrated writers, inspired by the Holy Spirit, have added the most beautiful harmony, and to-day we have the glorious gospel message wending its way in song.

First, to be the most forceful adjunct toward evangelization, the success must begin with the preacher in the pulpit. "Well," many ministers will say, "I cannot sing a note. I cannot carry the most favorite melodies. I cannot even distinguish one tune from another. What can I do?" But, dear brother, you who fail to have good, soul-stirring gospel singing in your churches, wait till I ask you a few questions. Do you sit unconcerned, knowing that few, if any, have ever learned the first principles of music, and never give your young people a word of encouragement? Have you given so little thought of the beautiful sentiment contained in many of the standard and favorite hymns, such as, "There's Not a Friend Like the Lowly Jesus," "Will There be Any Stars in My Crown," "Sweet Peace, the Gift of God's Love," "Showers of Blessings," and then, going back a little farther to the more ancient compositions, as, "What a Friend We Have in Jesus," "Lily of the Valley," "Jesus, Lover of My Soul," "My Faith Looks Up to Thee," "Stand Up for Jesus," and many other blessed hymns, whose influence has lifted many a weary pilgrim from a life of sin to a life of joy and happiness? I say to that same inquiring minister, are there not sermons in every one of these inspiring themes? In fact, have they not been taken from the gospel, and the words of those blessed hymns given to us in rythmic form? Encourage your singers. Take up the sentiment of some song, and base upon it your exhortation, for it is gospel. Do not depend, especially in revival work, upon self-made, systematic drawn-out sermons, but use the material on hand in harmony with the leadings of the Holy Spirit. In feeding the hungry multitude Jesus bade the disciples make use of what was in the company, five loaves and two fishes. A little, consecrated, can be wonderfully magnified and greatly blessed of God. Dear brother minister, to you whose work for the Master does not always progress as your ambition would desire, whose burdens often become very heavy, and as one who can only in a measure sympathize with you, and whose advice only speaks forth your welfare, I would say, be appreciative toward your choir. If you lack in harmony, cultivate an observance and a musical taste for this glorious gospel in song, which will often inspire your own soul to greater enthusiasm and interest. To you who have fortunately in some degree, gained the art, whether by gift or by acquisition, use wisdom before your helpers. There is material undeveloped in every congregation, and happy is he who discovers this and makes use of the same. Do not try to do that which you can safely require from others, but let tact direct you in securing their assistance.

Second, a leader is an essential to the success of every pastor in revival and pastoral work. Are all congregations thus favored? If not, why not? I believe the blame, with possible exceptions, rests somewhere. By a leader I would not necessarily mean a master of music; for, true, the study of music is too generally neglected for every congregation to possess one. However, I would not deviate from the first thought, that every congregation requires a leader, whether he be efficient or not. As an assistant to the pastor in successful revival work, the leader should be none the less enthusiastic and consecrated than the pastor himself. They should be in perfect accord, and by planning and prayer enter into this noblest of all labor, that of sin-destroying and soul-saving.

How is the leader made? By the pastor and the church seeking out by prayer, and then by sympathy and prayer extended. He must be one who will give thought, time, money, and prayer to his work if he would prove a successful helper to his work in both revival and regular work. He should have studied music sufficiently to read without the aid of an instrument, as competent organists are not always obtainable. This any one can do who will pay the price, which is more or less application. He should study the songs, the sentiment they express, just as the pastor does his sermons. When he sings of the wonderful love of Jesus, he should feel the importance of the meaning of those words.

In every congregation there are the aged, who perhaps have not become familiar with modern hymns, and who sometimes feel that they are being forgotten, and long for one of the blessed old-time hymns they used to sing.

Fortunate and happy is the leader who can go back with these aged fathers, mothers, and, laying aside all accuracy of time and up-to-date methods, can with them sing once more, "Come thou fount of every blessing" (the old common meter). "Alas, and did my Savior bleed?" "How firm a foundation," and many others which years ago brought shouts of praise from their souls. Some of the most blessed meetings I ever witnessed have been when an old fitting hymn was introduced, and I saw the aged fathers and mothers in Israel join heartily and, with irrepressible tears, express their soul's delight. Oh, the songs which none but the redeemed can sing! How they have thrilled the soul with delight! What ecstasy of joy do they bring to the heart.

Third, a forceful addition to the pastor in his revival work is the gospel in song brought forth from a choir of consecrated Christians. The question might be asked. Must the choir all be Christians? Not necessarily, but far better if they are. If there are members in the choir who are not Christians, it is the duty of those who are to bring them to Christ. How can those who are unsaved effectually sing, "Come, ye sinners poor and needy," or, "Come to Jesus," when they themselves are away from Christ? By all means possible, endeavor to have a saved choir. Of all misdemeanors in church, none are more inexcusable than misconduct in the choir. Great care must be exercised here, for it has been said that of all church troubles, none are more perplexing than those happening in the choir, and usually those least serviceable are most easily offended. This will also apply in other departments of the church. The most impressive scene of this kind I ever witnessed was connected with a choir of twenty-five, where every one was a Christian, and where every one kneels when prayer is offered. Such consecrated workers can, indeed, gloriously send forth the gospel in song, and are indispensible to the success of the pastor in his revival work.

A great deal of music in our churches to-day, while often artistic in rendition and character, is fruitless because emanating from unrighteous lips. Many singers are working on salary, and the results pertain more to salary than to salvation. I would not utter a word to those who have expended time and money to acquire their musical education, against their receiving compensation for their labors; but let their lives and their labors coincide with their profession. The idea is becoming prevalent, especially among city choirs, that it is unpopular to kneel or even reverently bow the head during prayer. None should show a greater reverence for the sanctuary than the members of the choir. The influence of a Christian choir cannot be estimated. When its members continually hold themselves in readiness for either prayer or testimony, or say any other service their pastor may deem expedient to ask of them, then the melody which they send forth to the ears of the listener really becomes the gospel in song, for which even the aristocratic congregations are hungering ad thirsting..

Fourth, congregational singing is necessary in order that the gospel in song may be influential in revival work. Perhaps nothing will equal this addition in bringing real results. Fortunate is the pastor, leader and choir, who can claim the audience as a helper. Sometimes the choir is wholly depended upon, the pastor does the praying, and no obligation rests on the congregation. It takes no part in any service except the "rests," which often become very soothing. I delight in special music where special preparation has been demanded; but with it let us not forget the old gospel songs, in which all can participate. In all lines of labor variety creates interest, and church work is no exception. Amid it all, let not the Holy Spirit be found wanting. Let us have more of this uplifting, soul-stirring gospel singing, and, with the psalmist, "Let us make a joyful noise unto the Lord, with gladness, and come before His presence with singing." Then, with the hearts of the people filled with the presence of the Holy Spirit, will the church move forward, accomplishing her designed mission, powerfully aided and blessed by the glorious gospel in song.—Religious Telescope.

The kingdom is coming. It takes time. Long is the way and hard that out of hell leads up to the light. Everything that God does takes time. The sands of His holy purpose run out slowly, but the kingdom is coming.

Home Circle.

A New Version.

A new version of the familiar nursery prayer, "Now I lay me," is suggested for the morning:

"Now I get me up to work,
I pray the Lord I may not shirk;
If I should die before the night,
I pray the Lord my work's all right."
—Sel.

The Saddler's Choice.

A wealthy man came to a poor saddler, and, leaving a bridle, gave orders that it should be finished by Monday.

"That is impossible."

"What nonsense! There is all day to-morrow."

"We do not work on Sunday, sir."

"Then I shall go to those who do."

"We can get it done by Tuesday."

"That will not do; put it in the carriage."

Quietly the saddler did as he was told.

Hours afterwards a neighbor said: "I thought that I would come and thank you, and tell you that I should be glad of as many more customers as you would like to send."

"I shall not send you those I can keep," said the saddler, "but I will never go against my conscience for any man nor for his money."

Weeks went by, weeks of trouble to this faithful saddler. One day a military man came into his shop. "So you are the fellow who will not work on Sunday. My friend said that you refused to do his work."

"I had no choice, sir."

"Yes, you had; you were free to choose between serving God and pleasing man, and you made your choice, and because of that I am here to-day. I am General Downing. I have been looking for a man on whom I could rely to execute a large government order. The moment I heard of you I made up my mind that you should have it."—Westminister Quarterly.

The House and the Family.

There is a great difference between getting into a house and getting into a family. A burglar may get into your house, but he does not get into your family. A person may come to your home uninvited, and stay until his visit becomes a visitation, but he never gets into the family. In fact, there is very little family there so long as he remains, for a stranger in the family interrupts intercourse, hushes conversation, disturbs the current of affairs, and makes the family for the time being a mere boarding house instead of a quiet home.

The church of God is a family, a sweet and sacred refuge from the woes and ills of earth. Here the fatherless find mercy and compassion, and the tempted and troubled are strengthened and consoled. Here the sick find helpers, the perplexed obtain guidance, the naked find clothing and the hungry bread. To many the church of God becomes a home, and the family of God is really the only family with which they are connected. They sojourn among strangers, they endure trials, they dwell in the tents of affliction, but their hearts turn toward that sacred place where two or three assemble in the name of Christ, as to their real earthly home and abiding place.

But it is sometimes the case that here strangers intrude themselves, and the family of God is disturbed by the presence of outsiders. These are spots in the feasts of charity, men who turn the grace of God into lasciviousness, men who through their wealth, or influence, or position, crowd themselves in among the disciples of the Lord, and make themselves as much at home as a wolf in a sheepfold, or as a Judas carrying the bag and stealing the funds.

It is one of the griefs of true Christians that the peace of the church is disturbed by the intrusion of ungodly men, and their devotion interrupted by the discordant voices of those who have neither part nor lot in the prayers and praises and thanksgivings of the Lord's disciples.

One of the great privileges of the family is to be alone, and away from intermeddlers, where love can flow freely, and where no disturbing element enters in to disquiet or interrupt the blessings of the sacred hour. And the people of God often find it their joy to be alone with Him and with His people. Happy are they who have this privilege, and who know by blest experience the comforts of that fellowship which is with the Father, and with his son Jesus Christ, and one with another.—Christian.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or our dear ones! Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by the confiding faith in us?

The men of principle win in the long run.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the Interests of he Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

A New Proof, From a Very Old Source, That Moses Wrote the Pentateuch.

BY REV. FAUNT LEROY SENOUR.

The question is sometimes asked, by the so-called higher critics, "What difference does it make whether Moses or some other person, or persons, wrote the Pentateuch?" If we inquire who the "other persons" were they give us no answer; they are as silent as the grave. "It makes no difference!" It makes just this difference: The writers of most of the other books of the Old Testament believed that Moses was the author of the Pentateuch; hence, we find in them more than eight hundred quotations from or references to the first five books of the Bible, and not a hint is given that Moses was not their author.

"What difference does it make?" If you deny the Mosaic authorship of the Pentateuch, you discredit Christ and the apostles. We find, in the New Testament, more than three hundred references to or quotations from the Pentateuch, and in all of these not the slightest hint is given that Moses was not its author.

But my chief object in this writing is, by an analogous process of reasoning, to call attention to new proof, on this subject from a very old source. After the first five books of the Bible had been written, and before the other books of the Old Testament had been written, unless the book of Job was an exception, it was well known that another book had been written, called, "The Book of Jasher," a very rare book now. For many years I have possessed a copy of this rare book, and believe, for good reasons, that it is genuine. Now, this book is referred to in the tenth chapter of Joshua, and the thirteenth verse, in these words; "Is not this written in the book of Jasher?" In the second book of Samuel, first chapter and eighteenth verse, we find these words:

"Behold, it is written in the book of Jasher." Now let us turn to the book of Jasher, page 256, chapter eighty-seven, and verses five, six, seven and eight, and we find these words: "And Moses called to the children of Israel and said to them, You have seen all the good which the Lord your God has done for you in the wilderness. Now, therefore, observe all the words of this law and walk in the way of the Lord your God, turn not from the way which the Lord has commanded you, either to the right or the left. And Moses taught the children of Israel statutes and judgments and laws to do in the land as the Lord commanded him. And he taught them the way of the Lord and His laws; behold they are written in the book of the law of God which He gave to the children of Israel by the hand of Moses."

Now, all these expressions, the "words of this law," "Moses taught the children of Israel statutes and judgments and laws," and "Behold, they are written in the book of the law of God, which He gave to the children of Israel by the hand of Moses," refer to the Pentateuch or the first five books of the Bible, and to Moses as their author. If not, then to what and to whom do they refer? The Hebrew people of that day, and even of this day, speak of the Pentateuch as the law or commands of God and their entire Bible as "The Law and the Prophets." The Savior, in Luke 16: 29-31, speaks of the Old Testament as "Moses and the Prophets," and in Luke 24, and verse 44, as "The Law and the Prophets and the Psalms."

All of this forces us to the conclusion that the quotations from the book of Jasher, to which we have just called attention, refer to the Pentateuch and to Moses as its author. What will the higher critics say to this new proof from this very old source? Will they say the book of Jasher is a forgery? Very well! Forgery is an attempt to imitate something that is real and true. A forged five-dollar gold piece is an attempt to imitate a real, pure and genuine gold piece. If, then, the book of Jasher was a forgery, it was an attempt to teach something that was real and true, and, hence, in the times of Joshua the book of Jasher was, and is now, a reflection of the belief that Moses was the author of the Pentateuch and that it is not a conglomeration of many writers.—Herald & Presbyter.

Correspondence.

TRENTON, Ohio, June 28, '09.—Sunday, the 27th was a day of great joy long to be remembered by our people. On this day Dr. S. K. Mosiman and his Bro. Eddison, both of whom have been honored by being awarded a fellowship at McCormick Seminary, were solemnly ordained to the gospel ministry.

Bro. Mehl, of Upland, Calif., who with his wife has been in our midst since the 23rd by a number of evening services in his earnest and loving way had put our hearts and minds into the proper attitude for the impressive event and the blessings of the Sabbath. The Lord favored us with good weather and at the appointed time on Sunday morning the church was filled. Bro. Krehbiel spoke in German on Titus 2, 7 and Bro. Mehl spoke in English of working in God's harvest field for eternity, taking for his text the gleaning of Ruth in the field of Boas. After the singing of a hymn the charge was given and the brothers kneeling, the brethren Krehbiel, Mehl and Augspurger, the retired ministers of this congregation, by the laying on of their hands and prayer consecrated them to the service of God in the gospel ministry. In the evening Bro. Eddison Mosiman preached us an excellent sermon upon, the essentials of religion, taking for his text Micha 6, 8.

Visitors among us at this time are Mrs. K. Krehbiel, of St. Louis, our pastor's mother and Mrs. Unzicker, of Oscaloosa, Ia.

Next Sunday, the 4th, we are afraid there will be considerable noise in town so we have decided to hold our regular morning service in the old church in the country. After a picnic dinner a program of the following items will be carried out: The discovery of our country, providential. The Pilgrim Fathers and their influence. The first Mennonites in America. The enemies of our country. Our country's responsibility for the evangelization of the world.

We hope to have a pleasant and profitable time and invite you to attend. Cor.

HALSTEAD, Kansas, June 26, 1909.—Rev. J. H. Langenwalter resigned as minister of of the Halstead Mennonite church, to again continue his studies in the college at Oberlin, Ohio. We very much regret to have Rev. Langenwalter leave us, but wish him God's blessing in his future work.

Rev. J. S. Krehbiel of Geary, Okla. was given a call by the church, but did not accept.

We had the pleasure of having with us on June 20th Rev. N. F. Toevs, of Mountain Lake, Minn., traveling minister of the Gen. Conference, who preached the Word to us. He spoke of the great need of more and stronger faith in God, in this day and age where we so much need to watch and pray that we enter not into temptation. We feel that the church received a blessing by his having been with us, and thank him for his words of admonition and encouragement.

†REV. CHRISTIAN KREHBIEL†

Rev. Christian Krehbiel was stricken with apoplexy on Sunday afternoon, Jan. 30th, after having preached a very able sermon in the morning. For weeks he was in a critical condition, but later he was able to come to town again.

On the afternoon of Apr. 28th he had been to town and returned home, and while in the act of trying to pull the buggy into the barn, a gust of wind rolled a large door off, and whirled it onto him, from which he sustained injuries that resulted in his death two days later.

All members of the family were at his bedside when he died, but one a son, Ed, who through a change of address, did not receive the message in time to get here before he died, he, accompanied by his wife, came the next day.

Rev. Krehbiel was born on Oct. 18, 1832 in Weierhof Rhein Pfalz, Germany, died on April 30, 1909 at Halstead, Kans. having reached the age of 76 years, 6 months and 12 days.

When a boy of 11 he moved with his parents to Bavaria, where they resided 7 years. At the age of 18 he emigrated with his parents to Ohio. The same year he went to Iowa where he worked on a farm. Here he met Susan Ruth, whom he had known in Germany, and on March 14, 1858, they were wed, and lived together to celebrate their golden wedding in March 1908.

Two years later, 1860, he, with his wife, moved to Summerfield, Ill., where after four years he was called to be a minister, and served the church at that place until his departure for Kansas.

In the early seventies when the emigration westward began, he made several trips to Kansas and was instrumental in starting Mennonite settlements here.

He organized the Mennonite church at Halstead and became its first minister and served as such until his death; for some

years Rev. D. Goerz was assistant, and the last four years Rev. J. H. Langenwalter was his assistant.

After a residence of 19 years to the day, he left Ill. and came to Kan. on Mar. 16, 1879, where he bought near Halstead, which was his home until his death.

He took an active part in the organization of the Seminary at Halstead, as he had done when the College at Wadsworth, Ohio, was organized before.

That he was active in mission work will be seen by the fact that he served for 28 years as President of the Board of Foreign Missions of the Mennonite Church.

From 1886 to 1896 he had at his home a mission school for Indian children, and as early as 1893 he began another work, that of taking orphan children into his home; later he organized the Orphans Society, in which he was active as well as in the organization of a Hospital Society in Halstead, of which he was president at the time of his death.

The funeral services were conducted on Sunday afternoon, May 2nd, at the Mennonite church. Long before the time set for the service the church began to fill, and by the time the service began all room was taken and nearly as many stood outside. Friends had come from far and near, to pay a last respect to one who was known so well in this and other communities.

Revs. David Goerz, Gustav Harder and J. H. Langenwalter spoke in German, Rev. Oliver, of the Presbyterian church, spoke in English. A male quartet from the Garden church rendered two very nice selections.

A New Publication.

Jubilee Festival of the General Conference of Mennonites of North America, held at Beatrice, Nebr., Sept. 7, 1908.—Published by the Mennonite Book Concern, Berne, Ind. Price 50 cents.—This neat and very well illustrated pamphlet, of 95 pages, contains the addresses (two in the English and eight in the German language) given at the Jubilee Festival. They are accompanied by the photos of the speakers, who were selected as pioneer or experienced workers of the General Conference, such as officers of the conference, members of the Mission Board, Publication Board, etc. This attractive booklet presents much interesting and desirable information in regard to the immigration of Mennonites, early settlements, organization of churches and conferences, erecting of schools, publication, missions, etc.

The Church Versus The Lodge.

Charles A. Blanchard, President of Wheaton College, writes thus for the *Cumberland Presbyterian Banner*.

I was much interested in an article recently printed in *The Banner* on the relations of the Lodge and the Church. The substance of the teaching was, as I understand it, that the lodge was far superior to the church and that unless the churches changed their methods of operation and made them more like those of the lodges, the latter would prevail and the church perish.

The criticism on the churches was, for substance, that the democracy of the lodge was superior to that of the churches, and that the latter did not distribute so much money in relief as the former. These objections to the church are not new and have often been answered, but as they once more appear it is needful again to speak of them.

It is not my purpose to assert the perfection of the churches; they are all composed of imperfect men and women, and, of course, fail of the high standard which we should be glad to see them attain. At the same time, they are composed of the best people in the world, and with all their defects are still the light of the world and the salt of the earth.

Let us begin with the conditions of membership. Lodges of all sorts exclude all the poor and needy, welcoming only those who can pay and who are not likely to be in need of aid. Churches of all kinds, except a few aristocratic organizations, welcome all who are willing to come. They even urge the poorest and most miserable to enter not only their doors but their membership. The churches still go out into the highways and the hedges and seek to compel men to come into the gospel feast.

The conduct of the two societies after its roll of members is made up, corresponds to this beginning. The lodge has a scale of charges payable weekly, monthly, or quarterly as the case may be, and members who do not pay these charges are cut off from all the privileges of the order. I have myself known the officers of a lodge to force their way into the room where a man lay dying in order to dun him for dues.

The simple fact is that poor people cannot enter lodges unless they pay and they cannot stay in them if already members unless they continue to pay. But this is far from all. The church has never limited its benefactions to its members. It receives rich and poor alike and then goes outside of its membership to minister to the needy wherever they may be.

I have been a member of a church nearly fifty years. In all that time I do not know of one member of our church who has become poor while in fellowship with it. We are none of us rich. There is not a wealthy man or woman in the church. We have almost always had the privilege of ministering in the name of Jesus to some of His needy ones. But they have in almost every instance been persons who came to us from abroad.

In one instance a Free Mason brought his blind sister to our church, told us that she was a good Christian, and left her for us to care for. We did this for years and buried her when she was called home, though she never had any claim on us except that she was a Christian woman in dire need. I could easily multiply instances, but what is the need? All intelligent people know that the foundation principle of Christianity is benevolence, and that the foundation principle of lodgism is selfishness.

Surgery and Drinking.

Some years ago the newspapers had much to say of a little crippled girl, daughter of one of the wealthy packers of Chicago, who was operated upon by a very skilful surgeon from Vienna, Dr. Lorenz. The operation was of the class known as "bloodless surgery," being performed without a knife, and was said to be one of the highest paid operations ever performed in this country.

It is interesting to know that this distinguished surgeon, although one of a nation of drinkers, says that while he is not a temperance agitator, he is a surgeon and must not drink. He further states that no one can take alcoholic liquors without blunting physical powers, which, as a physician, he must always keep on edge.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 11.—LIFE LESSONS FOR ME FROM THE GOSPEL OF JOHN. John 14, 1—21. (Consecration meeting)

QUESTIONS:

1. Who was John the writer of the gospel?
2. What can we learn from the Prologue? John 1, 1—18.
3. What can we learn from the conversation of Jesus and Nicodemus? John 3, 1—15.
4. Which verse contains the whole gospel? John 3, 16.
5. What does Jesus say about the relation of the Father and the Son? John 5, 19—30.
6. How does Jesus invite all? John 7, 37—39.
7. What does Jesus say about himself as the light of the World? John 8, 12.
8. What does Jesus say about true liberty? John 8, 31—36.
9. What does Jesus say about Himself as the good shepherd and His sheep? John 10, 1—16.
10. When is Jesus most attractive? John 12, 32.
11. How did Jesus comfort His disciples about His departure? John 14, 1—6.

MEDITATIONS:

John, the writer of the gospel, was the son of Zebedee, a fisherman and of Salome and brother of James, also an apostle, John was the disciple whom Jesus loved. To him Jesus left the duty of becoming a son to His mother, Mary. We find him receptive but decided. Jesus called him and his brother sons of thunder, on account of their vehemence, intensity and zeal. He died in his old age at Ephesus after having given to the church his most precious gospel, his three epistles and the revelation.

The Prologue of the gospel of John is the profoundest wisdom ever expressed in human speech. It leads us back into eternity, into the very bosom of God; it develops the history of the human race until the incarnation of the eternal Word of God in Jesus Christ; and gives us his own experience in meeting with Jesus, the eternal Word full of grace and truth.

The conversation of Jesus with Nicodemus is one of the examples of Christ's wisdom in teaching, He being the Master teacher. Jesus shows to him the necessity of the new birth even for a pharisee and a master in Israel, He points to Himself as the true fulfilment of the prototype of the serpent in the wilderness.

The whole gospel is contained in John 3, 16. This verse is probably the verse in the Bible which is used the most. John Williams, the apostle, of the South Sea Istands, used to preach on this text, whenever he visited a new island. It is generally the first passage translated into a new language. This verse shows the great love of God to a lost world and the only means of salvation in believing in the only begotten Son of God, whom God has given

for the redemption of the World.

In the gospel of John Jesus speaks about His relation to His Heavenly Father, saying: "The Son can do nothing of Himself, but what He seeth the Father doing. For the Father loveth the Son, and showeth Him all things that Himself doeth. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom He will. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself: and He gave Him authority to execute judgment, because he is a Son of man."

Jesus called in the temple: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." Christ is able and willing to fulfil the deepest longings of the human heart, and he who has found peace and joy in Him will tell others of this life and happiness in Jesus.

In the gospel of John Jesus testifies of Himself more than in the other gospels. He says: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." Jesus as the light of the world shows us God in His relation of love toward men, shows us man in his relation to God and the world and shows us the world as it really is.

The cry for liberty has been heard many a time in the history of the world; streams of blood have been shed for liberty; and yet true liberty only few have gained. Liberty is the right and possibility to do what is right. The greatest enemy of liberty is Satan, who binds men in the bondage of sin. Jesus Christ, the Son, makes us free by the knowledge of truth.

Jesus says of Himself, that He is the good shepherd, who leads His sheep to green pastures, protects them and cares for them. His sheep hear His voice and follow Him. He knows His sheep and they know Him. At last there shall be one shepherd and one flock.

Jesus is most attractive, not when we see Him on His throne in glory, but when He shows His love most, giving Himself as the sacrifice for the sins of the world. The crucified one attracts men most, because they need love and the forgiveness of sins.

When Jesus' disciples were filled with sorrow because He was going to leave them, He comforted them and by the same words many of His followers saying: "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you; And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."

Topic for Sunday, July 18.—PILGRIM'S PROGRESS SERIES VII. THE PALACE BEAUTIFUL. Ephes. 4, 7—16.

QUESTIONS:

1. Why did God give diverse gifts? Ephes. 4, 11—13.
2. What is the relation of Christ and His disciples? Ephes. 4, 15—16.
3. What is the difference between Christians and others? Ephes. 4, 17.
4. What is the Christian's armor? Ephes. 6, 10—18.
5. With whom did Christian hold conversation in the Palace Beautiful?
6. What does hinder a Christian in his way?
7. What helps him to overcome?
8. What makes us desirous to reach heaven?
9. How do we think of our loved ones, who are still unsaved?
10. Why does God sometimes give us a foretaste of heaven?

MEDITATIONS:

Everyone has his or her gifts, more or less, but God wants us to use our different gifts to His honor and glory, and for the best of others. If all Christians live truly for Christ and use their talents for the upbuilding of His kingdom, we will soon see the effect in the increased life, strength and influence of the Christian church. Christ is the head, the church is the body, the head governs the body, the members help one another in love. The more the will of the head is done, the more the body is a willing and efficient instrument for doing God's will.

The word of God says that Christians shall not walk in the vanity of their minds, but be guided by the will of God. A different principle guides Christians and others. Christians and others have a different aim in life, therefore they often do not understand each other.

Since the life of the Christian here is a constant warfare, the word of God speaks of the armor of the Christian, as it was used at that time. We are exhorted to put on the whole armor of God, prepared for us by God, the loins girded with truth, which enables us to work and to fight; the breastplate of righteousness; the righteousness of Christ protecting us from the accusations and temptations of the devil. Walking in the way of God shod with the preparation of the gospel of peace, we can find protection behind the shield of faith, wherewith we shall be able to quench all the fiery darts of the evil one. Our head protected by the helmet of salvation, using the sword of the Spirit, the word of God. Prayer and supplication are not compared to any weapon of attack or defense, but might be compared to the spear; yet prayer really belongs to all of the Christian's armor and therefore is not compared to anything special.

When Christian reached the Palace Beautiful, he was received by the Porter Watchful. The Porter called Discretion, inquired of him whence he was and whither he was going. Being admitted he had a conversation with Piety, Prudence and Charity. If we would always consult these four, we would be sure to walk circumspectly. Even after we are converted, we are often hindered by our sinful nature, temptations will come and we are grieved, because sin has not lost all its power and influence.

We can overcome our temptations by looking to Jesus and the cross, where He died for our sins. When we consider God's love and grace, we can not sin, but will do the will of God. And looking to our goal will help us; for if we hate sin we will joyfully look forward to the time when sin can not hinder us anymore and we will in constant communion with God and Christ enjoy the happiness of holiness, and we see how far superior is the life with Christ to a life in and with the world and its vanities.

After we have found peace and joy in Christ Jesus, we do do not forget our loved ones, but are very desirous to have them share our happiness. We will try to do our best to persuade them to accept Christ and will rejoice if they also share with us the great joy of being a child of God.

Though we must through many temptations and tribulations enter the kingdom of God, God sends us times of rest, of refreshment and enjoyment. And once in a while, when we are in intimate communion with Christ, and our hearts are filled with the Spirit of God, heavenly joy fills our hearts, and excludes for the time all sin, so that our hearts are overwhelmed with the love of God in Jesus Christ. By such experiences we are encouraged in times of trouble and temptations.

Contributions.

Received for Foreign Mission During Month of June 1909.

Dorcas Society, Wayland Menn. church, Iowa, by Lena Schlatter, $35; Friedenstal church, Gotebo, Okla., by Isaac Penner, $20.30; Alexanderwohl church at Goessel, Kan., by B. H. Friesen, $60.20; Sunday-school at Rocky Ford, Colo., by P. J. Banman, $15; Menn. church at Medford, Okla. at church dedication by H. J. Gaede, $20; German Sunday-school, Plum Coulee, Man., by A. A. Harder, $6.55. Menn. church at Trenton, Ill., by H. J. Krehbiel, $13.45; Deep Run Menn. church, Soudertown, Pa., by Allen M. Fretz, $7; Summerfield Menn. church Ill., by John Hirstein, $48; Sundayschool, Springfield, Eakley, Okla., at Children's Day by J. T. Albrecht, $8.16. Bergtal church, Korn, Okla., by Benj. Batzlaff, $7.90; Members at Coy, Okla., by John G. Wiebe, $6.48; West Schwamm church, Pa., $57.18. West Schwamm Sunday-school, Pa., $6.97; Bethanien church, Quakertown, Pa., $5 78. Flatland church, Pa., $12; John L. Bauer, Boyertown, Pa., by A. B. Shelly, $10; Johannestal Sundayschool, Hillsboro, Kansas, by G. E. Bartel, $38 15; Brudertal Sundayschool, Hillsboro, Kansas, by P. F. Sudermann, $107.35; Bethel College church, Newton, Kansas, by Chr. Wirkler, $16; Sale of Mission Albums, Minn. by P. A. Penner, $1; Margarete Dueck, St. Louis, Mo., by J. K. Penner, $3; First Menn. church, Philadelphia, Pa., by N. B. Grubb, $19; Tabor church at Goessel, Kansas, by H. Lehrmann, $60.60; Sale of Mission Albums, Henderson, Nebr., by D. A. Janzen, $26.10; Bethesda Menn. church Henderson, Nebr., by D. A. Janzen, $229 83; J. T. Wedel, Taloga, Okla., $3.89; First Menn. church, Reedley, Cal., by D. T. Eymann, $37.55; Menn. church at Waldheim, Sask., by Jacob J. Janzen, $22.25; Silver Street church Goshen, Ind., by Allen Smoker, $23 79; Clarence Center Menn. church, N. Y., by Jacob Eberhard, $29 50; Sister Peter Eberle, Steyensville, Canada, by Jacob Eberhard, $2; Peter G. Kliewer, Mountain View, Okla., by Heinrich Reimer, $5; Henry Reimer, Mountain View, Okla., $5; C. E Convention, Hoffnungsan church at Buhler, Kan., by John C. Dyck, $62 48; Elias Bixel, Bluffton, Ohio, $5 50; Hoffnungsfeld—Eden church Moundridge, Kas, by J. P. Kaufman, $62; Saucona church, Pa, by A. B. Shelly, $1; Bethanien church Pa., by A. B. Shelly, $9 12; Menn. church at Mountain Lake, Minn., by Peter Quiring, $2 10; Bergtal Sundayschool, Korn, Okla., by P. L. Heidebrecht, $10; Quarterly Collection of Salems Zion Sunday-school, Marion, S. Dak., by B. P. Miller, $9.63.

FOR ORPHANS IN INDIA:—Sewing Society of Neuhoffnungstal church, Meno, Okla., Mrs. H. P. Unruh, $23; Sewing Society of Gelchsheim and Brauchweilerhof, Reiben, Germany, near Bale by Jacob Hege, $26; J. M. B., Philadelphia, Pa., by N. B. Grubb, $3.

FOR POOR LEPERS IN INDIA:—Two Sisters in Meno, Okla., $15; Sundayschool of little folks at Mountain Lake, Minn. by Peter Quiring, $3 89; Joh. P. Epp, Henderson, Nebr, $1, Joh. Abrahms, Henderson, Nebr, $5, GerharG Wiens, Henderson, Nebr., $5, Sister P. J. Friesen, Henderson, Nebr., by D. A. Janzen, $1.

SOCIETY TREASURY:—Dorcas Society, Wayland church, Iowa, for Bertha Kinsinger, Cantonment, by Lena Schlatter, $35; Missionary Aid Society, Pandora, Ohio, for P. W. Penner, Janjgir for fence, by Mrs. Barbara A. Suter, $24 10; Young People's Society of Swiss Menn. church at Whitewater, Kan., for support of 2 teachers in Kasamunde, India, by W. Rutchmann, $82.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

News of the Week.

Domestic.

END OF TARIFF BILL

PROPOSED INCOME AMENDMENT TO CONSTITUTION.

WASHINGTON, June 28.—A joint resolution proposing an income tax to the constitution was reported to the senate by Mr. Aldrich, of the finance, and ordered to be printed and lie on the table.

The proposed amendment is as follows:

Article XVI.—The congress shall have power to lay and collect taxes on income from whatever source derived without apportionment among the several states and without regard to any census or enumeration."

WASHINGTON, June 28.—After seventy days of almost continuous debate the senate to-day at 3:45 p. m. concluded its discussion of the schedules of the Payne-Aldrich tariff bill. Five minutes afterward the senate adjourned for the day to permit the slight preparation possible in so short a time for the debate on the corporation and income tax questions, which will begin soon after the senate convenes to-morrow morning at 10 o'clock.

Wheat Will be High.

CHICAGO, Ill., June 28.—"Bears are going to be disappointed in the movement of the new wheat crop," said J. A. Patton to-night. "The farmer this year is going to be a bigger bull than anybody. We sold 10,000 bushels Chicago No. 2 hard wheat to Kansas City to-day. This does not look as though they were being flooded with wheat."

Crop Expert B. W. Snow estimates the Kansas crop this year at under 70,000,000 bushels, and may not exceed 65,000,000. Weather conditions during the next few days will be of vast importance to the winter wheat crop. Heavy and general rains would arouse a good many fears on the part of the speculators and cause a great deal of uneasiness among shippers and exporters in this country and buyers abroad. The winter wheat crop is of excellent quality, and with good weather during the balance of this week, the bulk of the crop will be harvested. The barley market has had a continuous decline of 15 cents, owing to the big receipts at Minneapolis. This makes barley the cheapest feed in sight.

Lengthen Summer Days.

CINCINNATI, O., June 28.—Official sanction was given to the "more daylight" plan by the city council of Cincinnati to-night by the passage of an ordinance which provides for local operation of the scheme which it is hoped will be taken up by other municipalities and by the federal government and will eventually come into common vogue in this country.

The proposed plan contemplates moving the clock back one hour during the months beginning with May, and running till October 1.

Flights Prevented By a Strong Wind.

WASHINGTON, June 28.—Owing to a strong wind prevailing this afternoon, the Wright brothers sailed to make their expected initial aeroplane flight of the year at Fort Meyer. They thus gave further evidence of their disregard for public criticism when the caution they exercise in all of their aviation dictates such a course. Although the senate had set aside the tariff bill to allow its members to witness a flight of the aeroplane, and, together with several thousand others, sizzled in the hot sun on the Fort Meyer drill grounds, the Wrights decided that the wind was too strong and too uncertain for a flight with an untried machine.

Died from Chigre Bites.

GREENFIELD, Ind., June 29.—Burleigh Hill, a young grocer of this city, died this morning at his home from the effects of chigre bites and drugs administered for his sufferings.

With his wife, Hill spent last Sunday in a grove and yesterday suffered all day with chigres, the suffering becoming unbearable toward evening. Drugs were given him, after which the man went into convulsions and continued in terrible agony until his death at 5 o'clock this morning. He was twenty-three years old and leaves a widow.

Admit Wood Pulp Free.

WASHINGTON, D. C., June 26.—The senate to-day revised its previous action on the print paper and wood pulp schedule, agreeing upon amendments relating both to pulp and paper in place of amendments hitherto adopted. The amendments which were to-day accepted were those proposed by Senator Brown, of Nebraska, in accordance with suggestions made in his speech on the subject a few days ago.

The Brown amendment for the pulp provision is a complete substitute for the house paragraph 402. It provides for the free admission of mechanically ground wood pulp.

No Chance for Chinese Murderer to Escape.

NEW YORK, June 28.—Inspector McCafferty, chief of the New York detective bureau, gave out to-night the first authentic statement on the murder of Elsie Sigel that has been made by the police since the discovery of the girl's body on June 18 in a trunk in the bedroom of Leon Ling, an Americanized Chinaman on Eighth avenue.

"We shall catch the murderer," the inspector said. "Delay does not alter that, although it chafes us. The whole country is one vast trap with every exit guarded.

"No other murder that I can remember has attracted such wide interest or such enthusiastic co-operation on the part of the police of other cities. All the forces of the country are working as one great machine. We have fifty men of our own in the cities of the east.

"The only possible ship on which Leon could have left the country is due to arrive in Yokohoma on July 3. She will be watched. The man cannot get out of the country. If he is alive we shall catch him."

Railroad Smashups.

WASHINGTON, June 29.—An increase of 344 in the total of railroad accidents, but a decrease of sixty-five in the total of persons killed as compared with the figures for the corresponding quarter last year is shown for the months of January, February and March, 1909, by accident bulletin No. 31, issued to-day by the interstate commerce commission. During the months named 663 persons were killed and 15,122 were injured. The number of collisions were 1,042, and there were 1,249 derailments. Of these 168 collisions and 145 derailments affected passenger trains. The damage done by these accidents aggregated $1,847,202.

Heat Kills Seventy Babies.

WASHINGTON, June 29.—Seventy babies have died in Washington within the last six days, directly or indirectly as the result of the terrific heat, according to an estimate made to-day by Coroner Nevitt. "These figures tell a story of misery, poverty and helplessness," said the coroner. "The majority of the babies were the children of the poor who are crowded together in narrow streets cut off from the sunshine and pure air."

Skeleton Amid Stones.

POTTSTOWN, Pa., June 28.—Workmen at the Silver Dale stone-crushing plant, near here, were horrified when they unearthed the skeleton of a human being.

It was found at a depth of ten feet, with a jumbled mass of stone around it, and there was not a remnant of wood to indicate that the body had ever laid in a coffin.

When exposed to the air it crumbled, and the workmen could not tell of what sex it was. The skeleton was found in a perfectly upright position.

Disbursements Exceed Receipts by $93,173,000.

WASHINGTON, June 29.—The excess of government disbursement over receipts for the fiscal year to date is $93,173,000. This sum is likely to be reduced by to-morrow's transactions to approximately $92,500,000. The customs receipts for the year will fall but little short of $300,000,000 and the internal revenue receipts will be about $245,000,000. The gain in customs receipts over last year will be about $15,000,000, with a loss of about $3,000,000 in internal revenue. The surplus for June probably will reach $5,000,000.

Aldrich Supports Corporation Tax.

WASHINGTON, June 29.—With the tariff schedule disposed of and the door locked against the present intrusion of amendments upon them, the senate to-day entered upon the consideration of the income and corporation tax questions, as connected with the tariff bill.

It had for some time been whispered that Mr. Aldrich had become an advocate of a tax on the earnings of corporations as the most effective means of defeating a general income tax amendment to the pending bill. Mr. Aldrich's statement to-day accorded with these rumors. He added another reason, which was that he thought for the next year or two there would be a deficit in the treasury which he was willing to have made good by the income that would result from the proposed corporation tax. With this service performed he thought the law could and would be materially modified, if not entirely repealed.

This frank declaration was seized upon by the Democrats as a confession that the corporation tax is a mere subterfuge to destroy the income tax and they were not slow in "playing up" the development. Mr. Aldrich denied, however, that he had intended to characterize the corporation tax as a subterfuge and defended it as a legitimate means of raising revenue.

TILLMAN WANTS DUTY ON TEA.

With only one amendment pending when the senate met at 10 o'clock it was supposed it would be put ont of the way soon. But that amendment was a proposition for a duty of ten cents a pound on tea, and Mr. Tillman was behind it. The South Carolina senator pressed so hard and so long for his provision that it was after 2 o'clock before a vote was taken. Notwithstanding Mr. Tilman's strenuous effort his tea amendment was lost by the decisive vote of 55 to 16.

Foreign.

Warm Welcome For Evangelists.

MELBOURNE, June 20.—Dr. J. Wilbur Chapman and Charles M. Alexander and their mission party reached Australia in safety and have begun a great simultaneous campaign in Melbourne. The city is already deeply moved, and the mission gives promise of resulting in a religious awakening.

The journey of the evangelists and their party across the American continent to Vancouver and from Vancouver to Sidney was one of continuous interest and inspiration. Brief but stirring conferences were held in Minneapolis, Winnipeg and Vancover.

At the Hawaiian islands, although the boat stopped only for a few hours, two large enthusiastic meetings were held. The missioners were given a hearty welcome. Both at Vancouver and Honolulu the ministers and people urged the evangelists to return and conduct extended missions, and Dr. Chapman and Mr. Alexancer hope to accede to these requests as soon as the way opens.

Before reaching Australia a stop also was made at Suva in the Figi islands. This is a beautiful little city of several thousand inhabitants, where aggressive Christian work is being carried on under the auspices of the Methodist church of Australia.

Although our steamer, the Makura, did not reach Suva until nearly 9 o'clock on Sunday evening the evangelistic party hurried from the ship to a large native church, which was soon filled with dusky-hued Fijian Christians. After they sang beautifully several native songs and chanted the Lord's prayer in Fijian, Dr. Chapman and Mr. Alexander spoke briefly through an interpreter.

One of the most helpful and interesting features of the voyage was the publication of a little four-page newspaper on the steamer, the Makura News, through the enterprise and liberality of Mr. Alexander. Its aim and object was to permeate the ship with a religious atmosphere and it succeeded admirably. More than 500 copies of each issue were printed and it was distributed free of charge among the passengers and crew. Each number contained a familiar talk by Dr. Chapman, and one of Mr. Alexander's gospel hymns and the news of the ship. Through this ingenious method the gospel was preached to every person on shipboard.

The Kaiser Must Find Another Chancellor.

BERLIN June 28.—Prince von Buelow authorized the announcement that he intends to retire from the chancellorship of the empire, in any event, so soon as the pending finance reform measure is disposed of in one way or another. The prince remains in office only temporarily in an endeavor to pass the bill.

The semi-official Norddeutsche Allegemeine Zeitung, commenting to-day on the various reports published tending to weaken the significance of Chancellor von Buelows statement, says:

"Prince von Buelow besought the emperor to permit him to go at once, but his majesty in the warmest terms expressed the wish that the prince remain in office until the finance proposals had been put through the Reichstag.

Missionary Books.

Barrett, The Child of the Ganges, Illustrated.....$1 00
Barton, The Missionary and his Critics..... 1 00
Beach, The Cross in the Land of the Trident..... 50
Bell, A Miracle of African Missions..... 60
Bishop, Isabella, Korea and Her Neighbors..... 2 00
Bliss, The Missionary Enterprise..... 1 25
Brain, Belle M. Fifty Missionary Stories..... 60
" Missionary Readings for Missionary Programs..... 60
" The Transformation of Hawaii..... 1 00
Brown, Arthur J. The Foreign Missionary..... 1 50
Carmichael, A. W. Overweights of Joy, A Story of Mission Work in Southern India..... 1 00
" Things as they are, Mission Work in Southern India..... 1 50
Chamberlain, J. The Kingdom in India..... 1 50
" The Cobra's Den..... 1 00
" In the Tiger Jungle..... 1 00
Chester, The China Martyrs of 1900..... 2 00
Cochrane, H. P. Among the Burmans..... 1 25
Comegys, Jr. A Junior's Experience in Missionary Lands 50
Curtis, Wm. E., Modern India, Illustrated..... 2 00
Fuller, Mrs. Jennie, A Life for God in India..... 1 00
Gale, J. S., Korean Sketches, A Missionary Observance in Korea..... 1 00
Gibson, J. Campbell, Mission Problems and Mission Methods in South China..... 1 50
Giffen, J. K., The Egyptian Sudan, Illustrated..... 1 00
Good, A. C., A Life for Africa..... 1 25
Graham, J. A., The Missionary Expansion since the Reformation..... 1 25
Guinness, Across India at the Dawn of the 20th Century 1 50
Gulick, S. L., Evolution of the Japanese..... 2 00
Hannington, The Story of the Uganda Mission..... 1 00
Harband, B. M., The Pen of Brahma. Peeps into Hindu Hearts and Homes. Illustrated..... 1 25
" Daughters of Darkness in Sunny India. 1 00
Headland, I. T., The Chinese Boy and Girl. Illustrated. 1 00
Holcomb, H. H., Men of Might in Indian Missions..... 1 25
Hume, R. A., Missions from the Modern View..... 1 25
Lawrence, E. A., Modern Missions in the East..... 1 50
Livingstone, The Personal Life of David Livingstone.. 1 50
Lovett, Richard, The Story of James Chalmers..... 1 25
Lowe, John, Medical Missions, Their Place and Power...$1 50
Martin Henry, First Modern Missionary to the Mohammedans..... 1 50
Milligan, R. H., The Jungle Folk of Africa..... 1 50
Miner, L., Two Heroes of Cathay..... 1 00
Mitchell, J. M., The Great Religions of India..... 1 50
Mohammedan World of To-day..... 1 50
Neesima, Joseph Hardy, A Maker of the New Japan.... 1 00
Nevius, John L., Forty Years a Missionary in China.... 2 00
Osgood, E. I., Breaking down Chinese Walls..... 1 00
Paton, F. H. L., Lomai of Lenakel..... 1 50
" John G., Missionary to the New Hebrides..... 1 00
Perry, R. B., The Gist of Japan..... 1 25
Ramabai, Pandita, The Story of Her Life..... 1 25
" The High-Caste Hindu Women..... 75
Reed Mary, Mary Reed, Missionary to the Lepers..... 75
Richter, Julius, The History of Protestant Missions in India..... 2 50
Rijnhart, Dr. Susie C., With the Tibetans in Tent and Temple..... 1 50
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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JULY 15, 1909. No. 27.

Be Careful What You Say.

In speaking of a person's faults,
Pray don't forget your own;
Remember those in houses of glass
Should never throw a stone.
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults, and who has not?
The old as well as young;
We may perhaps for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well:
To try my own defects to cure
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those whom we let know.
Remember that of course sometimes,
Our chickens roost at home;
Don't speak of others' faults until
We have none of our own.

—Selected.

Items of News and Comment.

The Sunday-school convention of the Eastern District Conference will convene in the Zion Mennonite church, Souderton, Pa., on Thursday, Aug. 26th.

The 226th anniversary of the landing of the first Mennonites in this country will be celebrated in the Germantown church, Pa., on Wednesday, October 6th next, according to a resolution adopted by the ministers of the Eastern district.

The prohibition party hosts of Indiana will celebrate the party's silver jubilee on July 29th and 30th at Indianapolis. With two such famous orators on the program as Oliver W. Stewart and Samuel Dickie, the attraction should be strong enough to insure a splendid big attendance.

From the "Weekly Bulletin of the First Mennonite Church" Philadelphia, we learn that next Sunday Rev. W. H. Grubb, of Perkasie, Pa., will preach at said First church at both morning and evening service. The pastor, Rev. N. B. Grubb, will preach at Quakertown, Pa., in the evening.

Careless persons are not usually care-free. There is a certain degree of restlessness that goes with carelessness.

The wife of Rev. H. H. Regier, of Mt. Lake, Minn., had to submit to an operation in a hospital at St. Paul on July 7th.

"The strenuous life is living up to the measure of our strength, but the strained life is living beyond the measure of our strength."—*Dr. Mackay.*

Joseph Cook used to say: "The International Sunday-School lesson system is a railroad track over which the Gospel runs around the world." God speed the work.

Melanchton used to say, when he saw others possessed of wealth, "Let them take the riches, give me the work." To be a co-worker with Christ, that should be glory enough for mortals.

Obstacles have always been God's challenge to faith and character. The challenge should be accepted and utilized for the obtainment of victory and success in life's strenuous work and responsibility.

Editor I. A. Sommer and Missionary P. A. Penner left St. Paul, Minn. July 9th for Manitoba to attend the conference of Mennonites of Middle Canada, which convened at Edenburg Monday, July 12th.

"Yes, life is a game. . . The rules of it have been made independently of me, but they are absolute and we must obey them. These rules are the law of nature, the laws of health, the laws of intellect, above all, the laws of God. . . Disobey them and you make of life a misery and of death a ruin."

Sidney Smith sneered at and anathematized William Cary and his associate missionaries as "didactic artisans, whose proper talk is of bullocks and not of Gospel; detachments of lunatics." How he would have to blush if he could see the ever increasing and aggressive army of missionaries and the tremendous activities of missionary organizations and the operation of the church of to-day!

Often you can measure a man's greatness by the way he estimates other men and their achievements. True greatness gives credit to others for every degree of ability, even though there may be much of mediocrity. Charity of judgment and breadth of appreciation belong to the truly great.

If the course you are now following is the wrong one, then change it at once; if it is the right one then propagate it. It isn't always easy to do the things that are right. We may at times be severely criticised for the course we have taken. But if you are right you are on the side of might. Right must predominate. You can't lose out.

Some one has said, "Do the best you can where you are and when it is accomplished, God will open a door to a higher sphere." Those certainly ought to be encouraging words to us. If we take care of the present, God will take care of the future. And who, after all, is better able to care for us in our times of trouble than our Father in Heaven.

It is poor policy for a man to scatter his vital force. It is far better to know one thing well than to know a dozen or more half way. To become proficient in one thing, whatever, that may be, to study it and never give up until you have mastered even the smallest details. It is far more to a man's credit to know how to use a pick and spade well, than to be a poor doctor or lawyer.

"Go into your own pockets for college endowments, and let Rockefeller and Carnegie alone," was the advice of Dr. Steffen, of Dubuque, Iowa, to the Presbyterian General Assembly in Denver. We believe that the good doctor was not far astray in his advice. "Work out your own salvation," is still good advice for churches and communities as well as for individuals. — The Christian Guardian.

Men who are forever wishing for greater things for better opportunities, for a chance to do something, rarely have sense enough to make use of the opportunities they now have. It's the now that counts. Make use of the present time. Make use of the present opportunities you now have, that you may be better able to cope with those of the future.

"The secret of being the best is being steadily with the best. If you would realize your ideal you must keep yourself in presence of the ideals, as they are already realized in other persons or in other conditions. High thoughts only come from the practice of high thinking. In our friendships, habits, customs we must live in the presence of the best."

Last Sunday evening, July 11th, Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia, gave an address on the early history of the Mennonite church in America, from an old paper written in 1694, an account of terrible sufferings and the confiscation of their property, of the members of the Crefeld Church, this giving a reason for the large number of our brethren coming to America. This paper has never been published, and few historians seem to know anything about it. Rev. Grubb recently secured a copy of the paper and when shown to one of our leading historians he said: "This is one of the most remarkable documents bearing on Mennonite Church history I have ever seen."

SCHWENKSVILLE, Pa. — On June 20th our Children's Day services were held in the auditorium of our church, which was prettily decorated with potted plants and a variety of flowers. The auditorium was filled with an attentive audience. The program was well rendered and a number of interesting exercises were given.

The pastor of the Schwenksville congregation will start a catechetical class on Sunday, July 11th.

MRS. J. W. SCHANTZ.

The Mennonite Rally at St. Paul, Minn.

One of the pleasant as well as blessed parts of the International C. E. convention is the denominational rally. We love to meet in open convention with Presbyterian, Baptist, Episcopalian, Methodist and every other de-

nomination and forgetting our petty denominational distinctions, join heart and voice in singing "This is the message that I bring .....Oh, be ye reconciled to God." But we feel well at home when we meet in our denominational rally and as our own people in loving sympathy talk and plan of how Christian Endeavor may become a blessing in our own church.

Twenty-six of our own people from different parts met accordingly in the Ninth Presbyterian church, Edmund St. and Farrington Ave., in St. Paul on Friday morning, July 9, and for two hours talked of C. E. work and Young People's work as represented in our denomination. Bro. H. P. Goerz spoke of the privilege of being a worker in the field of service especially represented in the mission field. Bro. P. A. Penner spoke enthusiastically of the advancement of Christ's Kingdom in the foreign field and gave his testimony that there is no privilege that is greater than to be a foreign missionary sent by God. He said take this home as my testimony. The keynote of the whole meeting was our relation to mission work and our part in the International Headquarters' building to be erected in Boston. In the open parliament, conducted by the leader of the day, Rev. S. M. Musselman, the thought was expressed by Bro. Penner that as our appreciation of the National movement of C. E. we urge our young people to pay five cents a member to that movement. The writer suggests as his own opinion that all our Young People's Societies everywhere, whether having the C. E. pledge or not, whether in touch with the National movement or not, immediately send to the treasurer at Boston, not only five cents, but twenty-five cents for every member of that society the necessary administration building. We owe it to the C. E. union for the inspiration and help we constantly receive and use. The meeting was a blessed one. S. M. M.

St. Paul, Minn., July 9, 1909.

Report of Ministerial Conference.

The ministers of the Eastern District Conference held a meeting on July 5th in Perkasie, for the discussion of timely topics. Rev. A. B. Shelly, the President of the Conference, presided, and opened the meeting with devotional exercises. The first topic was presented by Rev. A. S. Shelly: "Bible Conferences: Their nature, their value and how to conduct them." He said in part, "Bible conferences are meetings for Bible study, continued for days in succession, with one or more sessions every day. They take up the thorough study of certain parts of the Bible and of topics based upon Bible truths. The general plan is to have in one session of the day, say, a study of the Books of the Bible, and in another session take up certain topics. There should be leaders to conduct the various studies, not so much in the way of lectures or sermons, but as analytical studies conducted so as to induce individual study and search of the Scripture, and yet at the same time avoid unprofitable discussions, the foolish and ignorant questions mentioned in 2 Tim. 2:23.

The value of these conferences will depend on three things: first, the spirit in which they are entered into; second, the leaders; and third, the number of people taking interest and participating in the study. The value of Bible study is assured by the Saviour when He says: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39. The Jews did not find what they sought because they would not come to Christ; but in the measure in which we find Christ in these Bible studies will they be of spiritual and eternal value to us."

After the opening of the afternoon session the following motions were made and passed: That the chairman appoint a committee of three, including himself, to arrange for a Bible Conference at such time and place as they may find suitable. The second motion was, That the chairman appoint a secretary for the meeting to take note of the motions and resolutions and to send a report of the meeting to "The Mennonite"

The next topic was a paper prepared by Rev. William H. Grubb on "City mission work in our Conference: Why? How?" It was moved that this paper should be printed in "The Mennonite" in connection with this report.

The last topic, "Future needs of the churches of our Conference and how to provide for them", was presented by Rev. W. S. Gottshall. He said: "I want to begin in the home mission spirit, because missions begin at home. The Lord needs consecrated workers, and consecrated and devoted preachers, to feed the flock, to have a watchful eye over them and minister to their spiritual wants and conscienciously do the work of a consecrated pastor, who does not think only of preparing a good sermon but by prayer and communication with God gathers strength for his sermons as well as for his pastoral service.

What we need in the way of education at this time is that we ought to have trained preachers. In regard to our young men training in schools of other denominations, is there not danger that they will be alienated from our dostrine? In this connection there is the trouble of finances. Our preachers should educate their people that they should not only consecrate themselves to God, but should consecrate also their means to God. Some day the people will be held accountable for the dollars they hoarded up while the church, the missions and the work generally, have gone begging. As soon as a person loves money he cannot love anything else very much, and he is going to lose a great many of the blessings of Christ. There is a lack of proper training of the children in the home. What the home is the church is going to be, and the nation. Our church is lacking in deeper spirituality. We need more prayer, more devotion, more spirituality in our church, in our home, and everywhere.

The topics were freely discussed, and many interesting examples cited to emphasize the points brought out. Before the meeting closed Rev. W. S. Gottshall announced that Mr. Warren Shelly will be ordained in the Allentown church next Sunday evening, July 11th, and extended a special invitation to the ministering brethren to attend. Rev. N. B. Grubb made a motion, that we celebrate the anniversary of the landing of the first Mennonites in America by a ministerial meeting on October 6th, in the Germantown church. The motion was carried. The committee for the Bible Conference is: Rev. A. B. Shelly, Rev. A. M. Fretz and Rev. A. S. Shelly. The meeting closed with prayer.

City Mission Work in our Conference. Why? How? *

Besause of our limited knowledge of this kind of work, I find it somewhat difficult to write a very interesting paper on this subject, and must therefore draw from what little general information I may have.

With many people, and especially those who live in rural districts and do not come in contact with the sin and suffering of large cities, City Mission work is often construed to mean the starting of new congregations in cities. It is my opinion that these two branches of mission work are separate and distinct from each other.

One of the great problems of the church to-day is the cities. It is here the work of evangelization must begin. And have we not the authority of Christ who commanded His disciples to begin at the metropolis, the example of Paul who went forth planting churches in Antioch, in Ephesus, in Athens, in Corinth, in Rome?

Dr. Robbins says, "Cities are magnets, and such is their attraction that to them people from many sections of the land are drawn. It is toward the cities all paths lead, all lines converge. Here is the focus of population, the headquarters of politicians, the place of trade, the pivotal point of the battle between right and wrong, a meeting place of Satan. Here are massed the great power of wealth, powerful corporations, the owners and controllers of mining and railroad stocks, the immense armies of employees, the press, well called the tree of knowledge of good and evil whose leaves are not always for the healing of the nation."

In the down town districts of cities we find men of every race, language, custom, religion under the sun, huddled together in tenement and cheap lodging houses. The constant moving of people to the suburbs is increasing each year, and even downtown churches are selling their properties and moving up town; thus leaving the poor people to take care of themselves, or for the Catholic church. In this respect the church is somewhat lacking. For instance, while the churches are open only a few hours during the week, the saloons are open at least eighteen hours a day, and the Catholic church all the day.

What shall we do with them? Save them. Plunge in among these people and work with them. We must take the truths of Christ to these people by personal contact. This was the method of Christ; He came to men, first to seek them, second to save them. While to sinners He said, "Come", to saints He said, "Go". If the church is going to save the masses, the church must go to the masses.

You ask how? Not by imposing church edifices, not by eloquent preaching, but by going after them, ministering to them in their poverty and suffering. Brotherly hearts will do more than giant brains. One burning heart sets others aflame.

Neglect to attend to the unfortunate is one of the weak points in the church and Christian life to-day. We are so engrossed in the blessings and comforts we

* Paper read by Rev. Wm. H. Grubb at the ministerial meeting of the Eastern District Conference, held on July 5th, at Perkasie.

enjoy through the influence of the Gospel that we forget there is suffering and sin all around us.

We know that the world is still watching Jesus. It is not watching Him so much now in His life on earth, for it has found it to be blameless; it is watching Him in the lives of His representatives among men. The church, to represent Christ, must not be content with simply preaching Christ. This is the biggest thing in the world but it is not all that Jesus would have the church do. The world is watching us, watching the church to see whether or not our religion is sentiment or service. The world is watching us to see how we treat our fellow man. While it is true we are living in a missionary age when the interest and activity in foreign mission is greater than at any other time; and while our own church has always been a missionary church, this special branch of mission work has not been undertaken. I am pleased to note that our General Conference will open a city mission in the near future.

There are various ways in which this Conference could engage in this work, as, for instance, the employing of a lady missionary to make house to house visits in the poor sections of the cities, encouraging and instructing such as she may find in need of this kind of help; gathering clothing and other things from our churches to give to the needy that she may find.

Or, the employing of a trained nurse whose services are free for all poor. In this work she makes a daily round of her patients the same as a doctor, attending to their wants, changing bed linens, supplying milk, ice and food. The large number of patients she would have would make it necessary for her to confine her work to one district.

Or, the opening of an industrial mission where the Gospel is nightly preached, lodging and breakfast given, or board until employment is found, in return for which they work in the factory of the mission. Broomworks or some other industry could be carried on in connection with the mission. There are a number of missions of this kind in Philadelphia, and most of them are carried on altogether by faith.

Or, a missionary society could be organized to carry on this kind of work, and other kinds as well, such as visiting and preaching at the Almshouse, car barns, Eastern Penitentiary, hospitals, fire stations, House of Refuge, Homes, etc. Some societies take the children of poor families out to the country for a week.

Rev. F. M. Burch, Missionary in Hospitals and Prisons writes in his report to the Protestant Episcopal City Mission Society of Phila.: "I have held Sunday or week-day services and preached or made addresses in most of the institutions in the city, and the results have been gratifying. In the Whosoever Gospel Mission in Germantown, for instance, seventeen men publicly confessed Christ, one of whom I baptized at the close of the service one Wednesday evening. The next morning he wrote to his wife, who left him on account of his drunken and evil life, to come to see him. She came, and they were reconciled. He secured a good position, rented a house, and he and his wife have lived happily together ever since. An extract from a letter from an ex-convict: "I got home safe. Mother was glad to see her son come home a better man. How can I thank you for what you have done! I expect to live a better life. Mother sends her best regards to you and is very thankful that some one looked after her son while in prison. God will reward you for what you have done for me."

Surely this is a glorious work. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:34—36.

Home Circle.

Smile it Down.

Every one who loves you
Loves to see you smile,
Loves to see you cheerful
And happy all the while.
Smiling comes so easy!
Do not wear a frown.
If you feel one rising,
Always smile it down.—Sel.

Her Widowhood.

It had been a week since the funeral.

In the house it was very still. The clock ticked, the cat lay curled on the lounge, the flowers bloomed in the window.

But the old woman with her snowy hair, her wrinkled face, sat with her hands folded. There was nothing—there seemed to be nothing—to do.

There was a knock at the door. She went to it and opened it.

A young woman stood on the steps—a young woman with clear, gray eyes, a fresh color, and a sweet mouth.

She put both arms about the older woman's neck.

"I just heard," she cried. "You know I've been away a week at mother's and somehow no one wrote me. I am so sorry, so very sorry."

Her voice broke. There were tears in her eyes.

"Yes"—the older woman looked at her quite calmly—"come in."

The young woman followed her into the quiet room and took a chair.

The old woman took a seat opposite.

"Can you bear to speak of it?" asked her visitor, gently. "If you could, I would like to hear how it happened."

"Oh, yes," the answer came dully—slowly. "I don't seem to realize it, and yet I do."

"And so sudden," exclaimed the younger woman.

"Yes, he seemed quite well; if anything, better than usual. He ate dinner. I had a nice one that day, then he went downtown as usual. It came supper time. I got it ready. I waited and he did not come. I waited still. Finally there was a knock at the door. I went to it. A man stood there, a stranger to me.

"'Madam,' he said, 'is that your husband lying out there in the yard?'

"He pointed and I ran. It was he. He had fallen on his face."

"And he was"—asked the visitor, brushing away her tears.

"Dead. Yes," went on the old woman, still calmly. "It must have been his heart, though he never complained. They carried him in, but it was all of no use—the restoratives, I mean. I could have told them that, and this August we would have been married fifty-one years. He was twenty-four and I was eighteen. He was so good, but he never knew, he never guessed how many friends he had. I wish he could have known it. Everyone was sorry. He was always a man to keep up, but of late times were hard. There is so little for an old man to do. Yet he always looked on the bright side. And—he loved me. You, who are so young, whose life is all before you, cannot realize what it means to lose a husband whose love only grew greater as time went on. Fifty-one years and he never once failed me. Think of it. Think of it. Why, he thought nothing I did could be wrong. This winter I was so sick. Oh, how good he was! I thought, of course, I would be first, and yet he was taken."

She looked at her young friend.

"And yet it is better so," she said, still gently. "Better for me to be left than for him. He depended so on me. I did things for him he could not do for himself.

No, I do not feel like crying. It was quite beautiful to go as he did. He never wanted to be sick. He did not like to make trouble. When anyone died suddenly, he always said, 'That is the best way to go.' He was never a man to talk much about dying.

"No, somehow I would not change anything, only I would like him to know how many friends he had. How kind everyone was! He was a man of few words, he never spoke much of religion, but he lived it. I wish everyone was as good. He was above a mean action. He was so charitable to those who had fallen short. He never judged."

"Yes, I know he was like that," said the younger woman, with tears. But the older woman's eyes were quite dry.

"I don't know how I shall live without him," went on the quiet voice. "He did so much, so much for me. I lost my children—two of them. That was so hard, but I still had him."

There was a pause. Her voice trailed into silence; the clock ticked.

At last she broke it.

"But it was better he went first—it will—it can't be long, and God knows best. I don't doubt Him, only the heart cries out with longing oftentimes."

The young woman rose.

"I shall come again," she said, taking the withered hand.

"Do. William always liked you and your husband and your children. I thank you for coming—it was kind."

"Oh, I wanted to," said the young woman. She brushed the tears away again, but the eyes of the older woman were still quite dry.

And then she passed out, out of the sad and quiet stillness that ever clings to the house of mourning.

Out into the glad sunshine and back to her own life with its promise and its joys.

But for the older woman with the snowy hair, her wrinkled face, her feeble step, there was nothing left.

With sad, dry, desolate eyes, she closed the door, and went back to await the end—the end of her widowhood.—Susan Hubbard Martin, in Advance.

"Love," says St. Augustine, "and do what you please." The saying is only another form of "Love is the fulfilling or the law." But such love—love as a Christian virtue—is not emotional only, but is a virtue of will, of pure, aspiring consecration, of ardent effort after the will of God. It can not break God's law, for it passionately loves every word of it.—Ex.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

From Our Missionfields.

MONTANA.—Missionary Linscheid writes from Busby, Montana: "In addition to our regular services and S. S. we also had instructions preparatory to baptism during the past quarter. One young man and his wife received instruction and were baptized and admitted to the church on Whit-Sunday. The wife of one of our Christian men had also applied for baptism, but on account of the sickness and death of her son she could not come. She now expects to be admitted the coming fall.

"Ten persons have now been baptized upon this field, one of whom has already entered the home above. Much as we rejoice over every soul who has courage to openly profess the Lord and be baptized, we feel the increased weight and responsibility resting upon us, inasmuch as, in a measure, we are made responsible for the lives of these baptized ones. That they are not yet saints, after they are baptized, is easily to be comprehended if we consider their past lives and how very little they possess to strengthen them in their inner life and to further them in their Christian living, under the daily struggles and temptations which they have to endure. It requires a great deal of patience and forbearance on our part in dealing with these people, who oftentimes reward our most kindly acts by the basest ingratitude. There is only one thing that upholds one under these experiences, and that is the consciousness that we too are oftentimes treating our Lord and Master in a similar manner and that still He does not cast us off. Should we not therefore also show patience towards these our fellow servants?"

Missionary P. A. Kliewer writes from the same field: "The Lord has again protected us against sickness and misfortune during the past quarter. We experienced some dark hours, but also some brighter ones. There were times when our courage was strong, and others when it seemed to lack. But under all these diversified experiences the Lord has been our refuge. Without Jesus we could have done nothing. But to live in Christ, for Christ and with Christ is a life full of joy. He will help us to bear our burdens, if burdens they may be called.

"We devoted as much of our time as we possibly could to the study of the language. But there is much to be learned yet, and it becomes more and more apparent to us, that it requires much patient application in order to master the language.

"Every second Sunday we had services in the chaple at Lame Deer. These services were all well attended, except the last two. There were never less than 85 adult Indians present. The fact that many of the Indians have gone to Tongue River to work accounts for the smaller attendance at the last two meetings. Whenever I went to Lame Deer I also visited the camps and endeavored to sow the good seed there, hoping that the promise of the Lord will be fulfilled which says: "My word shall not return unto me void." The coming Sunday our chapel at Lame Deer will be surrounded by not less than 1000 Indians, who will come there to have their dances, both the 'Willowdance' (the old sundance) and the 'Animaldance.' These dances are just as heathenish as they ever were, and they should not be tolerated. Whether many or few of the Indians will come to our services we do not know. Presumably, however, they may not find time to do so.

"While I was at Lame Deer the last time a white man asked me the question, why we gave the Indians coffee and crackers on Sunday? Intimating that they came to our services for these things only. Possibly others may hold the same idea. We must have something whereby we can draw the Indians, so that we can present the Gospel to them. Even if they do come only to eat and to drink an opportunity is given us to preach to them the Gospel of the cross, and we do it with the hope, that some of the good seed may fall upon good ground. Yes, with the Indians we reach the heart through the stomach, by giving them something to eat and to drink. But in what way are the hearts of the white people reached? I formerly had an idea that the poor heathen would receive the missionary and his message of the cross with open arms. This idea I frequently found expressed in writings. But the fact is quite different, oftentimes the very opposite. They must first be convinced of the truth of the message, that their faith can not make them happy and that their religion is not the true one, before they will accept it. They must be convinced that only by faith in Jesus Christ deliverance from sin can be obtained. Their religion does not bring peace to their hearts. They live in perpetual fear of the evil one. May the time speedily come when they will receive the true saving faith!"

OKLAHOMA.—Missionary H. J. Kliewer writes from Hammon, Oklahoma:

"Our work went on slowly in its accustomed way. Our Sunday services were regularly held and fairly well attended. On account of a number of deaths some remained away from the services, as is their custom. The male Christians were always willing and ready to assist in the services. Regular services were held at the Government school every Sunday and Thursday evenings. These services were attended by the school children and the school employees. The school employees held Sunday-school with the children every Sunday morning. No Indians were baptized during this period. Yet quite a number declare that they expect to be Christians 'some time.' To our joy the teacher of the Government school became convinced, through the word of God, that she ought to make an open profession of her faith and be baptized. She accordingly was baptized in our church on March 14th. We trust that this act on her part will have made an impression upon the adult Indians and the school children whereby they may be encouraged to take this decisive step also. To our regret Sister Deret was called away from here soon after her baptism to another field of labor, where she too is engaged in school work and where, as she writes us, an opportunity is offered her to assist in religious work also. The new teacher here is likewise an earnest Christian and is doing excellent work.

"Inasmuch as our child has not been very well for some time we could live but a short time with the Indians in their camps. While there we had services every evening, at which services, besides the preaching of the word, parts of Bunyan's Pilgrim's Progress were read in the Cheyenne language. On account of the work in the fields the Indians were much scattered and consequently the camps were small and the services but poorly attended. During the coming fall we expect to be able to spend more time with them and to do more for them."

ARIZONA.—Missionary J. B. Frey writes from Moencopi, Arizona:

"Looking back upon our six years of uninterrupted labors and counting the many blessings and happy days experienced, we almost feel like Jacob did during the first seven years of service with Laban, which seemed to him but a few days. How quickly these six first years of labor upon this mission field have passed by! Many and various were the labors which had to be done. But even the heaviest labor gave us joy. Every work finished brought us nearer to our ideal, the preaching of the Gospel to the Hopis in their own language. While we are yet far from being able to speak the Hopi language perfectly, yet we are able to make ourselves understood in presenting the word of God to them. And how pleasing it is to be able, not only to preach and teach the Gospel to them in our services and the Sunday-school, but to tell them of the blessed hope of the Christian in the evening, upon the house top, in the houses and before the doors. Or while accompanying a number of them on their journeys, in the evenings after the tables are cleared and the beds prepared, to sit with them around the fire until late at night and narrate to them the stories of the Old and the New Testament. And how encouraging it is to know, that the word of God is never spoken in vain and that it will not return unto Him void. But we regret, that on account of physicial weariness and spiritual inactivity, we at times were not as diligent in the sowing of the good seed as we should have been. And now, may the blessing of God rest upon the work done in weakness and in faith!

All the above writers desire an interest in the prayers of the Mission Board and Mission friends for themselves and for the work in which they are engaged. And as our mission workers out upon the different fields never tire under the many difficulties, conflicts and disappointments they have to experience, but are cheerfully working on in the faith that their work will not be in vain, let us at home, by the grace of God, never become weary in praying and giving for this the holy cause of the Lord!

A. B. SHELLY, Sec.
of the Mission Board.

Correspondence.

STEVENSVILLE, Ont., July 3, 1909.—The work is going on as usual with the exception of only every four weeks services by Bro. Krehbiel, of Clarence Center, N. Y. who is filling the pulpit at the Riverside church north of Black Creek. Rev. James McKay, pastor of Presbyterian church at Chippewa, held several Sunday afternoon services at the Riverside church. The S. S. is attended as usual and good interest is manifested among its members. While there is now a feeling of satisfaction existing among the members of the congregation, although the number is small and without a regular pastor, the call goes out, "Come over into Macedonia (Ontario) and help us." They desire the prayers of brethren in the different congregations, that the Lord may send laborers into the field.

M. G. OBERHOLZER.

ZIONSVILLE, Pa. July 5.—Dear readers of the MENNONITE. It is quite a long time since anything was heard from our church here, but I am glad to say we are getting along all right. The members are all in good health at the present time, except sister Mrs. Henry Shelly, who is sick for a long time already.

When Brother Penner went around visiting the churches he visited our church too, and the address or sermon he gave us was fine, we all enjoyed it very much. It is very interesting to see a missionary face to face, of whom we hear or read so often. May God bless him in his work among the heathen.

We celebrated Children's Day on Sunday, June 20, as was our usual way. We had songs and recitations and an address by our pastor, Brother Gottshall in the German language, and an English address by Brother Oberholtzer. We have services every Sunday but I think some of the members should attend better. May God bless our pastor.

ANNIE G. GEISSINGER.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 25.—HEROES OF MISSIONS IN CHINA. Matt. 5, 13—16.

QUESTIONS:

1. When are we the salt of the earth? Matt. 5, 13a.
2. How can salt lose its savor? Matt. 5, 13b.
3. When are we the light of the world? Matt. 5, 14. 16a.
4. What shall be our purpose in letting our light shine? Matt. 5, 16b.
5. Who was the first evangelical missionary to China?
6. Who were Morrison's helpers?
7. Who was Carl Guetzlaff?
8. Who were Elijah Bridgman and Peter Parker?
9. Who were the first missionaries from Basle and Barmen?
10. What is the China Inland mission?

MEDITATIONS:

Our Lord Jesus said to His disciples: Ye are the salt of the earth. The salt gives the taste to our meals. There are very few things, which we would miss more than salt. The salt has not only the savor, but also the preserving power. We use it to preserve our meat from putrifaction. Without salt our victuals seem tasteless to us.

Our salt is refined, purified salt; the salt in the time of our Lord and in that region until lately was mixed with impurities. Such salt can lose its savor; its power to preserve and to give taste, yet it retains enough salt to be harmful, making fruitful land unfruitful. So it is fit only to be thrown on the highway.

The Christians are called by Jesus the light of the world, not because of their own enlightening and beautifying power, but because Jesus, the light of the world, lives in them, shines through them, beautifies their lives; enlightens their understanding. The life of the Christians shall shine by their good works and cause others to glorify their Father, who is in heaven.

China, the great empire of the East, has been one of the hardest mission fields, until the last twenty years, since when the evangelical mission has been very successful.

The Nestorians were the first Christians in China, and had in 787 many adherents. The Roman Catholics came in 1295 and became powerful, but had to flee 1370. The Jesuits had in their way a very successful mission. The names of Xaver, Ricci, Shall and Verbiest are famous. But in 1723 Christianity was prohibited and the number of Christians decreased in consequence of repeated persecutions.

The first evangelical missionary was Robert Morrison, who studied the language. Not being allowed to go with the ships of the East India Co., he had to go to America and take an American ship for Macao and Canton. Before starting the captain asked him: "Do you really expect to make an impression on the great Chinese empire?" "No," he replied, "I expect that God will." He studied the hard language and then worked as interpreter. His Chinese teacher always carried poison in his pocket, so that, if apprehended, he could avoid the torture for teaching the language to a foreigner by committing suicide. Morrison founded the Anglo-Chinese Seminary in Malacca to give Europeans an opportunity to study the Chinese language.

In 1807 Morrison came to Canton, in 1813 Milne came to Macao and also Medhurst. They were also called the famous "M" cloverleaf. In 1818 the Bible was translated and in 1823 a large dictionary of six volumes. At Morrison's invitation Elijah Bridgman, Williams and others came. Peter Parker was the first medical missionary, the founder of the medical missions, which have become so important and successful in our time.

In 1831 a German missionary, Carl Gützlaff, a widower, went at his own expense. He made several trips as interpreter on ships, preached and distributed tracts. He became interpreter for the English consulate with 4000 dollars salary. He conceived the idea of sending native evangelists to evangelize China. He called himself "Gaehan," the friend of China. He was so full of enthusiasm and love of China, that he was deceived by the sly Chinese, who received salary and traveling expenses from him and never went away, but threw away the books, to return with glowing reports of their success. Yet he was the instrument in the hand of God, to inspire others with love and enthusiasm for China. The Basle and Barmen missionary societies sent four missionaries in 1846, Genaehr, Kuester, Hamberger and Lechler. But Karl Guetzlaff was the pioneer.

The China-Inland mission was founded in 1860 by J. Hudson Taylor. A small but very energetic man; a man of prayer. Hearing that the knowledge of medicine would be a great help in mission work in China, he studied medicine before he was sent out as a missionary in 1853. His motto for the China Inland mission was: "The evangelization of the whole world in this generation." The China Inland mission has had great success but suffered severely by the Boxer uprising in 1900, in which 188 missionaries died as martyrs.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for July 18.

SUBJECT: Paul at Thessalonica and Berea. Acts 17:1—15.

GOLDEN TEXT: Thy word have I laid up in my heart, that I might not sin against Thee. Ps. 119:11.

When Paul and Silas were seized at Philippi and imprisoned, Luke in his account drops himself out of view and writes again in the third person using the pronoun *they* instead of *we* from there on to the end of this second missionary tour. He seems to have stayed in Philippi when Paul and Silas, released by the authorities and having seen and comforted the brethren in the house of Lydia, departed from there. When on his third circuit Paul passed through Philippi again (Acts 20:5), a change in the language of the account indicates that Luke there again joined his party going along to Jerusalem. He went with Paul to Rome (Acts 27:1) and was with him through both his terms of imprisonment (Col. 4:14; 2 Tim. 4:11).

Timothy continued with Paul and Silas when they left Philippi, being mentioned again at Berea.

Two cities were passed with no stop for preaching the Gospel. There were probably no Jews found at Amphipolis and Apollonia, so Paul pressed on to Thessalonica where there was a synagogue, in which he could count on getting a hearing for his message. It was his custom thus to go first to those of his own race, where he had reason to look for prepared soil for the Gospel seed. Their Scriptures, which they read in their synagogues every Sabbath (ch. 15:21), testified of Him (John 5:39) whom Paul preached. They needed to have their own Scriptures explained to them in the light of their fulfilment by the coming of the long looked-for Messiah. This is what Paul sought to do at Thessalonica for three consecutive Sabbaths.

The language of v. 4 indicates that his efforts there with the Jews were not very successful. Some were persuaded, but the greater part would not receive the word regarding Jesus. Such a Messiah that suffered death did not suit their notion. Even though He rose again from the dead and was received into heaven, He left them without gathering them into a glorious earthly kingdom as they had been taught to expect. How apt people are to allow pre-conveived notions stand in the way of their accepting the truth!

At Berea there was a better disposition among the Jews. There was a readiness of mind to receive the truth no matter how it cut across the lines of their thinking thus far. They didn't go into and with this new teaching blindly, but they carefully examined the Scriptures to see whether these things were so. Every one that seeks thus honestly and earnestly is sure to find. Many believed. They found the teaching of a crucified and risen Savior not only in accord with the types and prophecies of their sacred writings, but satisfying also to the sense of need in their own souls, opening up to them by faith the blessed realization of

God's pardoning grace and an assurance of eternal life. No matter though men in their worldly wisdom may regard the word of the cross foolishness, to them that believe it is the power of God unto salvation (1 Cor. 1:18; Rom. 1:16).

At both places the Greeks received the word gladly and came to the faith in large numbers, both men and women. Most of these had already accepted the Jewish faith, being designated as devout Greeks (v. 4). This class was easier to bring to the feet of Jesus, the lowly Nazarene, than the Jews themselves, and their being treated on an equality, religiously, with the Jews filled many of the latter with jealously, causing them to turn against the missionaries and their teaching. Religious bigotry and pride keeps many a one from coming to the light, and is usually at the bottom of all persecution that is waged in the name of religion.

Those that opposed the missionaries thought they were saying something very bad of them when they accused them of turning the world upside down. The truth is that a thing that is wrong side up must be turned around for its own good. Effective evangelism is of necessity revolutionizing. A life that has its back turned to God and is going the wrong way, must be turned "right about face" in order that it may be rescued from destruction. Let us praise God for the arrests and upsettings of the Spirit, by which souls are halted in their down course and started in the other direction.

Though Paul's prison experience at Philippi was marked by such signal interference of Divine power in his behalf, and was overruled to the bringing about of such blessed results in the conversion of the jailor and his household, yet Paul did not court anymore imprisonments, but avoided them when he could by fleeing from one city to another according to the Master's charge to His apostles (Matt. 10:23). He was not running away from duty when he hastily left Thessalonica and fled from Berea; but making occasion of the rising persecution he hastened on with his Gospel message to other places, thus spreading the fire of evangelism over greater territory. When it comes according to God's appointment tribulation, in whatever form it may be, is wholesome (Rom. 5:3); but under certain circumstances the thing to do is to make use of the way of escape which He provides (1 Cor. 10:13), Paul was willing to suffer and be content with any kind of experience just so the Gospel be preached according to the appointment of Him whom he served.

Lesson for July 25.

SUBJECT:—Paul at Athens. Acts 17: 16—34.

GOLDEN TEXT:—God is a Spirit: and they that worship Him, must worship in spirit and in truth. John 4: 24.

It was persecution that brought Paul to Athens. When he fled from Berea because of the vindictive Jews who followed him up from Thessalonica, he went, not backward, but forward into new territory, looking for a new opportunity to preach the Gospel. He went southward into the Grecian peninsula heading for the great cities of Athens and Corinth. So we have here another illustration of how persecution helped more than it hindered the spread of the Gospel. The efforts of the enemies of God's cause are wonderfully overruled and turned into account by Him who of old caused it to be written,—

Why do the nations rage
And the peoples meditate a vain thing?—Ps. 2: 1—6.

From Athens Paul sent back hurry orders for Silas and Timothy to follow him. It was while he waited for them to come that the incidents of our present lesson occurred. Whatever reason Paul may have had for hurrying his companions to his side, he was not disposed to pass the days of waiting in idleness. His enthusiastic love for Christ (2 Cor. 5:14), and his consuming interest in souls to be saved, suffered him not to let up in his efforts for the salvation of his fellowmen. The deeper the darkness of ignorance and superstition around him the more he felt constrained to let the light of the knowledge of Jesus shine in.

The feeling that seized Paul as he walked the streets of Athens must have been similar to that of Jesus approaching the grave of Lazarus. Jesus groaned in spirit and was troubled. As shown in the marginal translation (John 11: 38), there was an admixture of indignation in the feeling that stirred the Savior's breast at the sight of the suffering and destruction wrought by sin, the work of Satan in the world. Paul's spirit was provoked within him (Rev. Ver. 16) as he beheld how completely Satan held sway in this city, full of idols from one end to the other. Our interest in the cause that brought the Son of God from glory into mortal flesh and into vicarious suffering for human redemption, must be half-hearted indeed, if we can view with unruffled spirits sin's widespread ruin around us. Oh, for more of the groaning in spirit, the provocation of soul, that should urge us into the thick of the fray against the forces of evil that are dragging men down to ruin!

Paul neglected not his usual custom of going into the synagogues on the Sabbath and there reasoning with the Jews and the devout outsiders who assembled with the Jews, but he also from day to day sought opportunity to speak to the people as they gathered in the market place. With the former he could reason from their Scriptures presenting the truth of Jesus as the logical sequence of that which they already believed or at least professed to believe. To the latter his message came as a new religion altogether. To this class he spoke from the Areopagus (the hill of Mars) by special request. The request arose, it appears, out of a curiosity to hear something new, a state of mind so general among the Athenians that even strangers coming there caught the disease. Compare with this the itching ears of 2 Tim. 4: 3.

In his address Paul first sought an opening for the thin edge of his wedge of truth. They had, in addition to their many altars for their many gods, an altar inscribed to an unknown god. This to them unknown one he would declare to them, but not as a divinity on a par with the numerous divinities in whom they believed, but as the one God besides whom there is no other. This conception of the one true God he emphasized by ascribing to Him the creation of and lordship over all things in heaven and on earth; further by asserting that He is the source of all life, the One to whom the people of every nation must trace their origin, to whom they owe their possession of whatever portion of the earth they occupy as their habitation, the one therefore whom all should seek after and find in true worship as their God.

Associated with the conception of the oneness of God, is that of the unity of the human race. The one God created one man and from that one have sprung all the nations; therefore all belong together even as they all belong to the one God.

From the statement that the source of all our life and being is in God, Paul passes to show the absurdity of idol worship. He, whose offspring we are, as one of their writers had said, whose image we bear, as the sacred record asserts, can not be, nor even be properly represented by, a piece of stone or precious metal carved by the most skilful artist. Man in his real being is a spirit, and God, from whom man has inherited his spiritual nature, is a spirit. He must therefore be worshipped as such, in spirit and in truth.

The Athenians and many others had been ignorant of these great truths but now had come their opportunity to turn to the true God in repentance and faith in the One whom God had sent for the world's salvation, and who having been raised from the dead is now at the right hand of God, whence He will come to judge the world in righteousness. How shall anyone escape who neglects this proffered salvation?

Deaths.

ROSENBERGER.—On June 16, 1909, in Milford, Bucks Co., Pa., Elmer B. Rosenberger, son of the late David and Sarah Rosenberger, aged 30 years, 2 months and 13 days Funeral services were conducted by A. B. Shelly and interment made at the West Swamp Mennonite church on June 19th.

FRETZ.—On June 19, 1909, in Bedminster, Bucks Co., Pa, Ely Fretz aged 83 years, 9 months and 10 days. Funeral services were conducted by A. B. Shelly at the house of mourning and by W. S. Gottshall at the Deep Run Mennonite church, where the deceased had been a lifelong member, on June 24th.

RENNER.—On July 3rd, 1909, at Quakertown, Pa., Samuel H. Renner, aged 78 years, 9 months and 23 days. Funeral services were held and interment made at the St. John's Lutheran church near Spinnerstown, Pa, where the deceased was a member, on July 8th. Funeral services were conducted at the house of mourning by A. B. Shelly and at the church by W. U. Kistler, his pastor, assisted by F. M. Urich.

Contributions.

For Home Mission.

A. GENERAL TREASURY:—West Zion church, Moundridge, Kas., $23; Hillsboro church, Kas., $26; Canton church, Kas., $14 30; Gnadenberg church, Whitewater, Kas., $9.80; Hoffdungsau church, Buhler, Kas., $12 53; Zion church, Elbing, Kas., $10; Gnadenberg church, Whitewater, Kas., $8.45

B. CITY MISSION:—C. E. Society, West Zion church, Moundridge, Kas., $10; C. E. Soc., Zion church, Elbing, Kas., $5.50; C. E. Soc., Tabor church, Goessel, Kas., $5; C. E. Soc., Newton church, Kas., $5; San Marcos church, Paso Robles, Cal., $20.

Gratefully acknowledged,
M. HORSCH, Treas.,
Upland, Cal.

For Armenian Sufferers.

Per Annie M. Fretz by: Mary High, $1; Mr. and Mrs. Francis Fretz, $2; Mr. and Mrs. Detweiler, $1; Mr. and Mrs. Jacob Landis, 50c; Mr. and Mrs. Edwin Yost, 25c; Annie M. Fretz, $2; Martha Fretz, $1.

For Sufferers in Turkey.

Salem Congregation, Cordell, Okla. per Rev. H. D. Schmidt, $12 89.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

FLOODS.

SIOUX CITY PEOPLE RUN FROM FLOOD.

SIOUX CITY, Ia., July 10.—One thousand people were driven from their homes and many thousands of dollars' damage done by a flood in Perry creek, a small stream which separates the east and west side, early to-day. It was the worst flood in the city's history.

RIVERS AGAIN ON RAMPAGE.

KANSAS CITY, MO., July 10.—Renewed heavy rains in northwestern Missouri and in Kansas last night again sent up the Missouri and Kansas rivers and their tributaries. At Kansas City, during the night, the Missouri river came up three tenths of a foot, the gauge to-day marking 25.4. A further rise of one foot at this point is predicted before the Missouri again becomes stationary.

At Topeka an inch and a half of rain fell during the night and the small streams were once more bank full. The Kansas river there rose nearly half a foot during the night.

MISSISSIPPI IS RISING.

ST. LOUIS, July 10.—With the Mississippi river 2.5 feet below the flood stage of thirty feet, the weather bureau to-day forecast between 31 and 31 5 feet here by Monday or Monday night. The Provident Association has begun collecting provisions and clothing for the flood sufferers of northwest Missouri.

The danger line of the Missouri river was reached at Jefferson City to-day after a rise of eighteen inches during the night. Water began to enter the residences along the creek. The low bottoms at Jefferson City are flooded. Rain to-day prevented removal of unthrashed grain to higher ground.

FLOODS INTERFERE WITH SCHEDULES.

KANSAS CITY, July 12.—With the main line of the Missouri Pacific railroad between Kansas City and St. Louis congested because of the great number of trains of other railroads detoured over it in an effort to reach Chicago, railroad traffic between Kansas City and Chicago to-day was practically at a standstill. The Atchison, Topeka & Santa Fe road had annulled all of its Chicago morning trains, and the Burlington and Rock Island officials were making no promises to Chicago passengers as to arrival time in the lake city.

The two latter roads were detouring via St. Louis Western trains were running on scheduled time. Local flood conditions were at a standstill to-day.

OUTLOOK MORE HOPEFUL.

At Topeka the Kansas river reached a maximum of eighteen feet ten inches last night, but showed a fall of seven inches to-day. The river at that point was at a standstill to-day. Heavy rains fell during the night between Manhattan and Clay Center, Kan., in the Kansas river watershed. These rains will have a tendency to cause slight rises along the river within the next thirty-six hours.

Death in Wake of Storm.

ST. PAUL, Minn., July 11.—Telephone communications from Ortonville, Minn., say that a tornado struck that town this afternoon. The tornado first made its appearance at Big Stone City, S. D., directly cross the Big Stone lake, at 4:15 this afternoon. The winds swept suddenly down from the northwest, killed John DeGriff and destroyed two houses in Big Stone City. It then crossed the lake into Minnesota. The first thing the tornado here encountered was the Milwaukee depot at Orlanville. It ripped and twisted a train of six freight cars containing twenty-two Italian laborers. Three of these were killed outright and nineteen were injured. The roundhouse and coal sheds were demolished. The residence of W. E. Chamberlain was destroyed and his wife and a farm hand were injured.

Tariff Bill is Passed in Senate 45—34.

WASHINGTON, July 8.—The tariff bill passed the senate just after 11 o'clock to-night by a vote of 45 to 34.

Republicans voting in the negative were Beveridge, of Indiana; Bristow, of Kansas; Brown, of Nebraska; Burkett, of Nebraska; Clapp, of Minnesota; Crawford, of South Dakota; Cummins, of Iowa; Dolliver, of Iowa; LaFollette, of Wisconsin, and Nelson, of Minnesota. McEnery, of Louisiana, was the only Democrat recorded in the affirmative.

HOUSE AGREES BY A VOTE OF 178 TO 151 TO MEET THE SENATE IN CONFERENCE.

WASHINGTON, July 9.—The tariff question has been shifted from both houses of congress to a conference committee.

After one hour and a half of debate the house to-day by a vote of 178 to 151 made a rule whereby all of the 847 amendments of the senate were disagreed to and the conference requested by the senate granted. Eighteen republicans voted against the rule and one democrat for it.

PRESIDENT TAKES HAND.

WASHINGTON, July 12.—At a conference at the white house to-day it was definitely decided that the rate to be levied under the new corporation tax shall be reduced from 2 to 1 per cent., and that in redrafting the measure in conference along with the tariff bill to meet various objections that have been raised, due consideration shall be given to the demands of the mutual life insurance companies, whose incomes would be seriously affected by the tax in its original form.

President Taft was the central figure in a number of conference to-day and is living up to the prediction made many weeks ago that in the conference consideration of the tariff he would actively lend his influence to bringing about a conciliation of the differences between the two houses.

Hundreds Caught in a Spanish Coal Mine

CORDOVA, Spain, July 12.—Rescuers have taken thirty dead, twelve dying and forty-five injured from the collapsed galleries of the Belmez coal mine, near here. It is believed that 660 miners are still entombed in the galleries which were cut off from the surface by the collapse of the sides of the main shaft. The disaster was caused by an explosion of fire damp.

Progress in Cuba.

With the beginning of the present fiscal year the Republic of Cuba established a Bureau of Information, President Gomez appointing Leon J. Canova, an American newspaper man, who has resided in Cuba eleven years and has a wide acquaintance with the Island, as its director.

Parties wishing information of any nature concerning Cuba can obtain same, free of charge, by writing to Leon J. Canova, U. and I. Bureau, (Utility and Information Bureau,) Department of Agriculture, Commerce and Labor, Havana, Cuba.

Fourteen Seamen Sink with Wreck.

SAULT STE. MARIE, Mich., July 12.—Three minutes after the steel steamers Isaac M. Scott and John B. Cowle had collided in Lake Superior early this morning, about a mile and a half off Whitefish point lighthouse, the Cowle had gone to the bottom in fifty fathoms of water, carrying with her fourteen members of her crew. The Scott although badly damaged about the bows, put back to this port, where she arrived this afternoon with part of the crew of the Cowle.

Outlaws Murder Nine Horse Traders.

EL PASO, Tex., July 11.—A special from Afton, New Mexico, thirty-five miles west of here, says:

Outlaws attacked ten Texas horse buyers in their camp late to-night and it is believed killed nine of the men.

The horse traders were driving three hundred head of cattle from New Mexico into Texas, when near Afton they camped for the night. The outlaws, who evidently had been trailing the Texans, then made the attack. Only one of the ten horse traders escaped and he, although wounded, reached Afton and told the story of killing of his nine companions.

Fulton's Folly is Ready for Big Celebration.

NEW YORK, July 10.—Sliding down the ways as gracefully as any big modern ocean liner ever took the water, the strange looking little craft which is a replica of Robert Fulton's Hudson river steamboat, the Clermont, was launched to-day under the auspices of the Hudson-Fulton celebration commission, at the Mariner's harbor yards of the Staten Island Shipbuilding Company. Next fall during the Hudson-Fulton celebration, the Clermont replica will be the central figure in a great flotilla of warships of all nations which will accompany her over the same course on the Hudson from New York to Albany, which Fulton took in the original, on August 17, 1807, amid the derision of the multitudes who lined the shores and waggishly called the inventor's expedition "Fulton's folly."

Looks Like a New Trust.

PARKERSBURG, W. Va., July 10.—Upon the outcome of a conference being held here to-night depends a gigantic consolidation of the independent telephone companies of the United States. Representatives of Pennsylvania, Indiana, West Virginia, Ohio and Illinois independent telephone concerns are in conference looking toward the incorporation of the National Telephone corporation, of New York with a capitalization of $100,000,000.

Bryan Writes Letter to President Taft.

LINCOLN, Neb., July 13.—William J. Bryan to-day addressed a letter to President Taft asking him to allow the people to vote on popular election of senators. Mr. Bryan says:

"President Taft—Now that the states are going to vote on the ratification of the amendment specifically authorizing an income tax, why not give them a chance to vote on an amendment providing for the election of United States senators by popular vote? In your speech of acceptance you said that you were personally inclined to favor such a change in the constitution. Would this not be an opportune time to present the subject to congress? Two constitutional amendments, one authorizing income tax and the other providing for the popular election of senators would make your administration memorable, and I pledge you whatever assistance I can render in securing the ratification of these amendments. With great respect, I am,

"Yours truly,
"WILLIAM J. BRYAN."

Decide on Uniting Synods.

TOLEDO, O., July 10.—The Lutheran synod of Missouri and other states today decided to merge its identity with the German Lutheran synod, covering the United States. Canada and some foreign countries, from which it separated twenty-eight years ago. There are 600,00 people in the German synod and about 25,000 in the synod of Missouri, which also incindes Mississippi, North Carolina, Virginia, West Virginia, Ohio, Pennsylvania, New York, Massachusetts, New Jersey, Michigan, Wisconsin, Minnesota and Indiana.

Eskimo will Seek North Pole.

NEW YORK, July 10.—"To an Eskimo shall belong the honor of discovering the north pole. I shall be that Eskimo. Carrying the American flag, I shall organize a party of my own people as soon as I reach Greenland, and we shall find the pole. We can live where Americans die; we shall succeed."

This declaration was made to-day by Mene Wallace, the twenty-year-old Eskimo youth, who, with his family, was brought to this country thirteen years ago by Lieutenant Peary from his home in the arctic circle.

Mene sailed to-day on the Red Cross liner Rosalind for St. Johns, where he hopes to catch the schooner Jeanie, which will take him to Greenland.

The youth is especially bitter toward Peary, who brought him to America, where he says he received a "frost." The bones of his father and mother may be seen in a New York museum. Mene has seen them, and his last request before sailing was that they be buried instead of being exposed to the curious stares of the thousands.

Persian Capital is in Hands of Rebels.

TEHERAN, Persia, July 13.—One thousand Nationalists, or rebels, entered Teheran at 5 o'clock this morning. They came in by three gates and the entire northern section of the city was soon in their hands.

There was some early fighting in the streets, but as a general thing the Nationalists attempted to preserve order. They sent out patrols through the city. The Shah is expected to take refuge in one of the foreign legations.

The royalists troops, particularly the Cossacks, took up a position in the central square and surrounding streets and it is believed that the Nationalists will attack their position in full force if they do not surrender. The safety of foreigners does not appear to be seriously threatened.

POPULACE ENTHUSIASTIC.

Sipahdar and Sardahsad, the Nationalist leaders, are in possession of the parliament building. A body of local Nationalists, under the leadership of Yonng Seyed, took possession of the residence of Saad-ed-Dowleh, the foreign minister. Many of the royalist soldiers, including a number of Cossacks, deserted to the Nationalists.

The populace of the city is enthusiastic over the advent of the Nationalist forces. They throng the streets, wearing red badges and offering encouragement to the revolutionary soldiers.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, JULY 22, 1909. No. 28.

Song of Hope.

Back of the gloom—
The bloom!
Back of the strife—
Sweet life,
And flowering meadows that glow and gleam,
Where the winds sing joy and the daisies dream,
And the sunbeams color the quickening clod,
And faith in the future and trust in God.
Back of the gloom—
The bloom!

Fronting the night—
The light!
Under the snows—
The rose!
And the valleys sing joy to the misty hills,
And the wild winds ripple it down the rills;
And the far stars answer the song that swells
With all the music of all the bells!
Fronting the night—
The light! —Ex.

Items of News and Comment.

Are not they miserable who, if they had their wish, could not be happy?—John Mason.

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

Rev. S. F. Sprunger and wife returned from California and arrived last Friday at their home at Berne, Indiana.

The good that other people do will not take us to heaven, and we ought not to let what bad men do keep us out of heaven.

Missionary Peter A. Penner returned last Thursday from his trip to Canada to his former home at Mountain Lake, Minn.

Rev. E. F. Grubb writes from California that he and his family are now in Los Angeles, looking for a location for our city mission work.

We desire to be classified according to our manifest virtues; we are apt to classify our neighbor according to his manifest faults.

Bro. S. M. Musselman, of Wayland, Ia., has been appointed by the officers of the General Conference to fill the vacancy on the Emergency Relief committee caused by the death of Bro. Chr. Krehbiel.

The opportunity you are waiting for, may be close at hand. Shall it find you ready?

"Nobody has any trouble about living a beautiful Christian life who tries to do it one day at a time."

The following is a good recipe for the blues: Make the best of everything, think the best of every one, and hope the best for yourself.

It is good to have money, and the things that money can buy, but it's good, too, to check up once in a while, and make sure you haven't lost the things that money can't buy.—*George Horace Lorimer.*

Believers resemble the moon, in this that she emerges from her eclipse by continuing her motion, and ceases not to shine because some foolish dog barks at her; so believers cease not to believe because some ridicule.—*Baptist Chronicle.*

Nathaniel Glover once said: The first prayer of the soul in darkness is, "Lord give me light." The answer only fully comes when the Spirit teaches that soul the true Christmas prayer, "Lord, make me a light-giver." And that is the truth which many of us need to know.

Secretary Wilson holds that the high price of food is due to high wages, and especially to the high wages paid farm hands. Immigration, he says, remains in the cities, increasing the demand for food. The high wages of farm hands makes its production more expensive. Increase in the population naturally tends to increase the price of food.

But if we take two young men who have grown up under similar conditions, and subject the one to the influence of a Christian college and the other to worldly influences of a rationalistic university, the chances are nine out of ten that we will find the one young man equipped for usefulness, and the other lacking in this direction. The college is a potent factor in the making or unmaking of mankind.—*Lutheran World.*

Mistakes! who does not make them? Show us a man who thinks he never does, and we will show you the biggest mistake-maker of all.

Life is a stewardship and not an ownership. It is a trust, not a gift. With a gift you may do as you please, but with a trust you must give account. The gift may be kept, it may be destroyed, it may be given to another, it may be used for personal pleasure or profit. But a trust must be administered so as to meritthe approval of the Great Judge.

A report just made shows that the postal savings bank as established in the Philippines is a success, the deposits having more than doubled in the last year. Some people say we are ill-treating the Filipinos; it is now up to them to explain why it is that Uncle Sam has given them the postal savings-bank, when he refuses to let us enjoy this splendid institution for encouraging popular thrift.

It is generally understood that James Wilson will resign as Secretary of Agriculture shortly after the regular session of Congress begins in December. He has already attained his ambition to serve a longer continuous term in the cabinet than any other man. Representative Charles E. Scott, of Kansas, chairman of the House committee on agriculture, is said to have been agreed upon as Secretary Wilson's successor. Congressman Scott edits and publishes a paper at Iola, Kans.

Your pastor's salary is not a gift or a donation. It is his due. It is compensation for actual service. The service may not be measured by the usual tests or by material results, but it is a service which takes time, preparation, de... ion and honesty. It is one which, unlike most service, calls for the affection as well as the will and the work of the man who performs it properly. It is the largest work, with the smallest pay, known among men. The more reason why the little that is given for it be not looked upon as a charity.— *Presbyterian of the South.*

No doubt the building of the Panama canal is the biggest undertaking of all time thus far, but because it is of such stupendous proportions other countries are not content to sit idle and make no attempt at canal-building because the United States is unrivalled in its work on the southern isthmus. Canada, therefore, is laying plans for a ship canal which will be nearly 450 miles long, extending from Montreal to Georgian Bay. Of course, a great deal of the route will not have to be cut, as it will extend through lakes and rivers, but it will not the less cost, and the Canadian government is counting upon disbursing at least $100,000,000 on the project. When the work is completed it will be possible for a cargo to be shipped without change from London to Lake Superior, following a route that will be 800 miles shorter than the one now in use.

We often hear it said: "It was stated on the floor of Congress," as though this meant something. As a matter of fact many Congressmen have less discrimination than even ordinary people. The man who "states on the floor of Congress" probably got the statement out of a yellow morning newspaper. It is amusing to one who must follow the news of the week to see the things "stated on the floor of Congress." Congressmen vary like other men. If Mr. Root makes a statement concerning some matter in our foreign relations, it may be taken as authority. But a "statement on the floor of Congress" has no more weight than a statement on the floor of a saloon. It is specially proved in the Constitution that members of Congress can not be held responsible for their statements in debate, and the country has learned to give very little weight to what is said.—*Herald and Presbyter.*

Who blesses others in his daily deeds,
Will find the healing that his spirit needs;
For every flower in other's pathway strewn,
Confers its fragrant beauty on our own.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Y. P. U. Convention of Eastern District.

MORNING SESSION.

The 14th annual Convention of the Young People's Union of the Eastern District of the Mennonite Conference was held at Flatland, near Quakertown, May 31, 1909.

After short song service devotional exercises were led by Rev. Harvey Shelly.

The Pres. after a short talk opened the forenoon business session. The minutes of the previous Convention were read and approved of. The Treas. reported a balance on hand of $18.-30. The Cor. Sec. reported 8 Senior and 4 Junior societies and a total membership of 332. The Mission Field Sec. reported having visited all the Societies of the Union and found a greater interest aroused in missions than ever before. Her report also showed the organization of two Mission Study classes and about $190 raised by the Societies of the Union for missionary purposes.

Two letters from Miss Funk, of India, were read. She expressed her sincere thanks to the Union for the help given her for the support of her girls' school.

The Cor. Sec. was instructed to forward a communication to Miss Funk expressing our appreciation and gratitude for her kind words to the Convention.

The following committees were the appointed:

Nominating Com., U. S. Stauffer, Miss Alda Moyer, Jacob Fretz. Resolution Com., Jos. Bechtel, Anna Bayley, Elmer Weiss. Auditing Com., Mr. Strunk, Miss Emma Kratz, Mr. Hiestand.

After another hymn the audience listened to a very profitable address on "Duties of Officers" by Jacob Fretz, of Souderton, in which he pointed out as the three essentials for effective work:

1st. Consecration of ourselves to His work.

2nd. Co-operation with the other members of the Society.

3rd. Consecration upon our work. This was followed by a paper on Duties of Committees by E. Y. Fretz, of First church, Phila., in which he brought out as the essentials for effective committee work as follows:

First, enough members must be on a committee so that the work does not become burdensome to a few.

Secondly, the committee must be well organized.

Thirdly, great care should be taken to get the proper persons on the Committee on which they will do the best work.

During the discussion which followed the most favorable opinion expressed was, that for most effective committee work the Chairman of each Committee should be elected and he, in conference with the Pres. of the Society and Pastor, appoint the other members of that committee.

Miss Anna Stauffer then read a paper on Mission Study. She says: "I cannot think of anything more interesting than the study of missions. All the world feels a warm admiration for the unselfish devotion of a missionary. It is, therefore, helpful to study the biographies of missionaries. We can get books, pictures, etc. showing the missionary work in all its departments. The more we study about missions the more precious our salvation becomes. "Let us make this a year of 'Mission Study.' We have had two Mission Study classes during the past year and hope we can have at least twice that number this year."

In the discussion several who had been members of 'Mission Study' classes expressed themselves as having passed through a very interesting and profitable study and every one recommended it very highly.

After another hymn the forenoon session closed.

AFTERNOON SESSION.

The afternoon session was opened by singing and followed by prayer by Rev. N. B. Grubb, after which fifteen minutes more were devoted to the discussion of Missions, the time in the morning having been very limited.

Rev. A. B. Shelly said that since the organization of the Mission Study class at Quakertown a greater interest in missions was created among the young people than ever before. (This seems to be true all over the conference since P. A. Penner's visit). This fact is made evident in the increase of contributions for missionary purposes as more had been entered into the mission treasury during the last seven months than was formerly contributed in three years.

Rev. N. B. Grubb stated that a minister of another denomination had said to him that statistics showed that the Mennonites, who were once in the background, would soon be taking the lead in missions in proportion to their numerical strength.

The following greetings were at this time read:

NEWTON, Kansas, May 27, '09. To the Y. P. S. C. E. Convention,

Co-laborers in Christ: — As Chairman of the Program Committee of our convention I was especially interested to learn that your Young People's Societies are meeting in Conventions, to inspire and encourage one another in the great work of getting closer to our good Master, just one day before we meet in convention here. Therefore I wish, in the name of our organization, to extend our most cordial greeting to you. Our aims and our hopes are one in Christ. May we ever clasp hands in our efforts to realize them. Fraternally,

C. E. KREHBIEL.

Jos. Bechtel read a very interesting paper on Junior work prepared by Ada Landis, of First church, Phila. The discussion was based mainly on methods and organization.

The Royal children of the King, given to us to direct and lead in the ways of truth and for whom we older children are responsible are nowhere better taken care of than in a Junior C. E. Society with the best superintendent and Asst. Supt. attainable. In no way can they be better trained for future work than in such a Society, where they should be trained to respond freely and be free with the use of their Bibles. Keep them interested by giving each some definite part and when business is on hand talk in a business like way for children are pleased to do as grown up people do. The success of the Society after all depends on the superintendent who should be thoroughly consecrated to the work, possessed of a fondness for children rather than marked ability, for children soon lose their respect for the leader who loses his patience.

It was at this time resolved to answer the Kansas greetings in the following manner:—

FLATLAND, Pa.

To the Y. P. S. C. E. Convention:

Young People of the Eastern District Conference in Convention assembled send greetings to the Young People of Kansas conference with 1 Cor. 15:58:

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Andrew Bechtel read a paper on "Need of a Closer Relation between our Societies and the Union."

It is a great encouragement to each Society to know that they are but one of a number working towards the same end. One suggestion as to how this relation may be attained was that the Corresponding Secretary and President of the Union correspond with the different Societies thus interchanging suggesions and plans by which all may profit.

After a lengthy discussion and another hymn the afternoon business session was opened by the Pres.

The nominating committee reported the following as officers for the ensuing year: Pres., Aaron Gottshall, Allentown; Vice Pres., Irwin Weiss, 1st church, Phila.; Mission Field Secretary, Anna Stauffer, Quakertown; Recording Sec., Miss Helen Miller, Second church, Phila.; Cor. Sec., Anna Bayley, Germantown; Treas., Jacob Landis, Flatland.

The Resolution Committee passed the following resolutions:

1st. Whereas it pleased God to remove from our midst our dear brother and co-worker Ervin Ehret, be it here resolved that this convention herewith gives expression of their appreciation of the services Bro. Ehret has given in the organizating and promoting of this Young People's Union, and be it further resolved that we deeply feel his absence, his kindly advice and exhortations that he always had in store for us, and be it further resolved that above resolutions be spread on the minutes and a copy of same sent to his aged mother.

2nd. Resolved that this Convention request the program committee in the future to have at least one item on the program treating on some phase of our church history.

3rd. Resolved that it is the sense of this convention that besides the excellent reports that appear from the field from time to time there should more missionary matter pertaining to the how and why of missionary work appear in our church papers, thus enabling our people to act with more intelligence in the spreading, supporting and stimulating the missionary cause and spirit in our several churches. Be it further resolved that a copy of this resolution be forwarded to the several editors through the chairman of the Publication Board of the General Conference.

4th. Resolved that this Convention extend their most hearty and sincere thanks for the very generous and courteous hospitality tendered by the Young People's Society of the Flatland church as well as the very kind help of the neighbors and friends of the church, mentioning especially the next door neighbor Mr. Williams, in whose yard we were served our dinner.

The auditing committee reported all accounts correct and a motion passed that the reports of all committees be accepted and each committee be discharged with thanks.

The following resolutions were adopted:—

1st. That the expense of printing and postage for sending, amounting to $3.25, as well as the expense of sending greetings to the Kansas Convention be paid out of the Convention treasury.

2nd. That this Union continue the support of the school for girls in India taught by Miss Funk.

3rd. That the corresponding secretary be requested to send in her bill for payment by the Convention.

4th. That the hymn books bought by the Flatland congregation for use at this Convention be acquired by the convention to be used in subsequent meetings, this amount also to be paid out of the convention treasury.

Rev. A. S. Shelly spoke on the "Quiet Hour". He said: When thou prayest enter into thy closet for the Lord who heareth in secret shall reward thee openly. Although we have a perfect right and ought to pray in public nothing will help us and strengthen us more than to be alone with God making our desires and needs known to Him through the spirit.

A number of short prayers were offered and the Convention joined in singing 'Blest be the Tie that Binds' after which the Convention adjourned.

JENNIE MAE GOTTSHALL,
Rec. Sec.

For the Mennonite.

Forbearing Threatenings.

The apostle Paul admonishes the "masters" at Ephesus against threatenings. Eph. 6:9. The term threaten means to menace, to terrify or, to attempt to terrify by menaces; to express the determination to inflict punishment for real or imagined wrongs. Threatenings, as a rule, have the object of creating fear and thus to induce the wrongdoer to a change of life. When God, the righteous judge, declares in His word, that the wicked will be punished for his wickedness, it may not properly be termed threatening. It is a mere declaration of that which will logically follow. Sin and unrighteousness will, as a natural consequence, be followed by misery, death and destruction. God's object is not to intimidate but to instruct, not to terrify but to enlighten, so that the sinner may intelligently decide for himself, whether he will continue in his sin and take the consequences, or whether he will change his course and escape the evils which sin will bring upon him. God is not threatening but instructing, admonishing, pleading.

Much of human threatening has the mere object of intimidating. When a parent, for instance, threatens his child with punishment in case the child disobeys the parent's commands, it is in many cases not the parent's purpose to inflict the threatened punishment but to intimidate the child and thus induce it to be obedient. And thus it frequently happens that, although the child disobeys the parent, the threatened punishment is not meted out, simply because it was not the intention on the part of the parent of doing so. What effect this will have upon the character of the child is easily imagined. The child will soon learn that the words of the parent have been mere threatenings and will thus lose the respect for the parent and his authority over it. A better way is to tell the child what is required of it without threatening punishment in case of disobedience, and by a loving admonition endeavor to induce the child to obey the parent without fear and intimidation. And if punishment is afterward found to be necessary to inflict the same without previous threatening.

Least of all it becomes a minister of the Gospel to threaten his congregation with the purpose of intimidating them and thus induce them to be more faithful in the discharge of their duties toward him and the church. If a congregation can not be persuaded by the spirit of love to do what is right, they can neither be persuaded by scolding, threatening and intimidations. People are not blind and they are apt to see through the matter and understand the motive, or at least construe it in such a way, that it will do more harm than good, even for him who makes these threatening remarks. The better way is to tell the people in the spirit of love, where they are lacking and thus endeavor to convince them of their shortcomings, than to tell them in a treatening manner, as is sometimes the case, that one is not dependent upon them, that other places are open for him, and that if they do not come up to his demands he will leave them and go elsewhere, where his services are better appreciated and rewarded.

Scolding and threatening on the part of a minister of the Gospel will never accomplish much. People want to be convinced and persuaded by sound argument, presented in the spirit of love. They do not want to be terrified and intimidated. It is in the spirit of the Gospel and not in the spirit of the law that the minister will succeed best. And even if he should succeed in inducing them to be more faithful in the outward performance of their duties toward God, towards the church and towards himself, by his threatening remarks, they would still lack the true spirit of obedience, the spirit of love which alone is acceptable in the sight of God and which will bring peace and satisfaction to the hearts of the doers.

SIGMA.

Home Circle.

A Little Too Late.

An Irishman got out of a train at a railway station for refreshments; but unfortunately the bell rang, and the train went off before he had finished his drink. Running along the platform after the train, he shouted: "Hould on, there! hould on! You've got a passenger aboord that's left behind!"

Seven Minds.

1. Mind your tongue. Never allow it to speak hasty, cruel, unkind, untruthful or wicked words, It was made for something better.

2. Mind your eyes. Do not permit them to look on obscene pictures, or things which suggest evil. There are many things the sight of which will be inspirational.

3. Mind your ears. They should never listen to wicked speeches, improper songs or unholy words. They were made for hearing the harmonies of truth and the sweet voice of God.

4. Mind your lips. Never let anything befoul them, nor strong drink pass them, nor the food of the glutton pass between them. They are for better purposes.

5. Mind your hands. They should never steal nor fight, or be used to write down evil thoughts. Their true use is to lift up the fallen, and to hand out blessings to the needy.

6. Mind your feet. They are not to walk in the paths of sin, nor in any of the steps of Satan. They are to carry you on errands of mercy and labors of love.

7. Mind your heart. The love of sin is to be kept out of it, and Satan is not to have any room in it. It is to be consecrated to Jesus, and He is to make it His throne.—Friend for Boys and Girls.

For the Mother.

The sun beat warm against the outside of the little house, and almost persuaded the bird swinging in his cage that it was spring, instead of autumn. At least, he broke into so cheerful a song that Berta looked up from her knitting, and Karl from the little ship he was fitting with sails. The two children had been working silently, an upturned tub serving the one for a seat, and the other for a carpenter's bench, but now Berta held up the long stocking that had busied her and yiewed it approvingly.

"I am nearly done," she said.

"So am I," answered Karl.

Berta bestowed a careless glance upon the carefully-made, prettily-rigged little vessel, and then looked back at her knitting.

"But mine is real work, useful work, to help our mother," she remarked, "and that toy is only play."

"Maybe—maybe not," replied Karl briefly. Berta's self-satisfaction was exasperating; she need not be so sure that no one but herself thought of helping the mother, or that no plans but her own were of any use. When the father had gone away to the far country across the sea the children had talked it over together—that while he was making a new home for them, they must help to earn bread in the old one. Berta was doing her best, but Karl thought, with a sigh, it was easier for big girls to find work than for little boys. When he had tried two or three times and failed, Berta seemed to think he had forgotten.

"The stockings will bring money," said Berta. "I shall sell them at the store, and then I shall have something to give mother." She rolled up her work and went indoors and never once noticed how skillfully the little boat had been made, nor how patiently the boyish fingers had toiled at it; she only wondered how Karl could be content to idle over such things.

The stockings were finished and sold the next day, but even with the price, burning as a delightful secret in her pocket, Berta did not at once tell her mother; she was waiting for Karl to come home. So it was evening, and they all were together around the little table, when she drew forth her tiny hoard.

"I earned, with the knitting, for you, mother."

Karl's eyes were shining, his hand was in his pocket; he, too, had a delightful secret, and in a moment a second pile of coins lay beside Berta's.

"I sold the little ship," explained Karl. "One day when I was in the small shop down by the water, where so many things are kept for the sailors, I heard a little boy asking for such a boat. It made me think, and I made one and took it there. The man said he did not have calls enough for such things to buy it, but he told me of a toy shop where he thought they might want it. They did, and I am to make more for them—as many more as I can make this winter."

The glad mother praised both her children, but Berta's eyes were thoughtful, for that little boat, of which she had been so scornful, had brought more than the stockings. But she was an honest young soul, and when she next wrote one of her painstaking letters to her father, she put under the head of the things she was learning, "Not to be too sure my work is more important than other people's work."—The Morning Star.

The Mennonite.

A religious weekly journal; English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Is German Protestantism Weakening?

Ever since the Reformation the Catholic Church has been predicting that Protestantism would fail because of its one internal weakness and anything that can be construed into an indication that the prediction is coming true is sure to get its full attention from the Catholic press. We do admit that Protestantism has some weak points that need watching just as Catholicism needs to give its continual attention to its many weaknesses. At present, however, Catholic papers are making much of the fact that many of the Social Democrats in parts of the German Empire are severing their connection with the Established Church. This, they hold, indicates that Protestantism is going to pieces. But such a loss, to our mind, is an evidence of strength rather than weakness. A party, such as that of the Social Democrats of Germany, which seems to be against everything in the established order of things cannot do very much harm by taking its followers out of the church. So it appears that those who are out of sympathy with the church and her ideals should, if they are at all consistent, get out as quickly as possible. Surely the Catholic church would not permit a spirit of radicalism to grow within its fold and when radicals find it wise to sever connection with Protestantism we take it to be a sign that the Protestant church is too strong for the comfort of the Radicals.

We do see, however, a serious danger to the cause of the Protestant Religion in Germany and several other European countries in the union of Church with State. The German Church suffers greatest injury because the state has too great an influence upon its theology. Its professors owe their appointments to the state and many of them are of the so-called "advanced" class who seem to think that their chief business is to break down the ideals for which the church has always stood and to instil a spirit of denial into the minds of their students to the extent of unfitting rather than fitting them for the work of building up the faith of the people. We are sure that the Old Faith, the Old Book and the Old Church like so many Gibraltars will continue to resist the storms that will assail them, in spite of what critics say or professors may do. Though attacks may come fast and furious for a time, we know what the end is sure to be, the storms will break and the rocks will stand firm and secure as ever. G.

Social Purity.

Inspired, no doubt, by the Ella Gingles episode at Chicago, and the startling revelations made during the course of her trial, the *Evangelical Messenger* comments on the subject of "Social Purity" in the following manner and thus voices the sentiment of every man and woman who believes in the sanctity and purity of the home as well as of the individual.

"The safety of the nation, of the home and of the individual, lies in the social purity of manhood and womanhood of its subjects and members. A greater curse than social impurity could hardly be conceived of if it obtains in a nation or in a family. Upon the purity of its morals is based the efficiency and helpfulness of society. Nothing can have a more deteriorating effect upon society and the home than the prostitution and the indulgence of unbridled passion. Nothing mars character quicker and more permanently, and destroys usefulness and individual respect than a life of social impurity. Within the recent past there have been such upheavals in society as published in the daily press that makes one feel heartsick. Men and women are going down into the horrible maelstrom of social corruption with tremendous rapidity and with a shamefacedness that borders on the unmentionable, and is perfectly revolting to self-respecting people. There seem to be men in this nation of ours, who by their conduct constitute themselves social lepers, who seemingly glory in their shame, and who find a sort of hellish glee in the ruination of innocent, pure-minded and unsuspecting young women.

"Any man who tampers with the virtue of a woman, one of her sacred, God-given and God-honored functions, or in *any way* tempts her to surrender that sacred trust and her womanhood to gratify his uncurbed passion, should be ostracized from society, and put in the penitentiary, where such a fiend in human form belongs, long enough, at least, until he has learned the lesson that social impurity is a heaven-crying and heaven-ayenging sin, unworthy of a personality who bears the name of man. Such a one is a scavenger in society, the parasite of humanity, and in reality is a villain. He may pass as a man in public life, but in reality he is a type of brutish humanity. We confess that we have little patience with such a specimen of humanity. We have been stirred up to write thus by the reports in the press within the recent past, of the social corruption and fall of men and women, and the awful sin of trafficking in women for immoral purpose. *Shame on a professedly Christian man, who will demean his manhood and stain his character, and stultify his conscience, by making himself guilty of such a heinous crime.*"

Mission Notes.

Sister ANNA BRAUN writes to the *Deaconess Advocate*, from Champa, India:

"I have two little girls staying with me; both are married, but they do not live with their husbands. I have a class every evening with them and one is improving rapidly in reading and writing but the other seems to care little for anything like that, but delights in catching the butterflies and other insects that swarm about the light and bringing them to her sister, who has no time to look at them but is busily studying her lesson. Yesterday evening the native cook heard me read and said: 'I read nicely, shall I read to you?' Soon his wife came and he told me she could not read for she could not remember anything; women were like cattle and did not have any mind. I had quite a talk with him about it. Too bad that the poor wives really believe what their husbands say and do not try to learn at all!"

Missionary M. C. LAPP, of the "American Mennonite Mission" at Dhamtari, India, writes as follows of the needs of their mission:

1. Our first need is, the continuation of your earnest prayers to our Heavenly Father in behalf of the work and workers.

2. Two earnest, consecrated, well prepared, unselfish, forgiving minded, workers each year till the field is supplied.

3. A rest house which has been so much needed for some years past in India, I am glad to state, is nearer in sight than it was a year ago, the brethren in Illinois are furnishing enough with the $188 that was on hand, to complete the building, with the exception of about $200. So the amount needed for this purpose is $200.

4. We have been earnestly praying for money that could be used to open a new station—not a new mission—a station is simply an addition to the mission where workers may be placed to do evangelistic work, etc. We praise the Lord that a brother in Illinois and one in Pennsylvania, volunteered to supply about $2000, so we need to complete this station about $500 more.

5. An English school building is very much needed, as at present the school is kept in the building that will have to be used for medical work next year when the doctor arrives. In this school about 80 Hindu boys take the regular branches of school work, also receive daily Bible teaching from one of the missionaries; this school has a hopeful future.

Brethren in Nebraska are trying hard to raise $1000. If they succeed in raising this amount we will need $500 more to complete the building.

Brethren, will you prayerfully and carefully look over India's present needs? and then give where the Lord directs.

The Seven Wonders of the World.

The past ages had their wonders. In olden times they were said to be the Pyramids of Egypt, the Hanging Gardens of Semiramis at Babylon, the Temple of Diana at Ephesus, the Statue of Jupiter by Phidias, the Mausoleum, the Colossus at Rhodes, and the Pharos at Alexandria.

PYRAMIDS OF EGYPT.

Pyramids are erected in different parts of the East, the most important being the Pyramids of Egypt. They commence immediately south of Cairo, on the opposite side of the Nile, and extend in a range for many miles, seventy-five in number, along the banks of the river. The first or great pyramid was the sepulcher of Cheops, the second king of the fourth dynasty. Its original height was four hundred and eighty-one feet, nearly forty feet higher than St. Peter's at Rome, and one hundred and thirty-six feet higher than St. Paul's, in London.

The supposed date of the pyramid is 2123 B. C. The antiquity of these erections and the purpose for which they were built are but matters of conjecture, but it is thought they were for scientific purposes as well as sepulchral monuments. According to Herodotus, one hundred thousand men were employed for thirty years in constructing this pyra-

mid. The question as to who were the laborers employed is still unanswered.

It was the practice of the Oriental nations to employ captive foreigners in erecting laborious and painful work, and it is not improbable that one at least of these pyramids was one of the Israelites. Josephus says positively that the Israelites were employed on the pyramids. The space of time allotted for their erection coincides with the bondage of the Israelites. These pyramids are built of rough, hard sandstone, over which there was formerly a thick coating of plaster, so that it presented a smooth surface, but this has worn off, and its appearance is now rough and jagged. Some idea of its immense size and of the quantity of material used in its construction may be gathered from the estimate made by actual measurement — that if all the blocks of stone composing it were placed end to end they would make a wall a foot and a half broad and ten feet high around England, a distance of eight hundred and eighty-three miles. The study of pyramids is an interesting one, espacially in the light of recent discoveries.

THE HANGING GARDENS OF SEMIRAMIS AT BABYLON

are the next in order. According to the story, Semiramis was a celebrated queen of Assyria and a daughter of the Goddess Dereto. She was left in a desert where her life was preserved for a year by doves, when she was found by Semnis, one of the shepherds of Ninus, who brought her up as his own child. When grown, she married Menones, the Governor of Nineveh. She was present at the siege of Bactia, and the king, becoming enamored of her, offered his daughter in exchange; but Menones loved his wife and refused to give her up. The king added threats to his entreaties, and Menones hanged himself. No sooner was he dead than Semiramis married Ninus, the king, by whom she had a son called Ninyas. Ninus, the king, died soon after, and Semiramis became the sole ruler of Assyria. One account says she persuaded the king, her husband, to put the sovereign power in her hands for five days, during which time she had him killed.

Desiring to immortalize her name, she commenced the building of the great city of Babylon, in which she is said to have employed two millions of men collected from all parts of her vast empire. The shape of the city of Babylon was that of a square, and, according to Herodotus, the area was one hundred and twenty-six square miles, eight times the area of London, and surrounded by walls three hundred and thirty-eeuen feet eight inches high and ninety-four feet six inches broad; but that this vast space was covered with buildings is too improbable for belief. Babylon was traversed by twenty-five principal streets each way, intersecting each other and dividing the city into six hundred and twenty five squares. These streets were terminated at each end by immense gates of brass. Smaller gates opened on the river. The walls were built of brick baked in the sun and cemented with bitumen instead of mortar.

One writer says that a great deal of space in this vast inclosure was taken up by public buildings and palaces. One of the palaces was a square of nearly a mile and a half and the other a mile. The river ran through the city and over this was a bridge connecting the two halves of the city. The two palaces were at the two ends of the bridge, the old palace on the east side of the river and the new palace on the west side. In this last palace were the celebrated *hanging gardens*. They contain a square of four hundred feet on every side, and were large terraces one above another till the height equaled the walls of the city. They were ascended from terrace to terrace by means of stairs ten feet wide. The whole pile was upheld by vast arches one above another and strengthened by a wall twenty-two feet in thickness, which surrounded it on every side. Flat stones were laid on top of the arches and covered with reeds mixed with bitumen, on which there were bricks overlaid with sheets of lead. This foundation was covered with earth so deep that large trees could take root on it. The trees and flowers were watered by means of an engine by which water was drawn from the river. In the spaces between the arches large apartments were built.

The story of Semiramis seems to belong more to mythology than history. Herodotus mentions her as one of the queens of Assyria and that she did much to beautify and adorn Babylon; but another writer says Nebuchadnezzar built the gardens to gratify his wife, who wanted something to remind her of her own country.

THE TEMPLE OF DIANA AT EPHESUS.

Diana was the daughter of Jupiter and a sister of Apollo. When she was a little child sitting on her father's knee, she besought him to give her permission to live a life of perpetual virginity and to get a bow and arrow for her formed by Cyclops. Her indulgent father agreed to her desires, and she became goddess of the chase. She is generally represented as attended by a hound and wearing hunting shoes and with her garments tucked up for speed. She was the guardian of young girls, and was the friend of the sick and unfortunate. When represented as goddess of the moon, she wore a long robe and veil with the crescent moon above her forehead. In Tauris she was worshipped with human sacrifices, and in Sparta the boys were scourged until their blood sprinkled her altar.

The temple of Diana at Ephesus was one of the seven wonders of the world. It was set on fire it is said, by an Ephesian on the night that Alexander the Great was born. It was rebuilt in great splendor, the women even giving their jewels to help raise the money necessary. It was the largest Greek temple ever built, it was four hundred and twenty-five feet long and two hundred and twenty feet wide. It had one hundred and twenty-seven columns, each sixty feet high. It was filled with statues and pictures by the best Grecian artists. The altar of the goddess was adorned with the work of Praxiteles, one of the greatest sculptors of ancient Greece. The temple was robbed of its treasures by Nero and burned by the Goths and finally destroped in the reign of the Roman Emperor, Theodosius I. The site of this temple was discovered in 1869.

(To be concluded.)

An Experience of Dr. Paton.

The narrow escape of Dr. John G. Paton from losing his life in a fight between hostile tribes of cannibals on one of the unevangelized islands in the South Pacific, calls to mind one of the most interesting of his early experiences. It is a story of the well he dug, and the effect on the natives. These heathen, it must be remembered, were on a small island where no fresh water was accessible. All they had to depend upon for supporting life was rain, and during the dry season they drank the milk of the cocoanuts —as long as it lasted. When the "rain-god" delayed his answers to their prayers, there was much suffering.

After examining the ground carefully, Dr. Paton believed a well might be sunk that would yield fresh water. With much prayerful thought, and many misgivings lest the water, if he found any, should proye to be salt, Dr. Paton chose a spot, and began to dig. The savages supposed he was crazy. His unheard-of way of searching for water aroused their superstitious fears. All he could persuade or hire native hand to do was to pull a windlass rope and draw up the loosened earth as he sank the well deeper and deeper. He dug the earth with his own hands.

After going down thirty feet he struck a spring. Hesitatingly he tasted it. It was pure, fresh water. The effect was magical. The man who had been disbelieved and jeered at was now a "prophet." He had said he would go down into the ground to "find rain;" and now the people believed that all he told them about Jehoyah and Jesus Christ was true. Then follows a wonderful story of success; of the destruction of idols, the building of a church, the establishment of schools, the framing of a code of enlightened laws, the transformation of a tribe of cannibals into a well-ordered community.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 1.—LIFE LESSONS FOR ME FROM THE BOOK OF ACTS. Acts 27:18—44. (Consecration meeting).

QUESTIONS:

1. Who wrote the book of Acts? Col. 4, 14; Acts 16, 10; 20, 5—6; 2 Tim. 4, 11.

2. What was his purpose in writing this book? Acts 1, 1—2.

3. How can we prepare ourselves for a larger indwelling of the Holy Spirit? Acts 1, 14; 2, 1—3.

4. What is better than silver or gold? Acts 3, 1—11.

5. What made the Apostles so bold before their judges? Acts 4, 8—20; 5, 29—33.

6. How did hypocrisy show itself in the church? Acts 5, 1—11.

7. How occurred the first official division of labor in the church? Acts 6, 1—7.

8. What can we learn from Saul's conversion? Acts 9, 1—30.

9. What can we learn from the conversion of Cornelius? Acts 10, 1—48.

10. What can we learn from the command of the Holy Spirit to separate Barnabas and Saul for mission work? Acts 13, 1—4.

11. What can we learn from the council in Jerusalem? Acts 15, 1—32.

12. What can we learn from Paul's last journey? Acts 27—28.

MEDITATIONS:

The book of Acts was written by Luke, the beloved physician, the writer of the gospel of Luke, and one of Paul's companions. He wrote it for his friend Theophilus, as a second treatise concerning all that Jesus began both to do and to teach through His apostles after his ascension.

When the apostles were waiting for the coming of the Holy Spirit, they all with one accord continued steadfastly in prayer and at the morning of Pentecost they were all together in one place. So is continued steadfast prayer the best best preparation for a more perfect indwelling of the Holy Spirit.

Peter said to the lame man: "Silver and gold have I none; but what I have that give I thee. In the name of Jesus Christ of Nazareth, walk." Health is better than silver or gold, but spiritual health through the power of Jesus Christ, who frees us from sin, is much better yet.

The apostles, so timid before the resurrection and Pentecost, are bold now, though they are standing before the highest tribunal of the nation; their judges perceived that they were unlearned and ignorant men and marvelled; and they took knowledge of them, that they had been with Jesus. So if we have been with Jesus, we are bold confessors of Him; we can not but speak the things which we saw and heard.

The infant church, filled with the Holy Spirit, did not long remain in this perfect state; pride and ambition fostered hypocrisy; and a servere punishment followed, purifying the church, like a thunderstorm purifying the air.

The rapidly increasing church brought so many duties for the apostles, that a diyision of labor seemed to be necessary, and seven men of good report full of the Spirit and of wisdom were elected deacons. But we find, that these also preached the gospel; the boundaries of each office were not as exactly defined; we find Philip in Samaria baptizing after having preached the gospel.

Saul's, the persecutor's, conversion is one of the miracles of the Bible; even if it had not its origin in a miracle, and nothing short of a miracle could convert this most ardent persecutor of the Christians, into the most successful Christian missionary. We can learn from Paul strict obedience, perfect surrender, willingness to confess, to suffer for Jesus and to serve Him.

The conversion of Cornelius, the Roman centurion, taught Peter and should teach us, that God is not a respecter of persons: but that in every nation he that feareth Him, and worketh righteousness is acceptable to Him. And yet even so pious and good a man as Cornelius needs Jesus.

In Antioch a flourishing Christian church had been established and a large field of labor was in this crowding, heathen population, yet the Holy Spirit sent Paul and Barnabas through the decisions of the congregation to bring the gospel to other places and from this resulted the missionary journeys of Paul. We shall not restrict our missionary work and zeal to home mission, but shall also work and pray diligently for foreign missions.

The story of the council in Jerusalem, its occasion, its deliberations, its resolutions, the spirit of love and consideration pervading it, gives us a goodexample for our conferences and our individual conduct.

Paul's last reported journey to Rome affords us many lessons. We see the influence which the prisoner exerted upon his guard and the ship's company, God's providence and interposition, His protection of all for whom Paul had prayed; Paul's success on the island, and the respectful welcome which awaits him in Rome.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for August 1.

SUBJECT: Paul at Corinth. Acts 18:1—11.

GOLDEN TEXT: In the world ye have tribulation; but be of good cheer; I have overcome the world. John 16:33.

Paul evidently did not tarry long at Athens. Before Silas and Timothy could reach him in answer to his hurry order, he left Athens and went to the great commercial city of Corinth. The vision recorded in our present lesson gives us ground for the conclusion that the Spirit was urging him on to this field of a greater harvest. His great address on Mars Hill had resulted in bringing certain men to the faith, and others wanted to hear some more some other time, while the rest scoffed at the thought of a resurrection, the pivotal doctrine of his argument. No mention is made here or in any of Paul's letters, of a church formed at Athens. Tradition speaks of such a church, however, formed in the life time of Dyonisius the Areopagite, who is said to have been its first bishop. Athens was the centre of Greek learning. Here was developed to a high degree the wisdom of the world of which Paul afterwards wrote to the Corinthians (1 Cor. 1:20—25) as standing in the way of rather than helping to a knowledge of God in Christ. Not many wise after the flesh are called, he says, and thus accounts for his lack of greater success among that class. And he reminds the believers at Corinth that "my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men but in the power of God." (1 Cor. 2: 4-5)

From a moral standpoint Corinth was much worse than Athens. It was a great commercial centre, frequented by strangers from all parts. It was a city of oppulence and splendor, but of great moral laxity. In this respect the expression, "to live as at Corinth" had become a proverb denoting profligate indulgence. Out of the midst of such sinfulness God had a great number to be called through the preaching of the Gospel. We have less reason to despair of the salvation of moral lepers and outcasts than of the refined self-righteous and the puffed-up, worldly-wise. In Christ's estimate there was more hope for the publicans than the Pharisee. He said, I came not to call the righteous but sinners(Matt. 9:13).

On arriving in Corinth Paul soon met two persons who from that time forth were intimately associated with him in his labors. Aquila and Priscilla had just come from Rome, having with all the other Jews, been driven from that city by the Emperor. From the mention made of this banishment by Suetonius, a Roman historian, it is clear that the reason for it lay in disturbances created by the Jews opposing Christianity. It seems that the teaching of Jesus had been carried to Rome before this time, perhaps by those who heard Peter and the rest on that notable day of Pentecost in Jerusalem (Acts 2:10), or by travelers from other cities like Caesarea and Antioch, and that it had spread to such an extent as to excite the jealousy of the unbelieving Jews and to lead to persecution causing public disturbance.

Paul's new-found friends probably belonged to the Christian party, and there was therefore a two-fold point of contact between him and them. It must have been a delight for him to find here in this strange city those who were one with him in that faith which had become the passion of his life, and when he further found that they were of the same trade as himself, he made his abode under their roof, and they worked together. For them the association with this great teacher meant even more than it did to him. We find them afterwards at Ephesus, the instructors of Apollos (Acts 18:26), leading him to a clearer understanding of the doctrines of Christ as they had learned them from Paul.

Several Sabbaths were passed in Corinth before Silas and Timothy caught up to him. Paul made good use of the opportunities afforded him in the Jewish synagogue on those days. He reasoned with those assembled there out of their Scriptures concerning the Messiah, whose coming and work were there foreshadowed and prophesied. He was thus leading up to and preparing his hearers for the announcement that this Messiah or Christ had now come and fulfilled these Scriptures concerning Him. This claim for Jesus, the Nazarene Prophet, he now pressed upon his Jewish brethren especially. He was constrained by a divine impulse to testify thus clearly for Jesus, pressing his hearers for a decision.

Comparing 1 Thes. 3:6 and 2 Cor. 11:9 it appears that Silas and Timothy brought with them a contribution from the brethren at Thessalonica and Berea for Paul's necessities. This no doubt helped to encourage him and to give him more freedom in the work of the Gospel.

Crispus, the ruler of the synagogue believed and was one of the few whom Paul himself baptized (1 Cor. 1:14). His whole family turned to the Lord with him. What multiplied joy there must have been around that family altar!

But the majority of the Jews opposed the teaching concerning Jesus, and Paul turned from them to the Gentiles. In his work among these he was greatly encouraged by the response it met with from the outstart and by a definite promise vouchsafed to him in a vision by the Lord Himself. Paul may have feared violence at the hands of the Jews or the promoters of wickedness in the city. This fear was met with a definite, reassuring promise of Divine protection. Jesus here specifically applies to Paul the promise He gave His apostles in general when He gave them their world-wide commission. His "Lo, I am with you always" may be personally appropriated by eaery one going forth in His name to bring the message of salvation in His name to a dying world.

Contributions.

For India Orphans.

Of L. M. Ledig, Ioamosa, Calif., for support of orphan girl "Mataboya" for one year, $20.00.

Gratefully acknowledged,

P. J. WIENS.

News of the Week.

Domestic.

Harvest Hands Wanted in West.

WASHINGTON, July 20.—A cry for help to harvest the season's bounteous crops comes from the west to officials of the department of commerce and labor, whose functions, in part, are to find employment wherever possible for the throngs of aliens who come into this country.

Fifty thousand able-bodied men are wanted, and badly, too, by the farmers of the west, according to Representative Stevens, of Minnesota, who has been in conference with Assistant Secretary McHarg and other officials of the department of commerce and labor. Mr. Stevens says the west is literally begging for help to gather the big wheat and other crops. He declares that the crop situation all through the west is splendid.

While officials here are more than willing to assist, they are powerless to do very much, because of the almost penniless condition of the thousands of aliens who annually reach American shores. Mr. McHarg is heartily in favor of the "timely suggestion" of Commissioner Williams at the Ellis Island immigration station that aliens should at least possess $25 upon landing to prevent their becoming public charges. He believes that the problem of relieving the congested centers of their alien population could be solved by the railroads of the country offering to transport them at actual cost to these sections where profitable employment could be had. The railroads would, in the end, he declares, profit by so doing, because they would carry back the product of the aliens' labor.

Libraries in United States.

WASHINGTON, July 19.—There were 15,416 persons to each library and an average of seventy-two bound volumes to every one hundred persons in the United States in 1908, according to a bulletin issued by the United States bureau of education to-day.

There were 2,298 libraries reporting 5,000 volumes or over, 3,342 reporting 1,000 volumes or over, but fewer than 5,000 and about 2,700 reporting fewer than 1,000 volumes each in this country last year.

Two Tubes Opened Under the Hudson.

NEW YORK, July 19.—Jersey City is to-day within three minutes of Broadway, the result of the formal opening of the downtown tubes of the Hudson & Manhattan Railroad Company. The New York terminus of these tunnels under the Hudson is at Church, Cortland, Day and Fulton streets, and the Jersey City terminus is at the Pennsylvania railroad station. It is planned to open the connection on the New Jersey side with the Erie and Lackawanna stations August 2 and it is promised that within two years the New York extension to the Grand Central station will be in operation. The total cost of the system as at present projected is $77,000,000.

The event of to-day was celebrated by an excursion of New York state and city officials and capitalists to the Jersey City city hall, where public exercises were held.

Incident to the ceremony was the reading of a letter to President Wilhan G. McAdoo, of the Hudson & Manhattan Railroad Company, from President Taft, congratulating him and his associates on the happy results of their great work.

Daughter Gives the Signal.

At 10 o'clock sharp at a signal from Miss Harriet Floyd McAdoo, daughter of the tunnel's creator, the first train began its trip under the Hudson river from New York to New Jersey and the hope of years, "three minutes from Jersey to New York" was fulfilled.

Veto is Seen in Taft's Ultimatum.

WASHINGTON, July 17.—President Taft's emphatic declaration, yesterday, that he regarded the Republican platform as meaning and the sentiment of the whole people as demanding "revision downward," eclipsed in interest all minor and specific details of the tariff struggle in all circles here to-day.

The statement, issued late in the day, after a delegation of twenty-three congressmen had appealed to the President for the maintenance of protection on raw materials, particularly iron ore, wool, hides, oil and lumber, purported to be an outline report of the discussion which took place during the visit of the delegation, and especially of what the President said to the visitors; but the very fact that such ia statement was issued at all, and, in particular, the emphatic conclusion of the remarks of the President thus reiterated, made it clear to all who studied the pronouncement that the President intended it virtually as an ultimatum.

See Threat to Veto.

Many read into the statement a barely concealed threat on the part of the President that if the bill reached him in a form which he regarded as unfaithful to the promises of his party and disobedient to the sentiment to the mass of the people he would veto it.

The general feeling to-day was that the President's pronouncement would inevitably have a profound effect, not only immediately upon the conference committee, but in the time intervening before the final vote in the two houses of congress, upon those representing both wings, especially of the Republican majority, whose official action now and whose political future after they go home is so deeply involved in the outcome.

Foreign.

Shah of Persia has Abdicted Throne

TEHERAN, Jul. 16.—The fact that the shah of Persia, Mohammed Ali Mirza, to-day took refuge in the Russian legation here, is accepted as tantamount to his abdication of the throne, and arrangements already are on foot to organize a provisional government and administer the affairs of the empire, pending the appointment of a regent.

The Nationalists, after capturing the two south gates which the shah's troops held on the outskirts of the city, are now in full possession.

About three hundred men have been killed in the engagements between the rebels and the loyalists. The rebels in their earnest endeavors to suppress lawlessness throughout the city are shooting down without mercy the criminals and outlaws who have taken advantage of the rebellion to loot the houses and mistreat the inhabitants. Several hundred of the looters have already been shot.

Both Sipahdar and Sardarasad, the Nathonalist leaders, will be members of the provisional government, which doubtless will be composed of their nominees.

The fighting between the main body of combatants has ceased, but there is much firing on the part of the rough element of the city.

Mohammed Ali's Son is Now Shah of Persia.

TEHERAN, July 17.—Conditions are threatening to-day despite the proclamation of the the Nationalist parliament last evening, deposing Mohammed Ali, and naming his twelve-year-old son, Ahmed Mirza, as shah, with Asad Ul Mulk, chief of the Kajar royal house, as regent. Three separate parties in opposition to the new regime are fomenting discontent, and grave fears are entertained of a renewal of the guerilla street warfare which has convulsed Teheran for three days.

The wild Bakhtiari tribesmen of the south of Persia are foremost among the trouble makers. They have borne the brunt of all the fighting in and about Teheran since the revolution began and they now declare they have been practically ignored in the formation of the new provisional government.

All Depends on Russia.

It is now plain that the stability of the new government depends entirely upon whether or not it has the support of Russia, and the position of Russia depends upon the tractability of the regent.

The Russian domination of the situation is evident in the placing of Colonel Liakhoff, the Russian officer is charge of the combined force which is policing the city. His appointment is looked upon as a tacit acquiescence on the part of the rebel leaders in the control by Russia. The former shah, at the Russian legation, is heavily guarded for fear of an attack by discontented rebels. He is waiting the arrival of a Russian force either to take him over the frontier or, as he still hopes, to replace him on the throne.

Earthquake in Greece Costs Many Lives.

ATHENS, Greece, July 16.—Reports from the Ellis province in southern Greece say that the loss of life from yesterday's earthquake will exceed three hundred.

The shock occurred at 2 o'clock yesterday morning, but as the villages are in the mountains in the southern part of Greece in a sparsely settled territory the news of the disaster is just coming through.

Many villages of the province are in ruins and their inhabitants are buried under their wrecked homes. Many who survived are dying from hunger, for it is almost impossible to rush food and clothing to them, owing to the impassable condition of the mountain roads.

Greece is Still Shaking.

ATHENS, July 17. — There were further earthshocks in the province of Ellis to-day. Two people were killed and fifty others injured at the village of Upousisti, where molten lava is flowing from a fissure in the ground. Practically all the houses in this village have collapsed. At Daniza four persons have been killed and twenty-four injured. The total deaths to date are estimated at thirty.

Suffragettes Just Will Not Behave

LONDON, July 20. Premier Asquith to-day took part in the unveiling of the statue of Sir Wilfred Lawson on the Thames embankment gardens, and the suffragettes seized upon this public occasion to let the premier know their wishes in the little matter of voting. The methods they took were a little loud, it is true, and unique, but they now believe the premier is fully aware of their desire to vote.

When the premier arose to speak a few hundred of the suffragettes posted themselves on the tops of all the adjoining houses, armed with megaphones. Every time the premier reached one of those wonderful oratorical climaxes for which he is so noted, the suffragettes screamed "We want votes for women" so loudly and in such discord that the effect of the sentences of the premier was totally lost.

But this was not all. Like the six hundred at Balaklava, they charged the premier. Gathering their skirts about them, those suffragettes who were not engaged in the housetop serenade dashed through the crowd at the base of the monument, each bearing aloft a petition which each tried at one and the same time to press into the hand of the premier.

Simultaneously a monster balloon, in the basket of which were a number of suffragettes, each armed with circulars bearing the words "Vote for women," was unleashed from a neighboring park and floated directly over the monument, while the suffragettes poured out their wrath and their handbills on the heads of the premier and the assembled guests.

The premier was rattled so badly that he could hardly conclude his speech and the ceremonies were cut short while Asquith, gathering his long coat about him and holding tight to his high hat, fled to shelter from the suffragettes.

Latham's Machine Drops Into the Sea.

CALAIS, France, July 19.—Plunging into the English channel, eight miles off the coast of France, the monoplane of Herbert Latham, the French aviator, came to grief to-day in an attempt to cross the channel in competition for the London Daily Mail's prize of £5,000. Latham, whose flight, under the circumstances was foolhardy and daring, had a narrow escape from death.

Stung by the taunts of his friends and the press that his fiasco in former flights was due to lack of nerve, Latham made to-day's flight in the face of the most adverse conditions. After falling into the sea when his motor failed, Latham was picked up by the French torpedo boat Harpon, which had been sent out to rescue him. His monoplane was towed ashore and Latham says he will repair it and make the flight again.

Don Carlos, Spanish Pretender is Dead.

ROME, July 19.—Don Carlos, of Bourbon, the pretender to the Spanish throne, died yesterday at Varese, in Lombardy. He had been ill for a long time, and the latest reports indicated that he was suffering from apoplexy with the accompanying paralysis.

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Vol. XXIV. BERNE, INDIANA, JULY 29, 1909. No. 29.

Items of News and Comment.

As we think so do we live, be sure and keep thy mind pure.

Not what you have been, but what you are now, will decide your future.

If you simply do that which you know, you will at all times know just what to do.

It isn't so much what you do that counts, as it is how you do it, that will either break or make you.

"Truth, even in little things, is the soil in which love and confidence roots deep and branches wide."

The actions of the past have brought you where you now are. Where are your present actions going to take you in the future?

Every one of your thoughts, will either be a help or hindrance to you in the future. What kind of thoughts are you propagating?

Be alive! There is a place waiting for every live man when each is ready to take it. Invest the talent you have and chance its increase.

If you were in possession of all the wealth in the universe, you would still be unable to purchase one true friend. A true friend is above price.

Those that you now look upon as fortunate, looked upon others not so long ago as you now look upon them. So cheer up and smile once in awhile.

If you put your good deeds off until to-morrow they will never e accomplished for to-morrow is one day ahead of you now and will always remain so.

Every man has some good in him. Have you analyzed yourself to find your good qualities? And if you have, and found them, what use have you made of them? The time you fail to use in their development is wasted.

There are no new truths. We meet simply the old ones, which we have always known, in new garb. It takes a change of style to show off the real beauty of plain truth, hence the many forms of expression we give them or find them in.

The difference between a good man and a bad one is the difference between their intentions toward what right and wrong are.

One of the finest traits of character you can cultivate is the ever ready willingness to forgive those who, in ignorance, offend you.

To have an opportunity to accomplish something is of little avail to you, unless you also have the capacity for doing a thing as it should be done.

All men are capable of performing greater things than they really do. They are born into this world with the plans of their life's work laid out for them, and they seldom accomplish half of what is expected of them.

I am not bound to win, but I am bound to be true. I am not bound to succeed but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—Abe Lincoln.

A special meeting will be held in the Mennonite church at Wadsworth, Ohio, on Wednesday evening, Aug. 11th, at which time the installation of Rev. Warren S. Shelly will take place. Bro. W. S. Gottshall, of Allentown, Pa., will be in Wadsworth at that time and officiate at this service.

On July 14 Anthony Comstock, of New York, arrested William Feniger in Toledo, O., who owns a post card store. Feniger is charged with selling indecent cards. He was bound over to the grand jury. Comstock is a sort of an omnipresent fellow. Blessings upon him and upon the grand work which he is doing.

No man's life is all sunshine. Sooner or later, there comes a time when we are surrounded by the shadows of darkening clouds. Is the sun obscured? 'Tis only temporarily. Before long the golden rays will penetrate the darkness and we shall find ourselves in a brighter and warmer atmosphere than we perhaps thought possible. The best thing to do while the shadows of life are about one, is to hope for better things to come.

Rev. David Goerz resigned as business manager of Bethel college, Newton, Kans., which position he has held ever since the school was opened in 1893. Failing health compelled Bro. Goerz to take this step.

The editor of the MENNONITE spent last Sunday in Chicago, visiting the Moody Bible Institute and the Mennonite city mission conducted by the Old Mennonites. On Tuesday, July 27th, he returned home to Berne, Ind., after an absence of nearly eight weeks.

A helping hand, held out to one who is down and out, together with a few kind words of encouragement, will be more to your credit than a hundred thousand dollars to have a library built with your name cut in the stone arch above the doorway.—Kenna.

Missionary G. A. Linscheid and wife are at present in Newton, Kansas. Mrs. Linscheid is at the hospital where she underwent an operation. As soon as she has recovered sufficiently to stand the trip they will go to Upland, Calif. for the benefit of her health.

In an opinion handed down July 15 by the Supreme Court of Pennsylvania, the anti-garb law passed by the state legislature a number of years ago was declared constitutional. The case had been appealed from the Lancaster court, which had declared the law unconstitutional in that it interfered with religious freedom. The ground upon which the decision of the lower court was reversed is the contention that the law was directed only "against acts, not beliefs." The case grew out of the fact that Miss Lillian Risser, of Lancaster county, a member of the Amish church, taught school while wearing the plain garb. The professed object of the law, when it was passed many years ago, was to exclude Catholic nuns who made it a business to teach their religion to Protestant children. But now a strict enforcement of the law will exclude some Mennonites, Dunkards, Quakers and others who show by their dress that they belong to some denomination.

Mission Notes.

On July 1st Missionary J. B. Frey, of Moen Copi, Arizona, began his vacation granted him by the Mission board. He is spending a month at Seattle, Wash., where he is taking medical treatment. From there he will go to the Hot Sulphur Springs in Idaho, where he intends to spend a month or six weeks after, which he will return to his station.

Missionaries Penner and Suckau and consorts intend to start for India about Sept. 25th. Bro. Penner recently visited churches in Manitoba and regrets that he could not also visit Saskatchewan. His visits among the many Conference churches as well as his attendance of conferences has done much to increase the interest in India missions and it is to be regretted that he was unable to visit all the churches.

Missionary J. A. Funk, of Canton, Okla., writes that conditions in his (Arapahoe) congregation are improving. A number of those that had to be excommunicated have already returned to the fold with penitence, and others are showing signs of repentance.

Bro. and Sister J. B. Epp, of Oraibi, Ariz., who have spent several months among their relatives in Kansas, Bro. Epp improving the while his opportunity to address the congregations in the interest of the Hopi missions, have returned with renewed strength to their station.

Bro. and Sister Petter, of Cantonment, Okla., are now spending their furlough in the mountains of Washington for Sister Petter's health. Meanwhile Sisters Kinsinger and Williams and the native Brother Whiteshield are conducting the work among the Cheyennes in Oklahoma.

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The Seven Wonders of the World.

(Concluded.)

THE STATUE OF JUPITER BY PHIDIAS.

Jupiter, the chief god of the Romans and identical with the Grecian god Zeus, was the oldest son of Saturn, and Neptune and Pluto were his brothers. He was the supreme spirit of the sky, and all the aerial phenomena, such as thunder and lightning, and wind, were ascribed to him, he sending them as warnings or to punish the transgressions of men. He was called the "father of men and gods," and his will was supreme.

The sacred grove of Altis, planted by Hercules and dedicated by him to Jupiter, so the legend says, was in the vicinity of the spot where the Olympic games were celebrated. In the midst of the splendid monuments of architectural skill was the temple to the Olympian Jove. It was sixty-eight feet in height, ninety-five in width, and two hundred and thirty in length. On entering the gates, which were brass, and passing through a double row of columns supporting porticoes was the famous statue of Jupiter by Phidias. He is represented as seated on a throne composed of gold, ebony, and ivory, and studded with precious stones. The figure was of ivory and gold, and of such vast proportions that, though seated, it almost reached the ceiling, which suggested the idea that in rising it would bear away the roof. The head was crowned with olive leaves fashioned in gold. In the right hand it grasped the image of victory, and in its left a scepter on which was perched an eagle. Its sandals and vesture were of gold. An inclosure decorated with paintings surrounded the statue to prevent too near an approach.

During the civil wars that Athens suffered after Greece became a Roman province the grove of Altis was cut down, and the columns were carried from the temple of Jupiter to adorn some public buildings in Rome.

In the fifth century Athenius, daughter of the Athenian philosopher Leontius, became a Christian and was baptized under the name of Eudocia, and married Emperor Theodosius II., and under her influence this temple was converted to Christ.

THE MAUSOLEUM.

A magnificent tomb in Halicarnassus, recorded one of the seven wonders of the world, was erected by Artemisia in memory of her husband, Mausolus, king of Caria, and called after his name. It so far surpassed all other structures of the kind in magnificence that the name of mausoleum came to be the generic term for a costly tomb. The sculptures are discussed in every history of Greek art.

Pliny describes it as being nearly square in plan, measuring one hundred and thirteen feet on its sides and decorated with a peristyle of thirty-six columns sixty feet high, above which the structure was carried into a pyramidal form and surmounted at its apex by a marble qurdriga. The entire height was one hundred and forty feet.

The plan of the city of Halicarnassus was grand and symmetrical, and from the edge of the harbor the buildings rose on terraces formed by excavation from the rock and partly by walls of masonary. The first terrace was crowned by the mausoleum.

It was standing in the twelfth century, but was overthrown by an earthquake, and the detritus washed down from the hills and covered the lower part of the city in some places to the depth of twenty feet, concealed part of the terraces, and covered the site of the mausoleum. In 1522 the knights of Rhodes, in removing some half-buried marble, discovered a richly sculptured chamber leading into a smaller one in which they found a sarcophagus and a beautiful vase which they left untouched, and, returning the next day, found the tomb had been rifled. These chambers were undoubtedly the interior of the mausoleum.

The site of the ancient tomb was discovered in 1839; but all attempts to rediscover the mausoleum were futile until, in 1856, Mr. Newton, the British Vice Consul at Mitylene, undertook a more thorough search, which was rewarded. A number of pieces of statuary, more or less complete, were found and taken to the British Museum, where out of the pieces found the statue of Mausolus has been almost completely formed. Mr. Newton attempted also to reconstruct the mausoleum.

THE COLOSSUS AT RHODES

is a large brazen statue of Helius, the chief god of the Rhodians. Chares worked on it for twelve years; and though not a masterpiece of sculpture, it was called one of the seven wonders of the world. It was about one hundred and twenty feet high, and stood near the harbor. In 234 it was thrown down by an earthquake, and lay an object of wonder for centuries, the oracle of Delphi having forbidden the Rhodians to raise it up from its ruins. It was so large that few persons could encompass the thumb with their arms, and its fingers were larger than most statues. It was hollow, with its cavities filled with stones in order to balance it. It cost over three hundred thousand dollars, and the money was obtained from the sale of the machines and the military engines which Demetrius Poliorcetes left behind him when he raised the siege of Rhodes. There was a winding staircase to the top of the statue, whence one might discover Syria and the ships that went to Egypt. It is supposed that the Colossus stood with distended legs upon the two moles which formed the entrance to the harbor. It was eventually sold to a Jew, who loaded nine hundred camels with its brass.

THE PHAROS AT ALEXANDRIA.

This was the first lighthouse of which there is any record, and was built by Ptolemy Philadelphus on a small island in the bay of Alexandria about 300 B. C. It was called Pharos from the name of the island on which it was built, and the name was given to all the light houses built by the Ptolemies. The French word for lighthouse is *phara* and the Spanish *faro*.

This tower was built of white marble, was about four hundred feet high, and could be seen at a great distance. It had several stories one above another adorned with columns, balustrades and galleries of the finest marble and workmanship. On the top fires were kept lighted in the nighttime to direct sailors in the bay. This tower cost the Egyptian monarch eight hundred talents (about eight hundred and fifty thousand dollars in our money). Some writers suppose this tower to have been destroyed by Caeser in the Alexandrine war; others, by an earthquake; but enough is known to make it sure that this tower existed about sixteen hundred years.—Mrs. B. M. Chapman, in Epworth Era.

Great Anti-Saloon Convention.

A great National Anti-Saloon League Convention is being planned to take place in Chicago on the coming dates of Dec. 6, 7, 8 and 9. The program is being worked out carefully by Anti-Saloon League Superintendent, James K. Shields, of the State of Illinois, in conjunction with the National League officers. It is to open with a banquet for fellowship and acquaintance, and at least four United States Senators are to be the speakers on that occasion. The famous southern orator George H. Stuart has already been engaged for Wednesday evening of that week, and Archbishop Ireland is likely to take a place on the program. Many of the State Superintendents have already signified their intention of taking their entire force of workers to the great gathering, for the sake of the inspiration and instruction they may receive. A workers' conference is to be held the week previous, which will be of great value to the men on the field in every state. No one engaged in this work can afford not to attend this conference. At least 400 regular Anti-Saloon workers will be in daily attendance. It is to be the greatest gathering of its kind ever known in this country, if not in the entire world, and all who possibly can should plan ahead in time, in order to be present. Further notices of this great convention will be given as the arrangements and the plans develop. The Anti-Saloon hosts are marshaling their forces as never before, and they are determined to go on to complete national victory. Keep your eye on the progress of the great Anti-Saloon campaign. Make up your minds also to join the army of workers, that you may contribute your share to the final outcome.

The Fly the Most Dangerous Animal on Earth.

During the Spanish-American war more than twenty-two thousand of our soldiers had typhoid fever. The United States government appointed a commission to study the cause. They found the water supply was excellent, but they did find that the flies swarmed in the laterines and then visited and fed upon the food prepared in the dining tents. In some instances where the lime had recently been sprinkled over the contents of the pits the flies with their feet white with the lime were seen walking over the soldiers' food.

Dr. L. O. Howard, one of the United States government experts, suggests that it would be more appropriate to speak of the house fly as the "typhoid fly."

The health officer of Providence, R. I., has issued the following instruction, which is also recommended by the Massachuetts Association of Health Boards:

"Flies are filthy insects. They drink from the cesspools and dine in the privy vaults. They eat the sputum on the sidewalk, and revel in the garbage pail. They swarm on the baby's diaper, and are greedy for the dressings from a discharging wound.

Perhaps you think it is disgusting to read about such things, and so it is. But is it not more disgusting to have these same flies, after their repast of filth, drown in the milk pitcher, drop their specks on the frosted cake, or clean their feet on the bread? Is it pleasant to see the flies that very likely have just come from a neighboring privy crawl over the lips of the sleeping baby, or gather on the nipple of its nursing bottle?

"Suppose the fly that was fished out of the milk pitcher had just been eating the excrement of a typhoid fever patient, would you like to drink the milk? Perhaps the flies that are walking on the fruit which you just purchased at the street corner had just been feeding on the sputum of a consumptive.

"Perhaps hereafter you will screen the house and protect the food from flies. Do you want to raise these filthy insects, these germ-carriers, these indicators of untidiness, to be a pest in your own house, and perhaps carry disease to your neighbors?"

Flies that have been fed on tubercular sputum were found to contain three thousand tubercular bacilli for each fly speck, and thirty of these flies made two thousand fly specks in three days.

Dr. Dickison says that a housekeeper will spend a day rummaging over a bed for a bedbug and give little notice to her kitchen full of flies. Yet the fly is a pestilential fellow.

The Board of Health in Philadelphia has instructed the owners of all butcher shops, grocery and candy stores that they must protect food materials from the flies.

Attention is called to the fact that common netting can be purchased for a few cents a square yard, which is certainly a very cheap investment compared to the human lives that may suffer.

We have just entered the fly season. We would suggest to all of our readers to remove as far as possible from their premises those things in which flies breed, such as horse manure and other filth, to screen their windows, to cover over with netting exposed food. Do not treat this matter as a joke; this is a serious and earnest matter and by giving heed to this instruction you will cut down sickness and possibly funeral expenses in your home.—*The Lifeboat.*

Care in the Use of Money.

1. Don't be extravagant, and throw it away; it is a sacred stewardship for God.

2. Keep a proper account of your income and expenditure, and balance it once a week. Be sure to keep within your income. To spend a penny a week more than you earn is to be in constant anxiety, and to enter on a course of living which will bring you to ruin. Give a certain percentage of your income to Christian and philanthropic work. If possible not less than a tenth.

Never put your money in sweepstakes, or stake it on a wager. You are a steward of God's money, and it cannot be His will that you should increase your capital in illegitimate ways or fool away His gifts. Don't lend money or you will be surer to make an enemy of your friend. Give him out and out a fourth, or some proportion, of his request. In this connection we may quote the advice of the late Henry Ward Beecher. Writing to his son, he said: "You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing. Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork." Either, nothing or accurate truth. When working for others, sink yourself out of sight, seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.

Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Be a hard master to yourself but lenient to everybody else. Concentrate your force on your own business; do not turn off. Be constant, steadfast, persevering. The art of making one's fortune is to spend nothing; in this country, any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient. Do not speculate or gamble. Stayed, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.

I beseech you to correct one fault, severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault finding and severe speech of absent people are not honorable; are apt to be unjust, and are cruel; make enemies to yourself and are wicked.

Lastly, do not forget your father's and your mother's God. Read often the Proverbs, the precepts and duties enjoined in the New Testament. May your father's God be with you and protect you."—F. B. Meyer.

"One truth a man lives is worth a thousand he only utters."

Home Circle.

Only a Little Thing.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea
As her mother might desire—
A little thing, but her mother smiled,
And banished all her care.
And a day that was sad
Closed bright and glad,
With a song of praise and prayer.

'Twas only a little thing to do
For a sturdy lad like Ned
To groom the horse, to milk the cow,
And bring the wood from the shed;
But his father was glad to find at night
The chores were all well done.
"I am thankful," said he,
"As I can be,
For the gift of such a son."

Only small things, but they brighten the life.
Or shadow it with care;
But little things, yet they mold a life
For joy or sad despair;
But little things, yet life's best prize,
The reward which labor brings
Comes to him who uses,
And not abuses,
The power of little things. —Sel.

Talk to the Children.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious but excellent mental training in lively social argument. Cultivate to the utmost the art of conversation at home.

Smoking by Boys.

General Baden-Powell gives, in the Christian Guardian, this encouraging "Talk to Boys" which is well worth of careful consideration.

A scout does not smoke. Any boy can smoke; it is not such a wonderful thing to do. But a scout will not do it because he is not such a fool. He knows that when a lad smokes before he is fully grown up it is almost sure to make his heart feeble, and the heart is the most important organ in a lad's body. It pumps the blood all over him to form flesh, bone and muscle. If the heart does not do its work the body cannot grow to be healthy. Any scout knows that smoking spoils his eyesight, and also his sense of smell, which is of the greatest importance to him for scouting on active service.

Sir William Broadbent, the great doctor, and Professor Sims Woodhead have both told us what bad effects tobacco smoking has on the health of boys. Numerous well known sportsmen and others in all kinds of professions have given up the use of tobacco, as they find they can do better without it. Lord Roberts and Lord Wolseley as soldiers, Lord Charles Beresford as a sailor, the Archbishop of Canterbury, Sir Wm. Grantham the judge, all do not smoke; nor do Dr. Grace the cricketer, Mr. Noble and seven of the chief Australian cricketers, Mr. Eustice Miles the champion tennis player, Basset the football player, Hanlan the sculler, Weston the pedestrian, Taylor the golf player, Burnham the scout, Selous the hunter, and many other celebrated men. They are all non-smokers.

The railway and post-office authorities in America will not employ boys who smoke. I know one big employer who not only does not smoke but will not employ a boy who does. So with a great many other employers in Great Britain. In Japan no boy under twenty is allowed to smoke, and if he does his parents are taken up and fined.

Professor Osler, in speaking against tobacco, said it would be a good thing if all the beer and spirits in England could be thrown into the sea one day; and if on the second day you dumped all the tobacco there, too, it would be good for everyone in England—although unhealthy for the fish.

No boy ever began smoking because he liked it, but generally because either he feared being chaffed by the other boys as being afraid to smoke, or because he thought that by smoking he would look like a man—when all the while he only looks like a little ass.

So don't funk, but just make up your mind for yourself that you don't mean to smoke till you are grown up; and stick to it. That will show you to be a man much more than by any slobbering about with a half-smoked cigarette between your lips. The other fellows will in the end respect you much more, and will probably in many cases follow your lead. If they do this you will already have done a good thing in the world although you are only a boy. From that small start you will most probably go on and do big things as you grow up.

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The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of he Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Dr. Eliot's Idea of a New Religion.

Every now and again the sheep skin slips and we discover that it has been covering the old wolf and an alarm is raised and one feels that things were a rather gloomy outlook for those whom the wolf may injure. Unitarianism is the old trouble that will persist in breaking into the even tenor of our religious ways to disturb the timid and awake the cautions to greater care. The Unitarian denies the divinity of our Lord and regards the doctrine of the Trinity to be a most absurd thing. Denying these two most essential things of our religion he does not hesitate to cut out of the Bible the things which do not please him or are out of harmony with his theories, and then, to give himself wider liberty he accepts a theory of inspiration that makes the Bible merely a human production. The Unitarian is not a Christian in our sense of the word because he does not accept Christ for all that He (Christ) claims to be; he rather belongs to the type of deists who flourished in the latter part of the eighteenth century. When he undertakes to give his idea of religion we naturally expect to hear the assertion that the Bible is a very misleading book and that Christ could not be all He claimed to be and that the exercise of religious duties should consist of ethical and humanitarian exercises rather than spiritual devotions. When he sets out to speculate on what the religion of the future may become nothing more is to be expected than that his speculations will lead him as far from Christ and the Bible as the wings of his wild fancies can carry him. Dr. Eliot, President Emeritus of Harvard University, is a great man in the educational world, to whom the world is willing to give a respectful hearing. But even Dr. Eliot may be mistaken, and when he proceeds to say, as he did in a recent address which has been given very much notice by the press, what he thinks the future religion of the world will be, let us bear in mind that he speaks as a Unitarian and that he is indulging himself in one of those bits of mental extravagance which we commonly call air castles. If Unitarianism is to be the future of Christianity then the dream of the learned doctor may be pretty good guess in the direction of what things may come to, but the drift of faith is and always has been toward what God reveals. We hold that the future of religion will mean a greater and more intimate understanding of God's revelation and a getting away from what men without Christ think it ought to be.

Dr. Eliot predicts that the future will disregard authority, dogma and creeds, and all supernatural things; this, in our opinion, is simply preaching the doctrine of spiritual anarchy. Among other things he says:

"The new religion will laud God's love, and will not teach condemnation for the mass of mankind. The true end of all religions and philosophy is to teach man to serve his fellow-man, and this religion will do this increasingly. It will not be bound by dogma or creed; its workings will be simple, but its field of action limitless. Its discipline will be the training in the development of co-operative good will.

"The mass of people stay by the church. Since there will be undoubtedly more freedom in this century it may be argued that it will be difficult to unite various religions under this new head; but such unity, I believe, can be accomplished on this basis—the love of God and service to one's fellow-man. There are already many signs of extensive co-operation—democracy, individualism, idealism, a tendency to welcome the new, and preventive medicine. Finally, I believe the new religion will make Christ's revelation seem more wonderful than ever to us."

These assertions make it appear as though the Christian religion never did what it claims to do and that men do not know what it is to love God and fellowman, even though the whole purpose of Christianity through all its history has been to bring them to love God and man. If God's love is to be known in the world at all it must come through the one who loved us to the extent of coming to earth from heaven to die for us. If there is to be any greater love for man it must be because of our greater intimacy with the great elder brother of our race, the God-man who died upon the cross and rose again.

G.

Clean Politics

Is the name of a new national Prohibition organ that was launched upon the sea of journalism at Indianapolis last Thursday. It is a 6 column folio, patterned after the *Appeal to Reason*, the Socialist paper and published at the same price, 50 cents a year, and in clubs of four or more, 40 weeks for 25 cents. W. F. Clark and Chas. M. Filmore, of Indianapolis, and W. M. Likins, of Pennsylvania, are the editors. Before the first issue was on the press last week thousands of subscribers had been received from 43 states and territories, and the publishers hope to swell the list to 100,000 by January 1, 1910.

The first number gives great prominence to the celebrated Ella Gingles case, of Chicago, which accupies one third of the first page and is then continued on the last page. The whole history of the case is thoroughly brought out and many appalling incidents and side lights are exposed by one who was right there on the scene, and of which the daily paper never said a word. It shows what a grip the Republico-Democratic-Busse administration maintains on the big city by control of legalized vested interests of brewers, gamblers and white slave traders.

Of course the object of the new publication is to further the interests of the Prohibition party and eventually bring it into power, although the Hon. John G. Woolley, who was the Prohibition candidate for president in 1900, says the purpose of the Prohibition party has been substantially accomplished and its method of agitation abundantly justified. He says the Prohibition Party has now grown into a prohibition party, which substituted a lower-case "p" for the large cap of the earlier spelling, signifying in reason and in fact that the prohibition party has become so broad and so big as to include every society and every citizen that is working for the complete suppression of the beverage liquor traffic. If all the Prohibitionists would now join the prohibitionists in the old parties the liquor traffic would have to die.

Correspondence.

WEST SWAMP, Pa., July 23, 1909.—Last Sunday we had the pleasure of having in our midst Brother James M. Shelly, pastor of the M. E. church at Narberth, near Philadelphia, who preached an excellent sermon for us, taking for his text Exodus 32:1. Brother Shelly was born and raised in this community and, before he left for other parts, he was always a regular attendant of our Sunday-school and our church services, and his visit with us was like a coming home for him, and it was equally well appreciated by our people. Our Sunday-school and church seryices are held regularly every Sunday, alternately in the morning and in the afternoon. The morning services are in German and the afternoon services are conducted in the English language. All these services are fairly well attended. Our S. S. teachers deserve a special approbation for their regular attendance. Young People's meetings are held every alternate Sunday evening and a Sunday-school Teachers meeting for the study of the S. S. lesson, every Wednesday evening.

On Saturday, July 31st, our Sunday-school expects to celebrate its annual outing in the grove near the church. This is to be a social gathering of the members and friends of the church and Sunday-school. On Sunday, August 8th, our annual Harvest Home Thanksgiving services will be held. S.

What Faith Is.

"What is this 'faith' that preachers talk so much about? I can't get at it." And yet those who express themselves in this way exercise faith every day of their lives. Why friends, to use a figure—the world would be at a stand-still if men had no faith in their fellows; the merchant would not transact business if he had no faith in his customers; the workman would not strike a blow did he not believe that his wages would be given him. Take away faith and what a marvelous change would ensue in all departments of life. No longer would the great ships convey their immense cargoes of valuable merchandise from shore to shore; and the busy hum and clatter of our great factories would give place to a death-like stillness. But the merchant can trust his customers; he sends goods of the value of many thousands of pounds to the order of a person thousands of miles distant, whom he has never seen, but whose credit is reported to be good; he believes, he acts; and so with the busy masses of our population; they believe, and they toil on from early morning till evening close around them—the pay-day and its haad earned wages gives nerve to the arm and purpose to the mind. Faith is, therefore, that principle of confidence that we see manifested among men in all the affairs of life—the word, the promise, the agreement of man is believed, as a matter of course; men can trust their

property and reputation with their fellows, and yet many have no faith in the word of God—"who cannot lie"—whose statements, whether threats or promises, are made in the most definite manner. Why should men talk as if God spoke to us in such a mysterious way, that we could only hope to make a good guess as to what he means? Reader, faith is the same principle whether as to trusting man's word or God's word. His message to all convinced of their guilt and danger by His Holy Spirit is, "Believe on the Lord Jesus Christ, and thou shalt be saved"—Acts 16, 31. Jesus says, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5, 24.

The Baltimore Oriole.

The Log Cabin Naturalist's Bird Notes.

BY A. L. ROWE.

"A bird's nest. Mark it well, within,
without,
No tool had he that wrought; no knife
to cut;
No nail to fix; no bobkin to insert;
No glue to join; his little beak was all.
And yet how neatly finished."

This sprightly little songster, known by various names as golden-robin, hanging-bird, fire-bird, and red-bird, is a common resident of our groves and orchards. The adult male is easily distinguished by his orange-colored breast, rump, and wing coyerts and his black head and back, but like many other birds, the color varies greatly with the season, the adult female and young male being rather difficult to distinguish, but if you are interested in these beautiful little friends you will soon learn to recognize them. The name Baltimore, Doctor Couse says, "is not from the city of Baltimore, but from the title of Sir. George Calvert, first baron of Baltimore; the colors of the bird being chosen for his livery, or resembling those of his coat-of-arms."

They usually arrive in this latitude about the first of May. I was sitting at the breakfast table this year when I first heard his welcome notes from an adjacent tree. No doubt he had arrived during the preceding night and was in a hurry to greet me and secure his title to the old cherry tree for the coming summer. They love to build in the spreading elm, the stately poplar, or the dropping willow. The Keifer pear, with its long pendant branches, often affords a nesting place for them. What a structure their pensile cylindrical, pouch-like home is! Perhaps no other bird can boast of more skill in building its nest; even the nest of the tailor-bird (of which I have one in my possession) will not compare with it.

They usually select some long drooping branch and hang their nest so that it is sheltered by a clump of leaves. Sometimes in the absence of this shelter they weave one of their own for a protection from the elements. Last spring they selected the old cherry tree back of the house for a nesting place. As soon as we noticed them we placed some strings about on the trees and fence so that they could see them, and had the pleasure of seeing some of this material placed in their nest. I also tore an old nest apart and hung it out, and they came to gather material from it. The storms of last winter blew it down, but this spring they selected the same place, and now there is a bright new home waiting the expectant little family.

Father Oriole, unlike Mr. Bluebird, who only furnishes the music while his little mate builds the nest, is a good husband; at least as far as he can go, for his little mate only allows him to assist in gathering material for their home, while she attends to weaving the nest. Like some other good housewives, she cannot trust such a delicate piece of work to an unskilful husband, but he seems to be as proud of it as if it were all his own workmanship and is as attentive to his little mate during incubation as Father Wren.

One day a pair of thieving black birds came into the tree where the nest is, whether for legitimate purposes or not, I cannot say, but I soon heard the war cry of the orioles, the skirmish was short but fierce, and the black birds were glad to beat a hasty retreat. The wrath of an oriole is something not to be despised; even the pesky English sparrows have learned this.

The principal material used in the construction of their nest is the tough fibrous bark of the swamp milk-week (*asclepia's incarnata*) though they usually manage to have some large horse hairs interwoven in their nests. John Burroughs tells us that they are so desirous of these hairs that if they failed to find one they would enter the stable and tweak one from the horse's tail. A little boy once brought me a nest from near a large horse stable that was largely composed of these long hairs, while on the other hand I once found one at some distance from where horses were kept that I failed to detect any hairs in.

Their food consists chiefly of insect life. It is said that they feed their young chiefly on caterpillars, the kind that most birds do not care to eat. They also capture large numbers of beetles, flies, spiders, etc. The food material of twenty-six of these birds, examined by Doctor Warren, consisted almost exclusively of insect life. They occasionally feed on the blossoms of the apple and some other fruit trees, but on the whole they deserve our sympathy and protection, for they richly compensate us for the few blossoms which they destroy.

Its clear musical notes when once recognized are not likely to be forgotten by the student of bird lore, though like most of our songsters, it has the gift of quite a variety of tones. Sometimes you may imagine you hear a young turkey peeping and when you discover the author, you will find it was the oriole.

And now, dear young people, if you are interested in the study of birds don't be satisfied with simply recognizing a bird when you see it. Much of our enjoyment comes from listening to their songs. You must learn to distinguish their love notes, their war cry, how they call their mate, and how they talk to their young; also, where and how they build nests and care for their young. All these observations will afford you much pleasure. What a source of enjoyment on a beautiful spring morning to be greeted with the welcome voice of some little friend just returned from its winter sojourn in Mexico, Central America, or Brazil, and you are almost sure to hear its greeting before you see it. It seems even more pleased to greet you than you are to welcome it home, and no other can greet you with a more cheery heart than the Baltimore Oriole.—Watchword.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 8.—WHY WAR SHOULD BE ABOLISHED. Isa. 2:2—4; Matt. 5:38—48.

QUESTIONS.

1. What prophecy does Isaiah give regarding war? Isa. 2:2—4; 9:5—7.

2. What does our Lord say about non-resistance? Matt. 5: 38—48.

3. What promise do we find in Ps. 46:8—11?

4. Who is the Prince of Peace? Isa. 9:5—7.

5. What alone is able to bring about such a blessed state? Isa. 11:1—10.

6. What did our forefathers suffer for adhering to the doctrine of non-resistance?

7. What is done now for the furtherance of the peace sentiment?

MEDITATIONS.

In the Old Testament we read much about war and the devastation of war. God often commanded Israel to go to war against its enemies, yet this was not the ideal state, which God had intended, for he prophesies that many people shall go and say: "Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Our Lord Himself says: "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven. Ye therefore shall be perfect as your heavenly Father is perfect."

In Psalm 46 the Lord promises: "Come, behold the works of Jehovah. He maketh wars to cease unto the ends of the earth."

Our Lord and Savior Jesus Christ is the Prince of Peace, and though in one place He says: "I am not come to bring peace, but the sword;" in another place He says: "Peace I leave with you; my peace I give unto you;" and the experience of every Christian shows the truth of both seemingly contradictory statements. Wherever the Prince of Peace reigns, the heart is full of peace even in the storms of life.

Peace on earth was declared at the birth of Christ, and yet the earth is full of wars and rumors of war; and the ideal peaceful state is not reached and is not likely to be reached soon, because only when the nations become true Christians will they cease war. "For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." The spirit of Christ alone can overcome the spirit of hatred, of of race and national prejudice.

Our forefathers left the home, dear to them, because they would not go to war and kill others, and we can be thankful that we live in a country, where we are not compelled to serve in time of of war and can exert an influence for peace.

In our time there is quite an

extensive movement in the interest of peace. as our fathers never saw. Several international societies work in the interest of peace, and exert a decided influence. The Hague conference, and the Hague Tribunal of Arbitration are means of preserving peace.

QUOTATIONS.

The absolute inconsistency of war with the Gospel was the prevalent belief of the early Christians. Justin Martyr, A. D. 140, quoting the prophecy of Isaiah, "That these things have come to pass, you may be readily convinced; for we who were once slayers of one another do not now fight against our enemies." Irenaeus, Bishop of Lyons, 167, discusses the same prophecy, and proves its relation to our Savior by the fact that the followers of Jesus had disused the weapons of war, and no longer knew how to fight. Tertullian, 200, indeed alludes to Christians who were engaged in military pursuits, but, on another occasion, informs us, that many soldiers quitted those pursuits in consequence of their conversion to Christianity; and repeatedly expresses his own opinion, that any participation in war is unlawful for believers in Jesus, not only because of the idolatrous practices in the Roman armies, but because Christ has forbidden the use of the sword and the revenge of injuries. Origen, 230, in his work against Celsus, says, "We no longer take up the sword against any nation: nor do we learn to make war. We have become, for the sake of Jesus, the children of peace. By our prayers we fight for our king abundantly, but take no part in his wars, even though he urge us." Arvine.

I have been laboring among a people who once delighted in war; but since Christianity has prevailed there, war has ceased altogether; and they are astonished how they ever engaged in all those deeds of savage cruelty, which according to their usual practice, threatened the extermination of their race; but now the Prince of Peace reigns there. I have seen the musket barrel taken from the stock, and carried to the anvil, and beaten into a spade or a hoe, though not into a plough share; for the plow does not yet turn up their fruitful soil; and the warrior who has used it in battle now employs it in cultivating the land.

REV. MR. ELLIS.

Cheer up! 'tis no use to be glum, boys—
'Tis written since fighting begun,
That sometimes we fight and we conquer,
And sometimes we fight and we run.
—Thackeray.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Aug. 8.

SUBJECT:—Paul's Instructions to the Thessalonians. 1 Thes. 5:12—24.

GOLDEN TEXT:—See that none render to any one evil for evil; but always follow after that which is good. 1 Thes. 5:15.

This epistle is the first, in point of time, of the Pauline letters to the believers in different parts. It is addressed to "the church of the Thessalonians," and was written while Paul, was in Corinth, after Timothy had come to him from a visit to Thessalonia (ch. 3:6). This visit was made at the instance of Paul, who was much concerned about the welfare of these disciples (ch. 3—1, 2), having been compelled by persecution to leave them so soon that he felt they might need further teaching to perfect their apprehension of the truth as it is in Jesus (ch. 3:10). He had made several unsuccessful efforts to return to them (ch. 2:18), perhaps from Berea or when he fled from that place, but Satan (no doubt in the person of persecuting enemies) hindered. It is possible that Timothy's visit to Thessalonica was made at the time when he and Silas remained for a while in Macedonia while Paul went on to Athens (Acts 17:14, 15). Either then, or else Paul sent him back from Athens after he had followed him there, as ch. 3:1 seems to imply.

Paul associates Silas and Timothy with him as writers of the epistle (ch. 1:1), though there can be no doubt that he himself was really the author of it, as is clear from the occasional use of the singular pronoun (ch. 3:5; 5:27).

The first verse of our lesson portion indicates that the church was organized with recognized leaders and teachers. There were those that "labored among them" and were "over them in the Lord," and these were to be esteemed highly in love for their work's sake (13). However such regard for special teachers and leaders was not to mean a suppression of the gifts of the Spirit in the rest. They were not to quench the Spirit by refusing to bear testimony as the Spirit prompted (19), nor should they despise prophesyings in others, according to the Spirit (20). And withal it is not only the privilege but the duty of the believer to prove all things (21) even as the Bereans did when Paul preached to them: they searched (examined) the Scriptures daily to prove the things he taught (Acts 17:11). John tells the believers not to believe every spirit but to prove the spirits whether they are of God, because many false prophets are gone out into the world (1 John 4:1).

There are these things which the authors of the letter recognize in the spiritual acquisition of the Thessalonians and seek further to cultivate in them, viz., their work of faith, their labor of love, and their patience of hope (ch. 1:3). The verses of our lesson alluded to in the above paragraph refer mainly to the first of these three things—their work of faith, which is to be maintained and deepened by continuance in pure doctrine and by faithful exercise of the gifts of the Spirit bestowed for this purpose to the perfecting of the saints (Eph. 4:11—12.

There are a number of other admonitions in our lesson verses which bear on the second of the three points—their labor of love. This means the out-working of the truth which faith has apprehended. It includes the relation and the bearing of the saints to one another and their standing toward those about them. Among themselves their is to be peace and mutual helpfulness, by kindly admonishing those that get on the wrong track, speaking words of encouragement to those whose hearts are sorely tried in the conflict, giving ready assistance to those who are growing weak under burdens too heavy for them, and above all by bearing with one another in the spirit of long-suffering charity as opposed to harsh criticism and faultfinding (v. 14).

Whatever evil one may suffer either from them that are without or those of our own number, the Spirit of Jesus prompts no revengeful retaliation, but contrariwise the rendering of good for evil, that evil may be overcome and good prevail (v. 15).

In order that our outward life may speak in accord with our profession and we may measure up to our Savior's idea of being lights in the world, every form of evil, even though it be so in appearance only, must be avoided (v. 22). In fact that which is positiyely good can hardly be conceived of ever having the appearance of evil. Holding fast to and following after that which is out and out on the right side is a safe preventive against falling into Satan's snares set to negative our good influence.

The third point of congratulation is their "patience of hope." This is a subjective quality relating to the inner life of the believer. We have several expressions in our lesson on this point. The unbroken joy (v. 16) is the legacy of Christ (John 15:11) communicated through the Holy Spirit (Rom. 14:17). It goes hand in hand with being in constant touch (v. 17) with Him whom we trust and to whom we look for the supply of every need (Phil. 4:19), the directing of every step Ps. 32:8), and the overruling of our every experience for our good (Rom. 8:28). Rejoicing and thanksgiving (v. 18) are partly the same and partly complementary each to the other.

Such a walking with God means also a complete yielding (sanctifying) of one's self unto Him. Christ is our sanctification and I am sanctified in Him when it is no longer I that live but Christ in me (Gal. 2:20) and my life is hid with Christ in God (Col. 3:3). He that has called us to such a life is faithful and will, if we let Him, free us more and more completely from the besmirchings of sin, giving us the victory over self and over surrounding evil (v. 24).

A great incentive to a pure life (1 John 3:3) and a constant source of joy in the service of the Lord, is the hope, amounting to a blessed assurance, of His coming again, that He may take unto Himself His bride, the church, glorious, holy, and without blemish (Eph. 5:27). This coming consummation is referred to here (v. 23) but is more fully set forth in chap. 4. His last word of reyelation to the church is, "Yea, I come quickly," and the church answers, "Amen: come, Lord Jesus."—(Rev. 22:20).

Conference.

Providence willing the 22d session of the Middle District Conference will be held in Berne, Indiana, on the 30th and 31st of August 1909. All are cordially invited. May all the congregations prayerfully remember the conference and conference work.

THE OFFICERS.

Deaths.

LIECHTY. — Anna Maria Liechty, nee Tschumi, widow of Jacob P. Liechty, died at the home of her son Emanuel J. Liechty near Berne, Indiana, on July 10, 1909 at the ripe old age of 84 years and 16 days. She was born in Canton Bern, Switzerland, June 24, 1825, and married to Jacob P. Liechty on November 9, 1845, with whom she came to America in April 1855. They settled first in Wayne county, Ohio, and in March 1862 came to Indiana. They were the parents of eight children, 67 grandchildren and 49 great-grandchildren, of whom two children, fourteen grandchildren and three great-grandchildren preceded their aged ancestors in death. Grandpa Jacob P. Liechty died in December 1907. Grandma Liechty was buried July 12, 1909, from the Mennonite church at Berne of which she was a life-long member. Rev. J. W. Kliewer preached the funeral sermon.

News of the Week.

Domestic.

Hides and Oil Free, Hosiery, Gloves, Up.

WASHINGTON, July 27.—From the best information obtainable to-night it appears that the house has won its battle for free hides and oil and increased rates on gloves and hosiery, in return for a surrender to the senate on lumber, coal, iron ore and print paper. The rates on these schedules, as they have been tentatively arranged pending the acceptance by both houses of the program for a reduction in the duties on manufacturers of leather below the rates fixed by the house are as follows:

Oil, free; hides, free; coal, 45 cents a ton; print paper, $3,50 a ton; iron ore, 15cents a ton; lumber, rough, $1 50 a thousand feet; one side finished, $2; two sides finished, $2 25; three sides finished, which may include tongueing and grooving, $2,62½; four sides finished, $3.

Gloves, $4 per dozen pairs not exceeding 14 inches in length, which is the standard length. Exceeding 14 inches, 35 cents per dozen is added for each inch. This rate does not apply to the Schamsen or cheap glove, on which the senate rate of $1.25 per dozen pairs is retained. The latter rate is a reduction from the Dingley rates, but the house rates accepted on the higher grades of gloves represent heavy increases over existing duties.

Hosiery valued at $1 or less per dozen pairs, 70 cents, as against the senate and existing rates of 50 cents on values up to $2 the rate is slightly in excess of existing duties and a shade below the rates fixed by the house. On the highest grades the senate and house rates were identical.

Robs Bank of Many Thousands.

TIPTON, Ind., July 26.—Noah B. Marker, assistant cashier of the First National Bank of Tipton, has disappeared, and an investigation shows that more than $50,000, besides the amount of money on hand at the close of business Saturday night, is missing. The bank has been closed temporarily.

Marker left a note on the desk of his brother, W. H. Marker, cashier, when he closed the bank on Saturday night. The contents of the note was not made public, though it is stated Marker said he was going away. When the safe was opened this morning the vault was empty.

The examiner visited the bank last Friday, and it was then apparent that some person had embezzled a large sum of money. When Marker left the embezzlement was fastened on him. Clever manipulation of the books had served to cover his defalcation.

The directors of the bank met at 10 o'clock this morning and decided to close its doors until the books have been carefully examined and the exact amount of the embezzlement is known.

The First National is one of the strongest banks in this part of the state. Its capital is 100,000. The depositors are amply secured against loss.

Total Deaths in Texas Storm.

HOUSTON, Tex., July 23.—Twenty-five reported dead, several injured and a property loss totaling $7,500,000 is the result of the storm which raged over the southern coast of Texas Wednesday, according to dispatches received to-day. The communication with the stricken district is still fitful, and not until full reports are received, will the full damage and loss of life be known.

Two Cent Fares Have Lowered Earnings.

CHICAGO, July 24.—Secretary of Commerce and Labor Nagel and Benjamin F. Winchell, president of the Chicago, Rock Island & Pacific railroad, were the principal speakers before the Traveler's National association convention here to-night. Mr. Winchell speaking of the two cent fare law, said:

"Our actual experience has shown that our gross earnings have decreased 11 per cent. in the states where that law prevails. In the states where the three cent rate prevails our gross revenue actually increased 166 per cent. during a similar period."

Pays His Respects to Critics of Church.

CHAUTAUQUA, N. Y., July 26.—The Rev. Dr. John Thomas, pastor of the Baptist church of Liverpool, paid his respects to biblical critics in an address here yesterday. He said when skeptics of the present day begin to shoot off their theories it is time to suggest to them to sit down and study history.

"I don't mean to condemn the men of science and philosophy in this country too hard. Every generation has to have its skeptics. Like all the skeptics that have gone before, though, they are bound to have their day and cease to be.

Railroad Accidents.

INDIANAPOLIS, Ind., July 25.—Forty-two persons were injured in the wreck of Big Four train number 16, en route from Chicago to Cincinnati, at Zionsville, seventeen miles northwest of this city, this afternoon. Six of the passengers most seriously hurt were brought to hospitals in this city.

KANSAS CITY, Mo., July 25.—Six lives lost, three persons perhaps fatally hurt, is the result of the wreck of Wabash passenger train, No. 4, when it plunged into the Missouri river, 30 miles east of here last night.

Foreign.

French Aviator Flies from France to Shores of England.

CALAIS, July 25.—M. Bleriot at 4:35 a. m. started in his monoplane for the flight across the channel. He made several trial flights prior to the start, occupying about ten minutes. The weather was fine and no wind was stirring. A torpedo boat destroyer followed the aeroplane at full speed. He successfully landed at Dover across English channel. M. Bleriot has for several years been an active aviator in France and is said to have had more miraculous escapes in his career than any other aeronaut. He made a cross country flight from Toury to Arthenay, France, on March 31, 1908, in a monoplane. His latest achievement prior to crossing the channel was a flight on July 13 from Etampes to Orleans, a distance of twenty-five miles. He made a successful landing, covering the distance in fifty-six minutes and ten seconds, including a stop of eleven minutes near Toury to examine his aeroplane. By this achievement he won the French Aero club prize of $2,900.

Hubert Latham made a daring but unsuccessful attempt July 19 to cross the English channel.

M. Bleriot's aeroplane is of the Latham type, but is the smallest flying machine yet built. It is fitted with a three-cylinder motor which is air-cooled and drives a two-bladed propeller. The pilot's seat is in a skiff-like body behind the wings.

Only on Saturday M. Bleriot received the decoration of the Legion of Honor for his efforts in promoting the science of aviation.

BOLD AVIATOR GETS ANOTHER DUCKING.

DOVER, July 27.—Hubert Latham, the French aviator, made another daring attempt to cross the English channel at 6 o'clock this evening. He succeeded in covering nearly nineteen miles of the twenty-two miles of the channel, when he fell into the water two miles off Dover. He was picked up. Five French torpedo boats accompanied him from the French side of the channel, but were left behind by the fast-flying monoplane. Latham had given out earlier in the day that he proposed to fly from Calais across the channel, thence continuing the journey overland to London, sixty-five miles inland, thus eclipsing the recent exploit of Louis Bleriot.

Several days ago Latham attempted to cross the channel from Calais to Dover and fell into the water eight miles off the French coast. To-day Latham started from a point near Calais.

France Makes Wright Brothers Chevaliers.

PARIS, July 26.—Orville and Wilbur Wright, the American aero-planists, of Dayton, O., and Henry Farman, the English aeronaut, were to-day decorated with the legion of honor for their achievements in aviation. Hart Berg, the European business manager of the Wright brothers and Alberto Santos-Dumont, the Brazilian aeronaut, were promoted to he officers of the Legion of Honor.

WRIGHT FLIES TOO!

WASHINGTON, July 27.—The world's aeroplane record for two men as to both time and distance was broken this evening in a beautiful flight of one hour, twelve minutes and forty seconds, upwards to fifty miles and at a speed averaging about forty miles an hour, by Orville Wright at Fort Myer, with Lieut. Frank Lahm, of the army signal corps, as a passenger. The former record was made last year by his brother Wilbur, joint inventor with him of the machine in which both achievements were performed, at Lemans, France, with Professor Painleve, of the French institute, as a passenger. That flight was one hour, nine minutes and thirty-one seconds. Wilbur was an eager spectator of today's flight by his brother.

Moors and Spaniards Fighting at Melilla.

MADRID, July 26.—Fighting between the Spanish forces under General Marina and Moorish tribesmen was resumed outside of Melilla at 9 o'clock last night. Gen. Linares, minister of war, announced in an interview to-day that the mobilization of Spanish troops would soon reach 24,000 bringing General Marina's effective force up to forty thousand men, but, on account of the extent of territory on the Riff coast to be covered, the minister considered it doubtful whether that number would suffice.

Conde de Allende Salazar, minister of foreign affairs, in a note to the press to-day, announced that the war in Morocco is limited to the protection of Spanish possessions and frontiers covered by the treaty of Tetuan, and is in no sense directed against Morocco.

BARCELONA CUT OFF FROM THE CAPITAL.

MADRID, July 27.—The strikers at Barcelona to-day cut the telegraph wires to the capital. The last dispatch received here from that city said that the strikers had invaded the factories and forced a complete cessation from work.

The violence at Barcelona followed the declaration of the general strike called as a protest against the Spanish-Moroccan war. The strikers stoned street cars and tore up rails. The mounted police made repeated charges and wounded several men. Hundreds of others were arrested. The streets of Barcelona were later deserted except for the patrols. The majority of the shops were closed.

The general staff announced that all was quiet to-day at Melilla, Morocco, where recently fierce fighting has been going on between she Kabyle trihesmen and the Spanish forces on the Riff coast.

Dispatches smuggled into Hendaye from Melilla say that the Spanish troops several times were on the verge of rout during the fighting July 25, when the Moors succeeded in penetrating their lines and capturing the pack mules carrying ammunition. One convoy was pillaged after its escort had been massacred. Inside Melilla panic reigned, it being believed that the battle was lost and that the troops were being driven into the sea. Since then the situation has become stationary. The lines of defense have been strengthened but no sortie has been undertaken. The hostile trihes are rapidly concentratig their forces.

American's Death Causes Wild Panic.

KOENIGSBERG, Prussia, July 24.—A panic among the townspeople and the greatest activity on the part of the officials has followed the death of Roger Whinfield, of Fond du Lac, Wis., of cholera, here. Whinfield's wife and servants are closely quarantined in the hotel where he died. None of them has shown any traces of the disease.

The spread of the disease has caused intense alarm. Additional precautions have been ordered at the frontier to prevent any further spread of the disease. The officials here say two hundred are dying daily at St. Petersburg, with the officials making scarcely an effort to prevent the spread of the disease.

The railroad car in which Whinfield traveled to Koenigsburg has been withdrawn from service and will be destroyed. His trunks, which were shipped direct to Berlin, have been held there and disinfected. They show that the Whinfield party had traveled from Vladivostok and was bound for Dresden.

Last February Roger Whinfield married Miss Elinore Quinby, daughter of Edward N. Quinby, a millionaire, of Wooster, O. The wedding took place at Pillsburg and the Whinfields immediately started on a tour of the world. The bride's father went abroad lately, and he died at Dresden, July 7.

Indian Student is Sentenced to Death.

LONDON, July 23.—Madarlal Dhinagri, the Indian student, who, on the night of July 1, shot and killed Lieutenant-Colonel Sir William Hutt Curzon Wyllie and Dr. Cawas Lolcaca, was to-day found guilty and sentenced to death at the conclusion of a trial of less than an hour's duration.

During the recital of the occurrences at the Imperial institute on the night of the tragedy the prisoner sat in the dock listening unconcernedly, and only once broke his silence by saying: "Whatever I did was an act of patriotism."

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, AUGUST 5, 1909. No. 30.

Our Good Shepherd.

EMMA HAY NELSON.

In the valleys, on the hilltops,
From the mountains wild and steep,
Do you hear the bleating, bleating
Of God's lost and dying sheep?

Lost they are, without a shepherd,
Knowing not how far astray
They are wandering, blindly wandering,
From the sheltering fold away.

On those hills, the pitying Savior,
Worn and weary, oft has trod;
To that sky His eyes have lifted
As He pleaded with His God.

For He heard the bleating, bleating
On the mountains bleak and drear;
Not a cry too weak or feeble
For His loving ear to hear.

Is thy heart so warm and tender?
Does His sweet voice come to thee
In those pleading, yearning accents,
Saying softly, "Lovest thou Me?"

'Tis not hard to say, "I love thee,
Lord, Thou knowest." Dost thou keep
Listening for His word of action,
As he bids thee, "Feed My sheep"?

Is thy heart so warm and tender,
Canst thou hear the feeble cry
Of the sheep upon the mountains,
Sick and lone and like to die?

Canst thou hear the pitcous bleating
Of the wee lambs over there,
As they're wandering, sick and needy,
O'er far Syria's hills so bare?

"Feed My sheep!" the Master said it,
And the need is sore to-day.
Will you hear the loving message
And the Master's call obey?

Items of News and Comment.

"Prove all things; hold fast that which is good."

To quench or grief the Spirit of God is a serious act.

Prohibiting laws relating to theft, murder, or saloons ought to be enforced.

A noble character is willing to be molded, polished, and even to be cut, if it needs be.

A conference of the Defenseless Mennonites is called to meet near Archbold, Ohio, in the week of Aug. 29, 1909.

Rev. N. F. Toews, of Mt. Lake, returned last week from an evangelistic tour of North Dakota and Manitoba.

The Swiss congregation at Bluffton, Ohio, held an important and successful special meeting on August 2.

Prof. S. K. Mosiman, of Bluffton, Ohio, recently made a short business call at Berne, Ind., and then left for Chicago to meet his brother there.

Rev. W. S. Gottschall, of Allentown, Pa., filled three appointments last Sunday in the congregations at Bluffton and Pandora, Ohio.

Rev. Henry Ummel, of Switzerland, left for a trip to this country to visit his relatives and friends. He intended to leave Havre, France, on July 31.

Rev. H. H. Regier, of Mt. Lake, Minn., returned last week with Mrs. Regier from the St. Luke's hospital in St. Paul, where she was a patient for about five weeks.

Marion and Vigo Counties, Indiana, with one-tenth the population of the State, have one-fifth of the saloons, one-third of the criminals and one-fourth of the paupers of the State.

At the St. Paul C. E. Convention Mr. Wm. Shaw reported an increase of 2,355 societies, with a membership of 94,200, making at present a total net enrollment of 71,493 societies, with 3,551,100 members.

John Wanamaker, of Philadelphia, has purchased the organ that was built by a Los Angeles (Cal.) firm at a cost of $110.000 and was on exhibition during the World's Fair at St. Louis in 1904, to erect it at his department store.

The American Bible Society, with the completion of its ninety-third year, reports a number of interesting and inspiring items. The invested funds were increased during the year by $76,167.39. Seven domestic agencies and twelve on the foreign field are now in charge of workers.

The old question of denominational union in Canada between Congregationalists, Presbyterians and Methodists, was revived at the Congregational Union, held in Toronto on June 19—24. The Union unanimously decided to submit the question to the churches for a tentative decision before the taking of a final action.

The best college is that in which the student is brought into the closest contact with teachers of ability and of Christian character. Mere lectures, however able, do not greatly influence the character of the students. It is personal contact.—Southern Presbyterian.

The small college furnishes education at a lower cost than the larger institution, it keeps the boy nearer home, thus enabling him to visit home and his parents to visit him; it brings the teacher and student closer together and gives the student the benefit of the teacher's ideals. The small college, if under Christian influences, also gives more attention to ethical culture.—Commoner.

Five thousand persons whose object is to send to prison reckless millionaire owners of automobiles whose custom has been to shift to their drivers responsibility for death-dealing "joy riding," have organized in New York City. Justice Bischoff issued them a certificate of organization. During less than two years 132 persons have been crushed to death by automobiles in Greater New York and vicinity, but only twice have owners been held responsible. Chauffeurs contend that in 95 per cent of the cases the accidents occur under orders from their employers.—Inglenook.

From Our Mission Fields.

CANTONMENT, Okla. Sisters Bertha Kinsinger and Agnes Williams, who with Harvey Whiteshield, have charge of our station at Cantonment, Okla., during the absence of brother and sister Petter, write: "Three more months have quickly passed by, and we are now in the hot season of the year. During these months our beloved coworkers, brother and sister Petter, have left us and have gone to the far northwest for a season of recreation. While we do not begrudge them this their much needed season of rest after years of long and wearisome labor, we miss them very much in our work here. Our prayers are that the Lord may strengthen them physically and spiritually and may keep and preserve them for the upbuilding of His kingdom and the saving of souls among these people *for a long time to come!*

"By the grace of God and in answer to the prayers of many mission friends we, who are left here, are enabled to say: 'Hitherto the Lord has helped us.' Inasmuch as the Cheyennes had two of their Sun dances this summer, and as a number of invitations were received to visit other tribes, and as many of them attended the 4th of July celebrations in the surrounding towns, and a few of them have gone to Montana, where a special ancient dance is being held, many of our Indians, for a part of the time, were away from home. However, our Sunday services in the chapel could be held regularly with but one exception. The same was the case at the Mower camp.

"Harvey Whiteshield accompanied a delegation of their people as interpreter, to Washington, whither they were sent to have a talk with the Commissioner of Indian Affairs and with other Government officials on subjects appertaining to the welfare of their people. Whiteshield was away for three successive Sundays. During his absence other Christian Indians, especially Alfred Brown, assisted in the services. Alfred has now been called to Montana to assist in the work there during the absence of Brother and Sister Linscheid. We wish him much joy and blessing to his work there, while we sorely miss him in our work here.

"The attendance at the services here in our chapel was somewhat poor during this time. At Mower, on the contrary, the chapel was well filled every time. This was particularly the case at our last meeting, when there were more than 60 adult Indians and 21 white people present. Missionaries Kliewer, of Hammon, and Ediger, of Clinton, were each here with us for one Sunday. They will also both be here to conduct our Camp Meetings at the close of this month. The Lord permitting, the new big tent will then be erected for the first time and we expect a

great many Indians to attend from Clinton, from Hammon, from South Canadian, from Colony and other places. Chief Mower said, 'My people will all be there.' O, may the Lord grant us His grace and spend His blessing upon us and these meetings, so that our hearts may be filled and our Christians be led to a higher degree of faithfulness, love and persistence in struggling against the evils with which they are surrounded. We commit ourselves and these meetings, which are to be held from July 30th to August 1st, to your interceding prayers."

CANTON, Okla. Missionary J. A. Funk writes from Canton, Oklahoma:

"Our aim in our mission work among the Arapahoes is not only to make the name of Jesus known among them, for this has already been done, but to labor, that Christ may be formed in the hearts of the believers, so that they may become steadfast and immovable in their faith, their hope and their love, and ripen in their understanding, so as to be found in Christ at the day of His coming.

"When it is said above, that the name of Christ is known among the Arapahoes, it does not mean that all the Arapahoes have accepted the Gospel of Christ in the sense that they are willing to leave their heathen belief and heathenish customs. This is by no means the case, especially among the older ones. Recently one of our old Arapahoes died with the measles. Although he had been blind for some time, yet it seemed that he found all his pleasure in the things of the world. He simply desired not to hear anything about Christianity so, that he might not be disturbed in his erroneous ideas. Thus our old Indians die and pass from time into eternity in spite of the fact that the Gospel has been preached among them for so long a time.

"As it seems the Lord has His own mostly among the *younger* Arapahoes. Why this is the case is not for man to explain. Most of our young Arapahoes are Christians. Of the older ones the contrary must be said. It is true that we also have some older baptized Indians, and among them some Arapahoes. But this is far from saying, that all of them are regenerated Christians."

Brother Funk writes further, that the evil of drunkenness is on the increase among the Indians and that even some of the baptized ones fall into it, which, as is always the case, has its evil effects upon the people. He further states, that Frank Harrington, who has been his Indian helper for a number of years, has resigned his position and has associated himself with a white settler in the butchering business.

CLINTON, Okla. Missionary J. B. Ediger writes from Clinton, Oklahoma:

"The average attendance at our services during the past six months was somewhat less than before. At times the attendance was real good and at others it was quite the contrary. We always try to get as many to our meetings as we possibly can. But we have also experienced the truth of the words of Jesus when He said, 'When two or three are gathered together in my name, there am I in the midst of them,' since New-year. One of our most blessed meetings we had, was the one when only eight Indians were present. It was a cold, rainy Sunday and we did not expect anyone to come. None did come out of curiosity. All who came, came to hear the word of God.

"There were different reasons why our meetings were not as large as formerly. The two principal ones were the following: Our Indians have their children at school 25 miles from here. Every last Saturday in the month they are allowed to visit these children. As a consequence all those who have children at school, and many others with them, go there on that day. The natural result is, that our meetings are quite small the following day. On several occasions we had to let them fall out altogether on this account. Another reason are the heathen festivals, which generally begin with the setting of the sun on Saturday evening and continue until Sunday afternoon. These festivals are at present one os the greatest hindrances to our work here.

"We had no baptisms during the past half year. We hope, however, to have some during the next six months. We visited the Indians in their camps as much as time and circumstances would allow. Since our Indians are so much scattered and no longer have any large camps, these yisits require a great deal of our time. But we see the need of them and we wish that our circumstances would allow us to devote *all* our time to them."

A quiet conscience is a good bedfellow. How many of our sleepless nights might be traced to our untrusting and disordered minds! They slumber sweetly whom faith has rocked to sleep. —C. H. Spurgeon.

Prevailing Prayer.

BY THEODORE L. CUYLER.

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah, the model mother, Ruth, the model daughter, and Dorcas, who sanctified the needle. One of these was that Syro-Phoenician woman who came to Jesus, and besought Him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her as it were at arm's length, in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and, like him, she carries the day. "Go thy way," saith the compassionate Jesus, "oh, woman, great is thy faith; be it unto thee even as thou wilt." And so He granted to a great faith what He might have denied to a little faith.

Prayer is not a teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that is best for us to have is a complete trust in God. He does not cheapen His mercies; nor does He toss them to us as a foolish father flings money to a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith—a faith that works while it prays, a faith that is not balked by discouragements—does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth because thou didst it." A childlike faith has often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling to the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides across our road, we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor of a church any right to sit down submissively to the terrible fact that the Gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

That Syro-Phoenican mother would have done egregiously wrong if she had gone home submissively under a seeming discouragement, "there's nae gude done, John, till ye get into the close grups." So said Jeems, the door-keeper, to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the Divine Healer. God is a wise and supreme sovereign up yonder, and we are responsible free agents down here. As a soyereign, He has commanded us to pray, and to pray without ceasing. The ceasing would be a sin. God reserves to Himself the right to grant our requests when He chooses, and just as He chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to Him; i.e., such answers as are for our good and for His glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. All of God's promises have conditions; we must comply with their conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has ploughed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and persevering-ly doing your part, if you expect God to do His part. He promises His Holy Spirit to His ministers and His churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. That early church were "continuing with one accord in supplication" when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison-door; and I have seen awakened sinners come into meetings and inquiry rooms who were just as truly delivered from Satan's prisons as the apostle was, by fervent intercessory prayer. That Syro-Phoenician mother's message to the churches to-day is, prayer is power! Everything with Jesus; less than nothing without Him! Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent, corrupting world; for as long as the world has influence on Christians they will gain none on the world. The other is to come into closer companionship with Christ Jesus; closer in clean, godly living; closer in self-sacrifice, closer in love-labors for the salvation of souls. The the "close grip" in prayer will bring down the sought-for blessings.

Missionary Interests.

Evangelizing the Navajos.

"Will this generation o f Nayajos be evangelized?" asks Rev. William R. Johnston of Arizona. Face the stubborn facts. In November, 1867, the Military Department, after holding the Navajos captive for four years at Bosque Rodundo, N. M., transferred 7,304 of them to their old homes in northern Arizona and northwestern New Mexico. On September 15, 1868, the total number was 8,000.

The government census of 1900 shows them to have increased in the 32 years to 21,835. At the same rate of increase there are now 27,500 occupying an area almost as large as the State of Pennsylvania.

The t e n mission stations scattered around the borders of their reservation can not effectively reach more than 5,000, leaving over 22,000 among whom a missionary has never gone. They haye increased in the last ten years over 7,000. During this period seven missions have been established, which are able to reach with the Gospel about 3,500 of these scattered nomadic people, so that to-day there are 3,500 more Navajos beyond the possible reach of the present combined missionary force than there were ten years ago. During the same time the goverment, and missions, have made provisions for the education of less than 500 Navajo children, while the increase of children of school age has been about 15,000.

In the face of these facts we repeat the question, "Shall this generation of Navajos be told of the provision that was made for them at the cross nineteen centuries ago, or shall they pass on into eternity as the former generations have done?" The missions at Tolchaco and Leup, Arizona, are trying to help solve this problem.—*Missionary Review.*

Passing Away.

"Friend after friend departs." As the years go by, those that we have known in infancy, in childhood, in youth and in maturity, one by one pass from our sight. Yesterday they were with us, full of life and joy and love. To-day they are gone, and our homes are desolate and our hearts are sad with the sadness for which earth has no remedy. The dearest and the nearest, the truest and the noblest, pass from us, and are lost in the mists and shadows of the tomb, and we who linger behind are also passing away.

"Friend after friend departs,
Who has not lost a friend?
There is no union here of hearts
Which finds not here an end.
Were this frail world our only rest
Living or dying none were blest."

But through God's mercy and the light of the Gospel of His Son, we sorrow not even as others which have no hope; and beyond this scene of light and shade, of disappointment and affliction, there comes a hope of resurrection and immortality. It is only a little while and the partings will be over and the the meetings will begin; the toil will be ended and the rest will remain. The weariness, the pain, the poverty, the conflict ends and then there comes the peaceful sleep, the quiet rest in hope, and the joyful awakening to an immortal life.

Let us rejoice then even in the midst of our afflictions. Weeping endureth for a night, joy cometh in the morning. Partings are but for a day, meetings are for eternity. Let us be of good cheer, and lift up our hearts, and our heads. Redemption draweth nigh. A little while and we shall see our King, the King of Glory, the King who conquers death, and who ransoms His people, and who will bid them enter the joy of their Lord.

"O long expected day begin,
Dawn on this world of woe and sin;
With joy we tread the sacred road,
That leads to rest, to rest with God."

Common People.

Your friend disappointed you in some emergency or time of trial. Do not be surprised that this seems to be so. You are disappointed in yourself not seldom, but your self-love survives. If you knew all as to the battle your friend is waging, you would feel more like throwing your arms around him and taking him afresh to your heart.

Heaven is nearest to those whose lives are the most heavenly.

Home Circle.

A Child's Prayer.

BY REV. J. W. MOSELEY, SR.

Jesus, my Master, David's Son,
In pity look on me.
I sleep—the day its course has run,
Wilt Thou my Watcher be?

I know not what the night may bring,
What evil may appear;
But this I know, beneath Thy wing
My heart shall have no fear.

Dark clouds may come, the thunders roll
And black the heaven's be,
Yet, Thou who rulest from pole to pole,
Canst make it bright for me.

So fondly in my bed I'll sleep
In peace without a care;
The shepherd King shall guard His sheep,
And hear the lambkin's prayer.

—Ex.

Why Don't You Say Amen?

A few years ago, as Charles G. Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared, in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees, and tell God of that," said Mr. Finney. So both knelt at the altar and Mr. Finney prayed:

"O Lord! this man declares that he is prepared to take Thee as his God, and cast himself upon Thy care, now and forever."

The man responded, "Amen!"

Mr. Finney continued: "O Lord! this man vows that he is ready to give his *wife, family, and all their interests*, up to Thee."

Another hearty "Amen!" from the man.

He went on: "O Lord! he says he is also willing to give Thee his *business*, whatever it may be, and *conduct it for thy glory*."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked,

"Why don't you say, 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the *spirit-trade*," he replied.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under His care. He demands its destruction, as one of the mightiest obstacles to the progress of His cause in the earth.—Sel.

High Heels.

A cursory view of the customs of society, or of some neighborhoods, might convince one of the truth of the doctrine of depravity, or at least of the idea that many persons are apparently trying to do as much violence as possible to this physical organism so "fearfully and wonderfully made." This thought is naturally suggested by an acquaintance with so many of the prevailing customs and fashions of the present day, prominent among which, as illustrating prevailing follies, is the high-heel fashion. If a high heel is really necessary for ease in walking, the Creator would have placed a prominence on this part of the foot corresponding with the "hump" of the camel. But such a hump would now be regarded as a deformity, a malformation, if inside of the boot.

The most that we can claim in this respect is that a broad, low heel may be of service in rapid walking, but experience and observation can but teach us that the heels worn by both sexes are a nuisance, if worn as the manufacturers intend. Many of these are so high and so small at the top that walking—naturally a fine exercise, among the best—generally becomes irksome, a task, and productive of very many deformities and ailments. It is not too much to say that most of the deformities of which so little is known in savage and barbarous life, such as corns, bunions, incurvation of the nails, sprained and deformed ankles, the misplacement and crooking of the toes, etc., are attributable to this cruel custom. Fashion is at best a cruel tyrant; but the whole history of her capricious rule does not exhibit a grosser violation of natural position. It crowds the foot forward into the boot, resting too much of the weight of the body on the forepart of the foot, crowding the toes into the front of the boot, of course chafing them and in a variety of ways deforming them and making business for a class of men now in demand, the chiropodists. Lameness, sprains, turned ankles and distortions in general, are the inevitable results, and most of the wearers of these know the fact—at least in some degree—yet these high heels are still tolerated; high heels *versus* brains. Custom rules, at least a certain class, compelling such to submit to arrant cruelty. —Christian Monitor.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

How One U. S. Senator Behaved.

One would naturally expect that a decent regard for law and the proprieties of conduct that every man should submit himself to would certainly be observed by those whom the nation entrusts with the responsible duty of legislating for it; one would also expect that a great rail-road, into whose care millions trust their lives and property every year, would keep itself free from anything that might rob either the passengers or employees of their senses and endanger life and property, but a recent disgraceful exhibition that a United States senator made of himself on a train, when he boxed the ears of a negro waiter in the dining-car who did not bring him the whisky quickly enough, proves that our expectations are often sadly disappointed. The dignity of a senator whose name we write with an "Hon." prefixed to it drops to the level of a common brawler when we catch him raising common "rough-house" over a glass of whisky and a rail-road in the whisky business is more of a menace to the safety of the public than a fire in a powder mill. There is no excuse why the public should stand for either of these disgraces and we hope that the influence of the readers of this paper will be used to put an end to both nuisances. G.

The Need of Following Our People.

Every business house that uses the mail in soliciting trade adopts the "follow up" system, which simply means that one letter is sent after the other as long as there is the slightest prospect of making a sale. There is no reason why we should not be just as aggressive in the "King's business" and we see a special advantage in such a method when we apply it to those of our own numbers who have moved too far from us to be able to worship regularly with the home congregation.

There is an advantage in numbers and organizations that enables the larger denominations to hold their own in a way that smaller churches can never hope to realize. It is only when a denomination can cover the whole country with churches that its members may find a church home no matter where they may drift. Unfortunately, so many of our people are of a roving disposition and because of it the church is continually losing more than otherwise would be its proportion of losses. It is a serious problem with us just how to reach and hold our scattering people. Sending visiting ministers to encourage them and keep them in touch with their church is an excellent but costly plan that cannot be worked out to entire satisfaction. Like our own and other smaller bodies the Societies of Friends loses much of its following because of the scattering of its people. In some of its meetings, of which we know, a person is appointed to keep in continual touch with such persons by correspondence in a way that the meeting and its interests are always kept before the separated member. It would not require very much effort or money to adopt a similar plan in our churches. An occasional personal letter from a brother or sister in the home church might be the link that would bind and keep fresh the spirit of loyalty which is of such vital importance to us. In almost any of our congregations some one could be found who might take upon himself the duty of a committee of one to keep the brethren in distant places informed of all that goes on. Let some one try it and we predict that good results are sure to follow. G.

Correspondence.

FLATLAND CONGREGATION, Lower Richland, Pa. It has been some time since you last heard from us. Well, I will start with the crops; as many of our people throughout the Union are farmers, it may be interesting to them. I know it would please us here in the East to hear about the Western crops. What is printed in the church paper seems more like hearing it from a close friend, than when printed in other papers. The hay crop is light, the oats are short and light, but the wheat and rye yielded heavily. The corn looks promising, if we get enough rain. The summer has been quite dry.

On July 11th we had our Children's Day services. The church was comfortably filled and a nice program rendered.

On July 24th we had our Sunday-school festival. It rained the day before and it was wet in the morning but by noon all was O. K. and quite many attended this outing.

On August 1st Rev. Andrew B. Shelly preached an inspiring sermon in the German language on "Buy the truth and sell it not."—On August 29th we will have our Harvest Thanksgiving services. May we all come prepared with "thankful hearts" for the bounteous provisions and join in these Thanksgiving services.

Some Things to Fear.

By Rev. J. Wilbur Chapman, D. D.

FIRST: We ought to fear temptation. Temptation is not sin, but it opens the door through which one may pass by an act of the will to the violation of God's law. Temptation is dangerous, because we are apt to trust in ourselves. "Let him that thinketh he standeth take heed lest he fall." When we are weak, then are we strong, for in our weakness we lean unto Christ. Any Christian is occupying at least a dangerous position when he feels that he is not an easy subject of temptation.

Temptation is to be feared because ordinarily men fail not where they are weakest but strongest. We guard the weak places in our character and fail to set a guard about the points of strength, and not infrequently it is true that men who have prided themselves upon their honesty for years have suddenly become dishonest, because they felt themselves so secure there that they failed to keep constantly watching for the assaults of the tempter.

Temptation is also to be feared because we may have failed to realize the presence of Christ and thereby fail to see the way of escape, when the Devil with his insinuations is upon us. The inconsistent Christian is always blind to the presence of the Saviour. One who neglects his prayer life and is indifferent to the study of God's Word; one who fails to make a quick confession of sin is sure to be blinded to the ever living presence of Christ, and when temptation comes, he fails easily.

SECOND: We ought to fear sin. No one has yet reached a place in this world where he is freed from its awful power. If we say we have no sin, we deceive ourselves and the truth is not in us, but if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Sin is the secret of every failure and the cause of almost every heart break. Sin has blackened the pages of history, both sacred and profane; sin still works without respect to persons in injuring character for time and for eternity.

There are two reasons, among many others, why sin should be feared. The first reason is that it begins in so small a way. Disobedience in the home on the part of a child may lead ultimately to destruction; failure to rule one's spirit will one day result in failure to take a city. A sinful imagination bears as its fruit an impure life. A disposition to look with indifference upon real questions of honesty may send one to a prison cell.

A young girl, a graduate of an Eastern college, put a revolver to her temple and sent her soul into the presence of her Maker. She was well born and highly educated, but in her student days she failed to rule her own spirit, and she died the death of an inebriate.

The second reason for fearing sin is found in the fact of its tremendous power. The minister of the Gospel, the missionary of the Cross, the boy living in the purest home, the girl surrounded by the most sacred influences, these are not free from the power of sin. It is too terrific for any of us to trifle with.

THIRD: We ought to fear being false with reference to the care of the Gospel truth.

The Apostle Paul says: "I keep under my body lest having preached to others I myself should be disapproved." One may become disloyal to God's Word and unfaithful to God's Son and thus be set aside, and when the Apostle writes his Epistle to the Galatians he presents a curse upon all who preach any but the true Gospel and declare any but the whole truth. Let us fear lest we should be ourselves set aside.

Getting Above Pride.

Mortal man doesn't know exactly why he should be proud. He knows he is. There is a sense in which high regard for one's self and his work is not only permissible but necessary. The bad element of pride is to be unduly puffed up over accomplishment or possession. One of this kind is never capable of treating other people in a civil manner. He stands on a pedestal higher than some, in imagination or in fact, and keeps an eye of contempt turned toward those he thinks beneath him. Doubtless they are far more on a higher plane than he occupies; but looking at these does not add much fuel to the fire of his pride, so he turns his head the other way.

The proud feeling is always

nursed by comparison of self with somebody believed to be lower than self. The difference in possessions or in position is a pretty good index of the amount of pride in such a life. But there is such a thing as rising above pride, of getting beyond the place of envy. The young man starting to college envies the one who is just getting through. After he has reached the freshman year, he may have a good stock of educational pride of his own when he looks down upon the preparatory student. By the time a college course has passed into history by three or four years, the graduate is no longer proud of his diploma. Of course its possession gives him a certain kind of satisfaction, but being proud of having completed a college course, using pride in the puffed up sense, is a sure evidence that the man touched his studies very lightly. He who has gone deep enough into his text-books to ascertain what they mean, as well as what they say, is humiliated rather than proud when he looks at his accomplishments. After a man has passed the position at which pride is supposed to reach its zenith he is a man of better sense.

The Wright brothers are now under the gaze of the entire world. Those who know them best know they are entirely devoid of pride in its general meaning. In fact they are among the commonest of all in life and in conduct. This is genuine worth and real exaltation. They are beyond the place where pride takes root. Kepler, and Newton, and Edison, and Jenner, and Harvey, and Howe, and Whitney, and Morse are great men in the estimation of everybody, but they were small in their own minds. They do not need pride to pass at a self-assessed value. The proud man of to-day is not current in the public mind at his desired value, and consequently tries to puff himself up to meet his self-inflated worth. He should remember that all that cometh is vanity. He should see that earthly fame will disappear like a morning mist, that the gap of social distinction will soon be closed, and that a man can take no more wealth out of a world than he brought into it. Then he will have reached a place to which pride cannot come. —Religious Telescope.

A New Supply of Sunday-School Workers.

The General Secretary and department officers of the International Association have entered ipto an arrangement with The Moody Bible Institute, of Chicago, to give regular instruction to its students in Sunday-school methods, beginning with the fall term in September.

The Institute has always offered more or less work of this character to its students but never to the extent or precisely of the same nature as this new departure contemplates.

The instruction will be given weekly under the general direction of Secretary Marion Lawrance assisted by a staff consisting of Mr. W. C. Pierce, Dr. Franklin McElfresh, Mr. Hugh Cork and Mrs. Mary Foster Bryner, each of whom will deal with their own specialty covering the subjects of teaching in the various grades, the study of the pupil, the organization and conduct of the school, and of course, the facts and doctrines of the Bible, though these latter will be communicated through the regular teaching force of the Institute.

The usual text-books of the International Association will be used and diploma given to the students passing the necessary examination.

The Moody Bible Institute has at present enrolled in its Day and Evening departments 482 students of both sexes, representing almost all the evangelical denominations, and coming from almost every state in the union as well as many of the foreign countries, from which a large number of new recruits is expected soon to be enlisted in the ranks of accredited Sunday-school workers.

All the instruction in the Institute is entirely free, and it is under the direction of Dr. James M. Gray, Dean, assisted by a faculty of fourteen members, of which Dr. William Evans is director of the course in the Bible and Dr. D. B. Towner of the course in Music. Rev. Howard W. Pope is superintendent of the men, and Miss Charlotte A. Cary of the women.

Catalogues of the Institute will be sent on application to all who desire them. They may be obtained as well as any other information desired, by addressing The Moody Bible Institute, 80 Institute Place, Chicago, Ill.

Extraordinary Coin.

"God pays debts without money."
"God's money was never coined at man's mint."

These two proverbs touch fundamental principles in God's dealings with man. His ways are not according to man's thoughts, and His modes of dealing with people are very contrary in manner, method, and result to our feeble earthly ideas. If a cup of cold water given shall in no wise lose its reward, equally true is it that the cup withheld will be likewise recompensed.

Man may strive to evade earthly responsibility and shield himself from the judgment and punishment of his fellows, but sooner or later each will have to give an account of deed done in this present body, every secret wrong done or deed done in the dark will have to come to the light and be strictly accounted for. God has long patience and can wait, but whilst silent is seeing all things, registering in His book everything done under the sun.

God so loved us that His Son
Sent He to this world alone,
That whosoever should believe
Might not perish, but should live.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 15. PILGRIM'S PROGRESS SERIES. VIII. TWO VALLEYS. Ps. 22:1—8; Mic. 7:7—8; Rom. 8:35—39.

QUESTIONS:

1. Does God forsake us, when we can say: "My God?" Ps. 22:1; Matt. 27:46.
2. Why does God appear not to answer? Ps. 22:2.
3. How can the remembrance of God's former deliverances strengthen us? Ps. 22:3—5.
4. How shall we trust in God? Mic. 7:7—9.
5. Why can nothing separate us from the love of Christ? Rom. 8:35—39.
6. What did Christian experience in the Valley of Humiliation?
7. What did he experience in the Valley of the Shadow of Death.

MEDITATIONS:

When our Lord and Savior Jesus Christ suffered the penalty for our sins, and the magnitude and hideousness of our sins oppressed Him, He expressed the feelings of His soul in the words of the Psalmist: "My God, My God, why hast Thou forsaken me?" He felt Himself forsaken of God, because in His unfathomable love, He entered into our being, bearing our sins. Jesus felt forsaken of God, but at no time God could say with more truth: "This is my beloved Son, in whom I am well pleased." As long as we can say: "My God," God can not forsake us.

And yet nearly every earnest Christian experiences some time such a feeling of being forsaken of God. We pray, but God seems far away, He does not hear, He does not answer. God does this to prove the sincerity and the strength of our faith. If we always feel the blessed presence of God, and enjoy His communion, it is easy to have faith, but it is more blessed to believe without seeing or feeling.

At such times of trial and temptation we are strengthened and encouraged by remembering the many times, when God has been our helper, and our parents' helper, and the deliverer of all those who trust in Him. We know, that His promises are true and that He in His time and in His way will help us.

Even when we are in trouble and feel that we deserve the indignation of our God, who is holy, because we have sinned against Him, we shall wait for the God of our salvation; knowing that when we fall, we shall arise, and that, even when we sit in darkness, Jehovah will be a light unto us.

It is the love of God, shown us in His only begotten Son Jesus Christ, which never can fail us. He who has given us His best cannot deny us anything else; and whatever may befall us, God's love is greater. God cannot and will not forsake us, if we do not forsake Him.

Christian left the Palace Beautiful in company with Discretion, Piety, Charity and Prudence, who accompanied him down the hill until he came into the Valley of Humiliation. We all have to go through the Valley of Humiliation and have to experience our own weakness and that without Christ we can do nothing. The devil will attack us there, and use all his wiles to make us lose faith. Christian was almost overcome by the devil, but using the word of God to advantage he gained the victory.

In the Valley of the Shadow of Death many dangers were encountered by Christian; he was also met by two men who tried to discourage him. Had he in the Valley of Humiliation used the sword of the spirit, the word of God; so he used here the weapon of All-prayer. When we are in such dire distress, human company is an encouragement for us.

The two giants Pope and Pagan seemed to Christian to be powerless, yet they may revive; modern paganism and modern Romanism are not without danger for the church of God.

QUOTATIONS:

Oh the temptations which have harassed me for the last three months! I have met with nothing like them in books. I dare not mention them to any mortal, lest they should trouble him as they have troubled me; but should I become an apostate, and write against religion, it seems to me that I could bring forward objections that would shake the faith of all the Christians in the world. What I marvel at is, that the Arch-Deceiver has never sug-

gested them to some of his scribes to have them published. They would, or I am mistaken, make fearful work with Christians for a time, though God would doubtless enable them to overcome in the end. It seems to me that my state has been far worse than that of Mansoul when Diabolus and his legions broke into the town. They could not get into the castle, the heart; but my castle is full of them. Dr. Pagson.

Summerfield, whose piety could be felt in the midst of great temptation, exclaimed, I view myself as the most abandoned of all sinners: I am tempted to wish that I was openly profane, as being in a more likely way to obtain the salvation of God than in my present state. I know not what to do. Lord! pity me in my low estate!"

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Aug. 15.

Subject: Paul at Ephesus. Acts 19:8—20.

Golden Text: The name of the Lord Jesus was magnified.—Acts 19:17.

Paul's labors on his second missionary journey ended with his eighteen months' ministry at Corinth and one Sabbath's teaching in the synagogue at Ephesus, at which place he touched on his homeward journey, and where he left Priscilla and Aquila. From Ephesus he went by ship straight to Caesarea and on to Jerusalem saluting the church there (ch. 18: 22), the mother church of Christianity, and then hastened to Antioch, the headquarters of the missionary activity of which he was the principal representative on the field. There he spent some time, just how long is not stated, and then departed on what is called his third missionary journey.

He had promised the Jews at Ephesus saying, "I will return again to you, if God will." To fulfil this promise was evidently in his mind when he set forth after his brief rest. However, he took a round-about course, going through Galatia and Phrygia, where he and Silas had been on the last tour (16-6). The record of that journey through these parts makes no mention of any particular places visited nor of any success met with there. But now we are told that Paul went through that region "In order, establishing all the disciples" (18:23). This shows that their preaching then had born fruit; there were disciples there whom Paul looked up, going in order from place to place where they had preached. His letter to the churches of Galatia (Gal. 1:1) was written soon after this visit, probably during his stay at Ephesus.

Before Paul got to Ephesus on this tour, another teacher came there, a devout Jew from Alexandria, a man mighty in the Scriptures and eloquent of speech. Somewhere he had heard the story of Jesus as it came from John the Baptist, and he was satisfied that this Prophet of Nazareth answered fully to the Messianic prophecies, of which he had caught the true spirit and meaning. To the extent of his information, Apollo taught accurately the things concerning Jesus (18:25), and he eagerly received the fuller instruction which Priscilla and Aquila were able, and just as eager, to impart to him. Thus in their humble position they were used of God to supply one of His chosen leaders with what he lacked for himself personally and for effective service in the public presentation of the way of salvation, a work for which they themselves were not as well fitted. It was probably, too, their information regarding the work at Corinth that directed his desire toward that field. Encouraged in this desire by the brethren and carrying a letter of introduction from them, he had already left when Paul came.

Paul's first work at Ephesus was to help some other disciples of the Baptist into the fuller knowledge of Jesus. These also gladly received the further instruction, believed and were baptized into the name of the Lord Jesus, and received the gift of the Holy Spirit. It is apparent from this incident that a clear apprehension of Christ by faith and the receiving of the Holy Spirit belong and go together.

His stay at Ephesus was an unusually long one and was marked by several remarkable developments. In his farewell address to the Ephesian elders (20:21) he refers to his work here as covering three years. In our present lesson there is mention made, first of three months, during which time he taught in the synagogue until those who would not receive the truth began to oppose him by speaking evil of the Way which he taught. Then there is a period of two years, during which the believing ones and others willing to learn met in a separate place furnished by one of these, a teacher. Afterwards having purposed to go to Macedonia and having already sent Timothy and Erastus ahead, he stayed yet a while longer. Thus the three years are approximately accounted for.

In his ministry here he made extensive use of the miracle-working power. This manifestation of Divine power was God's way to let the people see the hollow sham, shall we not say the devilish trickery, of the magical arts by which they had been bewitched (amazed), as were the Samaritans (8:11). In Samaria the signs and great miracles wrought by Philip helped to counteract the sorcery practised by Simon. So here the practitioners of the dark arts were driven to their wits' end, so that some tried to save their face and their trade by making use of the name which in Paul's use proved such a power against disease and evil spirits. The outcome of their attempt would strike one almost comic if it were not indeed awfully tragic. It served to greatly strengthen the growing conviction against these dark practices and to magnify the name of the Lord Jesus. It helped to lead up to the open renunciation and the bonfire recorded in vs. 18 and 19.

That public confession of their deeds, which were now recognized as evil, and that complete destruction of what they might have sold for at least a part of the estimated price—this was proof of the sincerity of their repentance and the genuineness of their conversion. There are things of a similar nature lying around and sometimes used in Christian America that ought to be likewise consigned to the flames.

The word of the Lord grew mightily and prevailed in Ephesus and all the surrounding country (vs. 10, 20). It has the same power to-day when faithfully applied to the hearts and lives of men. No one proclaiming the Gospel of the Lord Jesus need despair of ultimate results. They may not come as quickly as they did at Ephesus, but come they will in God's own time and way and measure.

PROGRAM

For the 22nd Annual Conference of the Middle District to be Held at Berne, Ind., August 29—31, 1909.

I. Mission Sunday.
1.—9:00 a. m. Mission service—German.
2.—2:00 p. m. Children's service—German and English.
3.—7:00 p. m. Song service by Berne choir.

II. Monday forenoon.
1. Conference sermon.
2. Organization.
a) Certificates of delegates.
b) Minutes of the last annual conference.
c) Receiving of new congregations.
d) Reports of congregations.
e) Order of the day.
f) Delegation of votes to visitors.
g) Appointment of committees.
3. Report of conference treasurer.
4. Incorporation of conference.

III. Monday afternoon.
1. Praise service.
2 Topic: Education and the future of our conference activities.
Discussion.
3. Report of trustees of C. M. College.
a) Discussion.
b) Resolutions
c) Election of college trustees.

IV. 7:00 p. m. Mission service—English.

V. Tuesday forenoon.
1. Praise service.
2. Topic: What can our conference do to urge and encourage young men to prepare themselves for the ministry?
Discussion.
3. Report of the evangelization committee.
a) Discussion.
b) Resolutions.
c) Election of committee member.
4. Topic: Interdenominational fellowship.
Discussion.

VI. Tuesday afternoon.
1. Praise service.
2. Business.
a) Selection of place for next conference.
b) Election of officers.
(1) Chairman, (2) Secretary, (3) Treasurer, (4) Member of Program Committee.
3. Answering of miscellaneous questions.
4. Topic: What are some of the present day hinderances to a deeper spirituality, and how we shall face them?
Discussion.
5. Report of committees.
6. Closing remarks and benediction.

Program Committee:
I. A. Sommer,
W. W. Miller,
J. H. Tschantz.

Contributions.

For Foreign Mission.

During the month of July the following gifts were received:

Congregation at Bessie, Okla., $41.74; S. S. of the Medford church, Okla., $11 70; Christian Ortman, sr., Dolton, S. D. $10; ditto for India $10; Geary Men. church, Okla. $12 25; First Men. church, Newton, Kan. $135 13; Hillsboro Men. church, Kan. $25; West Zion's church, Moundridge, Kan. $19.50; Zion's church, Donnellson, Ia. $12; Mission Society of the Pulaski church, Ia. $50; Emmaus church, Whitewater, Kan. $422 60; New Home church at Westbrook, Minn. $10; Hoffoungsfeld church, Moundridge, Kan $23 30; from a mission meeting at Wuerzburg, Germany, Mk. 83; Mission Sewing Society at Wuerzburg, Germany, Mk. 17; Colfax, Wash. $25.75; Y. P. S., Halstead, Kan. $10; mission festival, church Rosenort, Waldheim, Sask. $101; Bergtal church at Edenburg, Man., mission festival $188; C. G. Widmer, Wayland, Ia. $3; Christian church, Moundridge, Kan. $32 89; Uriah Binkley, LaSalle, N. Y. $10; Martin Penner, Langdon, N. D. $1; sale of albums, Peter Quiring, Mt. Lake, Minn. $2 25; Mary R. Miller, Ashland, Ohio, $5; Deer Creek church, Okla. $25.60; American Friends, Cam Frey, Minn. 8.70; bequest of the late Bro. Jos. Sobrag, Freeman, S. D. $50; from Berne, Ind., the following: for India pictures $13 90; from mission boxes, $18.31; birthday gifts, $1 42; from H. H. Stucky $20; ditto, for India $5.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

News of the Week.

Domestic.

SHRINKAGE IN LIQUOR TAX $7,641,978.

Uncle Sam's Revenue Account Shows Prohibition Wave Effective.

Washington, Uncle Sam's pocketbook suffered a big shrinkage because of the prohibition wave during the fiscal year ended July 30 last, during which period there was a decrease of $5,290,773 in whiskey tax receipts as shown by the preliminary report of the internal revenue bureau, just issued by Acting Commissioner Robert Williams, Jr.

Whiskey tax collections last year were $134,868,034 as against $140,158,807 for the preceding year. The receipts of beer and other fermented liquors amounted to $57,456,411, a decrease of $2,351,205 compared with 1908.

The nation's tobacco bill, bowever, showed an increase. The government tax on all sorts of tobacco aggregated $51,887,178, an increase of $2,024,423 over the previous year.

The oleomargarine tax collections were $902,197, a falling off of $52,107 compared with the year before.

Internal revenue receipts from all sources were $246,212,719. The government expended approximately $976,000 in collecting its internal revenue.

Illinois led the country with $43,441,771 internal revenue paid into the treasury. Other states in which the tax exceeded twenty million dollars were Kentucky, Indiana, Pennsylvania and New York.

Falling Off of Internal Revenue Receipts in Indiana $1,321,936.

The effect of the spread of "dry" territory in Indiana is shown by a decrease of internal revenue receipts. The receipts for both of the Indiana internal revenue districts were less during the fiscal year ended June 30, 1909. The receipts of the Indianapolis (Sixth) district, for the year ended June 30, 1909, were $10,053,789.43 as against $10,577,955,42 for the year ended June 30, 1908.

Payne Bill is Adopted by House.

Washington, July 31.—The house to-night adopted the conference report on the tariff bill 195 to 183. The republicans shrieked in their delight over the final outcome, and Chairman Payne was the central figure of an admiring and congratulatory crowd of colleagues.

Twenty republicans voted against the report and two democrats for it.

The vote was the climax of an eleven hour session, conducted through most oppressive heat, but notwithstanding it was enlivened by a dozen or more speeches of more or less fiery nature. The temperature did not deter a vast throng from going to the capitol to witness the closing scene.

The Republicans that voted against the bill are from the Central states and the two Democrats that voted for it are from Louisiana.

Senate Will Vote on Tariff Thursday.

Washington, August 3.—The tariff conference report will be voted upon in the senate at 2 p. m. Thursday. An agreement to this effect was reached to-pay at 12:30 o'clock, at the conclusion of a speech by Senator Clapp. The unanimous agreement was reached on motion of Senator Bailey. Soon after this agreement was reached the senate, on motion of Mr. Aldrich, adjourned until 12 o'clock to-morrow.

Eight Dead, Sixty Hurt in Collision.

Spokane, Wash., July 31.—Eight persons were killed and at least sixty were injured in a head-on collision of two electric trains on the Spokane and Inland railway late to-day.

The wreck occured at Coldwell, Wash., a station between Coeur d'Alene, Idaho and Spokane. A west bound train had left Coeur d'Alene at 4:30 p. m. and just reached Coldwell, when it crashed into an east bound train. Both were going at the rate of fifteen miles an hour. They collided without warning to the crew or passengers and the coaches were crushed. Men and women were thrown from their seats, some being hurled to the top of the coaches, while others were sent flying through the windows. Several coaches left the track and passengers were caught under the pile of broken timbers.

Uninjured passengers at once summoned aid. A special train with physicians burried to the scene and the Coeur d'Alene hospital is now filled with the injured.

Two Children are Stolen at St. Louis.

St. Louis, August 3.—The detective department was left entirely at sea to-day in its efforts to establish a clew to the kidnappers of Grace and Alfonso Viviano, Italian children, whose parents received a letter demanding $25,000 ransom, by the sudden disappearance of the relatives of the children.

When the detectives sought a further conference with the relatives, no member of the Viviano family to be found.

Foreign.

Emperor Nicholas Visits King Edward.

Cowes, August 2.—The Russian imperial yacht Standard, bringing the emperor and the empress from Cherbourg to Cowes on a visit to King Edward, anchored in the Cowes roadstead this afternoon. The imperial visitors received an official welcome even more imposing than usually attends such important occasions.

When Emperor Nicholas, of Russia, left Cherbourg the Standart and the Russian warships convoying her were escorted to the middle of the channel by a number of French war vessels. Emperor Nicholas will visit Italy and Turkey this fall.

The unusual welcome was arranged designedly for the double purpose of helping to strengthen the links in the chain binding Great Britain, France and Russia in a triple entente and to dissipate any ill feeling engendered by the harsh denunciation of Emperor Nicholas and his methods so frequently vented by the members of the Labor party both in and out of parliament since the coming of the emperor was first announced.

Zeppelin Airship in Another Long Voyage.

Frankfort, Germany, July 31.—The dirigible balloon Zeppelin II, steered by Count Zeppelin himself, descended here safely between 2 and 3 o'clock this afternoon after having sailed from Friedrichshafen, a distance of about 220 miles, at an average speed of twenty-one miles an hour. Half of the time the flight was made against strong headwinds.

Wild Scenes in Lisbon.

Lisbon, August 3.—Free thinkers from all political parties in Portugal, represented by a Liberal committee, to-day presented to the cortes a petition for the suppression of the religious orders in Portugal and for the abrogation of the existing laws against freedom of conscience.

The committee was accompanied to the houses of parliament by an immense crowd. Some wild scenes ensued.

Sweden Prepares for Revolution.

Stockholm, August 3.—A labor war throughout Sweden that is scheduled to begin to-morrow threatens to develop in Stockholm into something approaching a miniature revolution. The trouble will be enormously aggravated by the present general strike and lockout.

Revolution in Spain.

Cerbere, France, Spanish Frontier, Aug. 1.—The latest news received hepe from Barcelona is to the effect that fihting between the troops and the revolutionists continue fiercely. It is reported that forty revolutionists have been shot without trial at the Mont Juich fortress, among them being Emiliano Iglesias, editor of the Progresso, the organ of Deputy Lerroux, chief of the republicans in Barcelona.

Paris, Aug. 1.—The Matin's correspondent says the temper of the people is bitter and that if the revolt is suppressed it will be easily rekindled.

In the small towns, he says, the inhabitants have formed bands which are guarding the roads and the railway tracks in order to prevent the dispatch of re-enforcements to Barcelona.

At Palomas he saw the ruins of the monastery of the Marists. He said women sacked the place while the men pursued the monks, two of whom were caught and subjected to unmentionable indignities.

San Sebastian, Spain, via Bordeaux, France, Aug. 1.—King Alfonso's farewell to the queen and his children before his departure for Madrid was in itself as tragic as any of the history-making events of this tense week in Spain's affairs.

The royal entourage believe Alfonso has gone to his death. When the moment of farewell arrived the king and queen were distracted with grief, embracing each other repeatedly and both weeping as if convinced by a common instinct that they would never see each other again.

The king broke down first when bidding goodby to his children. It was then, for the first time, he showed the frightful effect of the strain he has been laboring under. As he kissed each child he shook with sobs and his cries could be heard throughout the house.

Conflicting Reports Come from Barcelona.

Paris, Aug. 1.—Although official Spain minimizes the Catalonian insurrection and insists that the revolt has been crushed, a far different story emanates from the frontier. Refugees and travelers declare that the revolt is still rampant and that desperate combats continue at Barcelona where fifty revolutionists are reported to have been wounded in a conflict which occurred as late as Saturday night.

Train Service Out of Barcelona is Resumed.

Biaritz, August 3.—Regular train service out of Barcelona was resumed to-day. The city is now entirely held by loyal troops, the last of the rebels having quit their strongholds to-day, according to telegraphic messages from there. Other sections of Catalonia, however, are still storm centers of revolution. The rebels control San Felice, Palamos and Casa de la Silva and are now urging the secession of Catalonia from Spain. It is now believed that fully two thousand persons were killed in the three days' fighting in Barcelona.

The part of Barcelona that bore the brunt of the fighting—the old part—was practically destroyed by the artillery fire and will have to be rebuilt.

Quake in Mexico Kills Hundreds.

City of Mexico, July 31.—Bringing news of the most tragic incident of yesterday's earthquake disaster, dispatches received to-day tell of the terrible fate which befell Acapulco, the finest barbor on the west coast of the republic.

Following the earthquake, which razed hundreds of adobe houses and cost scores of lives, a tidal wave swept in from the sea, engulfing the entire water front and a great section of the town. Homes and people were carried out with the receding waters and many are reported to have perished. The shocks continued during the night and the people to-day were panic-stricken.

From every railroad station in Mexico City the government is dispatching supplies to the cities and towns devastated by earthquake. Temporary shelter was being arranged through the military departments and detachments of troops were sent several of the stricken towns where reports indicated that disorders were threatened in the aftermath of yesterday morning's earthquake.

Incoming reports to-day raised the estimated death list to five hundred. Five towns were completely destroyed and a number of others partly wrecked. The more widely spread havoc was wrought in the states of Nuevo Leon and Guerrero. The towns of Chilpancingo, Chilapa, Concepcion, Petitlia and Coatepec were nearly obliterated. Fire followed in the wake of the earthquake in Chilapa. Scores were crushed to death by falling walls, and were later consumed in the burning ruins.

Osaka, Japan, Burning; Buddhist Temples Fall.

Osaka, Japan, July 31.—At 9.30 to-night the fire that had been raging in this city since an early hour to-day had consumed one-fifth of the city. The flames apparently at that hour were uncontrollable in the howling gale that prevailed. The firemen, who had been fighting all day, were completely exhausted and troops were called out to assist in fighting the flames and to preserve order in the city. Everything is dry on account of the drought and the water supply is failing. The fire was fanned by a strong breeze, and thousands of buildings, including the world famous Buddhist temples, have already been destroyed.

The total loss will be large. A number have been killed and seriously injured by the fire.

Osaka is one of three "imperial cities" of Japan, and, as one of the most important manufacturing and commercial cities of the empire, it shelters almost three quarters of a million people.

The Buddhist temples, for which the city is famous among travelers, cover an enormous area. The chief public building of Osaka is the palace built in 1583.

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Vol. XXIV. BERNE, INDIANA, AUGUST 12, 1909. No. 31.

Service.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew,
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee."

Items of News and Comment.

Is the conviction of gospel truth strong enough for you to "put away evil thing"—even bad books, bad papers and pictures?

The annual Sunday School Convention of the Eastern Conference district will be held Thursday, August 26, at the Souderton church, Pa.

True Christians will abandon unholy vocations. Truly converted gamblers, saloonkeepers, burglars, and deceivers will not feel at home with their old trades.

Dr. Francis E. Clark was re-elected president of the national C. E. Society. The society is planning for a headquarters building in Boston to cost $150,000.

It is an easy matter to denounce a bad habit, an evil deed, but it seems hard for some nominal Christians to *do* a good act, to support and to read their own church paper.

Bro. H. P. Goertz, of Mt. Lake, Minn., a member of the Publication Board, was recently at St. Paul for examination of his ailment. His trouble seems to be chronic appendicitis.

The law of prohibiting the advertising of intoxicating liquors in the newspapers, etc., in the state of Maine, has been declared constitutional by the Supreme court of the state.

Forty-seven laymen, members of the British Columbia Conference, pledged themselves by special resolution, at the recent Conference meeting, to support principle rather than party, and to vote for candidates upon whom they can depend to favor moral reform and temperance legislation. That resolution faithfully lived up to will do great things for the Province of British Columbia, and we believe every man is determined to live up to it.—Christian Guardian.

Picture of the Conference of Mennonites of Middle Canada, held at the Edenburg church at Gretna, Man., July 13—14, 1909.

The Southwest Indian Conference will convene at Flagstaff, Ariz., from Aug. 18—26, 1909. A call to prayer is extended to all the friends of this gathering that through this meeting a great blessing may come upon the work of the Southwest.

Rev. J. W. Schantz, of the Schwenksville church, Pa., will preach on Saturday, Aug. 14, at 2:30 p. m. the Harvest Thanksgiving for Rev. A. M. Fretz at Souderton. The latter will in return preach at Schwenksville Harvest Thanksgiving on the 18th, 10 a. m.

Of the student body in German universities it has been said: "One-third goes to the devil; one-third breaks down, while the other third rules Europe. The awful waste in college life is not confined to German universities, for of many in our American colleges it must be said that they go wrong.—Southern Advocate.

The American engineers have arrived at Vladivostock to superintend the boring of the tunnels which will join Asia with America. The tunnels will be run under the Behring Straits from Siberia to Alaska, a distance of 60 miles. When this great mechanical task is accomplished it will be possible to go from Paris, Berlin or Moscow to New York by rail, by taking the overland train across to Vladivostock, crossing under the straits in the tunnel, passing through Alaska by rail and thence into the United States.

An interesting little gathering of Mennonites took place at the Moody Bible Institute, Chicago, July 26. Besides the regular students, which numbered about sixteen,—ten men and six women,—there were present the editor of this paper, Rev. I. A. Sommer and Mr. and Mrs. Basinger, of near Pandora, Ohio, all of whom were stopping off and visiting in Chicago. The spacious dining-room of the Annex was allowed us to gather around the piano where several good old German hymns such as "Ich weiss einen Strom", "Ist's auch eine Freude" and "Ich will streben", were sung, touching the tender chords of many a heart which beat loyally for the church at home. A short social time soon brought the little meeting to a close. About six branches of Mennonites were represented.

Announcement and Invitation.

Providence willing, the new Bethel Mennonite church near Fortuna, Mo., will be dedicated August 22, 1909. The congregation extends herewith to all a cordial invitation to attend the dedicatory services. Arrangements will be made for all-day services, German and English.

By order of the Congregation,
DAVID D. KING Pastor.

From Our Mission Fields.

Missionary J. B. Epp, after his return to his field at Oraibi, Arizona, from their four month's visit with their friends and the congregations in Kansas, writes a lengthy report to the Mission Board, from which we cull the following for the MENNONITE:

"The work upon the station was continued during our absence in its accustomed way by Brother C. Frey and Sister Maria Schirmer. It consisted in regular services in the chapel, in visiting the Indians in their houses and their villages, in instruction in the day-school, the study of the language and in doing such other work that from time to time becomes necessary upon the station. Sister Schirmer, as well as Sister Frey, found some work with their adopted Indian children, which both thrive well. Sister Schirmer for several months lived in a rented house near the school, in order to be closer to the Indians, Brother C. Frey has devoted more time to spiritual work during our absence than before."

Brother Epp expresses his thankfulness for the privilege granted them to spend some time with the brothers and sisters in Kansas. He says, "I find that these times of recreation are not only pleasant and agreeable but that they are needful at times for one who is laboring all by himself away from the fellowship with other Christians. By being alone all the time one is in danger of falling into ruts, from which a temporal associating with others may deliver him. This our visit made it more clear to us than ever, that our mission has many warm friends in the churches at home. People in general speak with a greater amount of interest and intelligence of missions than it formerly seemed to be the case. Presumably our visits with the families and the churches may have been a means of creating a better understanding and a greater amount of love for missions. Besides our visits in the families we had the privilege of visiting one or two churches and speaking two or three times every Sunday. Besides that we attended a number of services during the week. We also paid short, and to us very

agreeable visits to Brother and Sister Petter and the other sisters at Cantonment, and to Brother and Sister J. A. Funk, at Canton, Okla."

Brother Epp writes further: "Aside from these cheering and encouraging impressions, which we received while we were in Kansas, we received other impressions, which are less encouraging and which we would rather not have received. I refer to the growing materialism and a consequent decrease of understanding for the things pertaining to the kingdom of God, and which have their perceptible effect upon the spiritual activity of many. These latter impressions we would rather not have taken along upon our missionfield, where there are discouraging features enough without these. We would therefore call upon all the beloved children of God, Let us heed the warnings of the Bible against the world and all its seemingly beautiful, great and good things, whereby our senses are so easily blinded and taken captive. We are living in seducing times."

Congregation and Sunday-School. *)

"How can we bring the activities and sociability of our congregation and Sunday-school into closer relation to each other so as to work in closer harmony?"

Fundamental to a discussion of this question we believe is this fact, that the pastor of the church is also the pastor of the Sunday-school. The Sunday-school is a minor organization of the congregation, a child of the congregation, a part of the congregational family and the pastor, as the pastor of the family, must be considered as the pastor of the Sunday-school. We must learn to feel, as a Sunday-school and as a congregation, that our pastor is pastor of both.

Whether or not the Sunday-school shares the feeling depends to a considerable extent upon the officers and teachers. First of all they must learn to realize this feeling themselves and then endeavor to impress their scholars. We believe that plenty of opportunity should be given to the pastor to appear before the school and in its activities as the pastor he should be invited to take a prominent part in all the Sunday-school work and exercises so that the school may be well acquainted with him as the pastor of the Sunday-school. Those in charge of the different departments of the school should make him feel that he is wanted in each department.

Teachers and officers can do a good deal to help foster this feeling of unity and owe some duties to the pastor, which if faithfully performed will help draw the school and congregation closer together. In Exodus 17:12 we read that they are a holder up of his hands. Hebrews 10:25 admonishes them to be regular in attendance at church services. Collossians 3:16 prescribes regular attendance at the weekly prayer meeting and other social and religious services of the church and Rev. 22:17 makes it a duty to persuade his class to come. We as teachers and officers can help greatly in bringing about this much desired closeness of relation which the question calls for. Have we done what we can? Have we by words and example endeavored to influence our school as much as possible along this line? This is one side of the question. There is another. The school has its share of this work but it also behooves the congregation to do its share. There must be a sympathetic effort made from this side. The Sunday-school cannot be expected to be closely united with the church unless the church makes efforts to draw on the school. The church must make the Sunday-school feel that she wants the school and wants it badly and is willing, yes eager to make special efforts to interest and attract the school to the church. A fisherman will use bait suitable for the fish he wants. The church must learn a way of keeping her young people, her children, at home, else some, perhaps many will surely be lost. We believe that we can safely say that as a rule, young people will go to a place if they find it attractive and are interested. This being so, our church must in some way, entirely proper, draw on to herself, attract, interest her young people, her children, so that they will stay at home. Let me illustrate by picturing two families, entirely imaginary but I believe quite typical.

We go to call on a family in which there are several sons and daughters ranging from ten to sixteen years of age. As we come to the house we see no sign of any one being at home, we ring the bell and after a rather lengthy wait the father answers the bell and leads us back into the kitchen where we find the mother. We inquire about the boys and girls and are told that they have gone out, that they like to go out to see their friends, that they are not at home a good part of the time, so father and mother have not endeavored to make much effort to keep them at home and have not thought it worth while to open the front of the house, but sit down quietly in the back-room.

We go to another house to see a family in which there are boys and girls of about similar ages and as we approach the house we hear sounds of music and singing, we feel a spirit of joyfulness even before we enter and when we are pleasantly invited to come in we enter to find a happy, joyful family group in the front, the best room of the house, father, mother, the boys and girls and several of their companions besides. We notice that the parents are taking a lead in making everybody happy, in the singing, in the conversation. They have made the house as pleasant as possible for their children and are happy with them at home. Do you see the difference between these two families and do you see the application for our church?

Some few of her children she will doubtless lose but many could be kept at home by earnest effort.

Our Sunday-school secures new members largely through the efforts of the scholars and teachers of the different classes who have in some way been filled with the working spirit and these members attend quite regularly not, we believe, because they feel it a duty to come, but because they want to come, and they want to come, we take it, because something attracts and interests them. Is there any good reason why the church should not inspire this same feeling in these same persons?

We believe that an occasional, possibly frequent church service especially designed to interest the Sunday-school would be very helpful, a short, pointed sermon on the Sunday-school and Sunday-school work, special singing by members or classes of the school or perhaps a whole department of the school. The little folks of the primary department, we believe, would feel proud to sing a few of their hymns in a church service. Give the Sunday-school recognition in the church service. A service occasionally largely devoted to gospel singing using Sunday-school hymns and the Sunday-school specially invited to attend, we believe would be helpful.

We feel that the pastor should make it a fixed rule to visit every department of the school each Sunday and should frequently have a word of encouragement, of instruction, of cheer to the school, he should make himself prominent so that the school learns to know him as her pastor and not merely as a member; he should be in the foreground.

Let us endeavor in some way to bring it to pass that we may have this close unity of Sunday-school in church and congregation in Sunday-school and that the children of our church may be attracted to their home church and that others may be drawn in.

ANDREW S. BECHTEL.

July 26, 1909.

*) Read at the Sunday-school Business Meeting, First Mennonite Sunday-school of Philadelphia, Pa.

What is the Hope of China?

BY MATILDA BASINGER.

The Problem in China is this: An empire of four and a quarter million square miles—one-sixth larger than the United States; a population of about four hundred million—five times that of the United States, or one-fourth of the population of the globe; a language the most difficult of all languages to learn; the people immersed in superstition, manacled to the past, and with a religion—Confucianism—which is merely a system or morality, unable, therefore to make its people moral; about 2,800 missionaries, including their wives and lay workers from abroad—one to 144,000 Chinese, while in the United States there is one minister to each 500 population. Yet, on the other side there have been gathered under the banner of the cross some 112,000 Chinese Protestant Christians, as faithful and true as any body of Christians the world has known—tested, many of them by a persecution as bitter as the world has ever seen.

The character of the people presents many points of interest. They are industrious and economical, and in the relations of every day life they are polite and kind. They honor their parents, love their children, and respect those in authority. On the other hand, they are destitute of deep moral convictions. They are hypocritical and dishonest. Their wives are held in contempt. Destitute of hope beyond the grave, and incapable of spiritual delights their aspirations are confined to earthly objects. They are gross in their pleasures; and to acquire wealth, live at ease, and fill some public office, are the highest aims of their ambition. Though one of the oldest nations in the world, the Chinese have for ages made but little progress in civilization. They are very much the same that they were 2,000 years ago. The collective life of the people has become petrified in fixed forms—that is, the people are practically unchangeable.

In spite of the evident imperfections, the Chinese regard their civilization as the best. They call themselves the "celestials" and the rest of mankind are barbarians. Improvements are hardly tolerated and the introduction

of foreign culture is thought of as barbarous.

With such a national feeling, education can have but one end. Its object is to impress upon each generation traditional ideas and custom, and thus prepare it to take its place naturally in the established order of society. It does not aim at a development of the human faculties—it is simply a cramming of the memory. The Chinese students work harder than the Americans do. At their universities they toil, and toil and toil from early morning until late at night; and take hardly time each day to eat their handful of rice at leisure. All they think of is cramming for the most difficult examinations. And this is a dangerous point. Their physical self is not developed sufficiently to sustain a vigorous mind. They eat food too meagerly and take no time for rest after they have undergone the most intense fatigue. But the patronage of the wealthy makes education respectable and popular. Besides, education opens the only road to political preferment. All the officers of the government are chosen from among those who have completed a long course of study and passed through the ordeal of several laborious and rigid examinations. Every community supports one or more primary schools, while the larger towns and cities have academies and colleges. The teachers are generally competent, being prepared for their work by a long course of study. Children are placed under the care of a teacher at the age of six or seven years. The first years of their instruction are devoted to reading and writing, and as these are very difficult to learn, the great majority never reach higher attainments. It is the well perfected Chinese system of education which since remote times has bound the people together as a nation. By it they have conquered their conquerors in making them like unto themselves. The education of 2,000 years ago was largely, as to-day, a matter of memory and skilful manipulation of the brush-pen. The system of appointment to office by competitive examinations began 17 centuries ago. Under this system, the children of the common people may aspire to the highest office. Thus, in most cases, the end of study in school is official life. It is a long established custom to employ those persons who have not passed the examinations for an official position, as teachers and in clerical occupations. In this class are found the scholars and the poets. Chinese education has always been only for the boys.

To sum up the results of this inquiry, the whole system of Chinese education confines the mind within a narrow circle of ideas, perpetuates the fixed customs of the people, encourages outward morality and ceremony, but renders progress well-nigh impossible. The mind of the scholar is trained only in classics, hence deficient in most brances of general learning, ignorant of hundreds of common things and events in the national history, which the merest school-boy in the Western world would be ashamed not to know in his.

The Chinese say they have three religions, or rather sects, viz., Confucianism, Taoism and Buddhism. Confucianism is preeminently the religion of China. It is based on the teachings of Confucius, a philosopher who lived between the years 551—478 B. C., whose teachings constitute a system of practical morality rather than religion. The self-cultivation of each man formed the basis of Confucius' system the doctrine which teaches:—

"The ancients who wished to illustrate virtue throughout the empire, first ordered well their own states; to accomplish this, they regulated their own families, to do this they cultivated their persons; to reach this end, they rectified their hearts; to rectify their hearts it was necessary to be sincere in thought; in order to be sincere in thought they extended to the utmost their knowledge; the acquisition of knowledge lay in the investigation of things. Upon earnest investigation there followed in succession complete knowledge, sincere thoughts, rectified hearts, cultivated persons, well regulated families, rightly governed states, and finally a tranquil and happy empire."

Philosophers of all ages have expressed the same thought. Solon, the Athenian law-giver, who lived a century before Confucius, condensed a volume of wisdom in two words, *know thyself*; four hundred years before Solon, a Hebrew sage had embodied a parallel thought in the proverb, "He that ruleth his spirit is better than he that taketh a city, and five and a half centuries after Confucius promulgated his code—a Christian teacher indicated the following order of development; *faith*, *virtue*, *knowledge*, *temperance*, *patience*, *godliness*, *brotherly kindness*, *love*.

(To be Concluded.)

Humbled in dust and ashes, sin no more,
Repent while Christ stands knocking at the door.
Oh, let thy heart be true to Him alone,
For lo, the heavenly bridegroom cometh soon!

Home Circle.

Learn a Little Every Day.

Little rills make larger streamlets,
Streamlets swell the rivers flow,
Rivers join the ocean billows,
Onward, onward as they go!
Life is made of smallest fragments,
Shade and sunshine, work and play:
So may we with greatest profit,
Learn a little every day.

Tiny seeds make boundless harveats,
Drops of rain compose the showers,
Seconds make the flying minutes,
And the moments make the hours;
Let us hasten then to catch them,
As they pass upon their way,
And with honest, true endeavor,
Learn a little every day.

Let us read some striking passage,
Cull a verse from every page,
Here a line and there a sentence,
'Gainst a lonely time of age;
At our work and by the wayside,
While the sunshines making hay,
There may we by help of heaven,
Learn a little every day.

—Exchange.

Little Important Things.

Learn to obey. Be kind to everybody. Speak the truth. Be ashamed of nothing but sin. Never be afraid to do right.

A Gentle Hint to Husbands.

An intelligent woman recently remarked in our presence that the situation of men and women is very different; that a man finds his life in business, out in the world, where he comes in touch with a thousand things that interest him; that a woman must find her life in the home, busying herself about making the home good and sweet, seeing that the meals are wholesome and inviting, seeing that the children are sweet and tidy when papa comes home. "Now," said this woman, "suppose the husband never says a word to the wife indicating his appreciation of what she does to make his home good and sweet and restful? She has invested her all in that one enterprise, and has—lost it! How can she be other than an unhappy woman?"

It is more than worth while to consider this sentiment. No man has a right to marry a woman and then crucify her upon a cross of indifference to the needs of her nature. It is the first duty of every good woman to make a home for her husband and children, to make it sweet as she can, to make it a refuge from a rough and often heartless world, into which her husband can come and be at rest. The husband is often worn and weary and buffeted, has been severely tried, maybe has been misjudged, has been jostled, and at times even hustled by the outside world. Happy for him if he knows that when he gets home he will there find love and confidence and rest. If he so finds his home, he will recover there from all the shocks that the rough world has given him, and will go out again on the morrow to face his tasks with new strength and with a new courage in his heart. If he finds it otherwise, if complaining and whimpering meet him at the door, if fussing and growling among the children or between the mother and the children or between himself and the mother be his portion, he will be a Samson shorn of his strength, a spiritless and a hopeless man amid the tasks of his life; his life must be for him one long tempestuous voyage, with no sheltering haven anywhere. It will be no wonder if he fails in all the higher ends of life; it will be no wonder if he goes wrong in life, goes to pieces.

But suppose a man comes home and settles down somewhere, with no recognition of the efforts of his wife to make a sweet home? She has made it as tidy as she could; she has the children looking as sweet as she can; she has a nice evening meal, as good as their circumstances will allow; and has put her life into her home that day. She also is weary, has been vexed in many petty ways; but she makes no complaint; she meets her husband with a smile and a welcome; he shows no sign of appreciation for her efforts, utters no word of cheer. What will the like of this do for the life of a woman? And how much of a man is that husband, who, having vowed at the altar of God to love and cherish his wife, will now crush out of her heart all of its sweetness and light and doom her to a living tomb?

It were well for both husbands and wives to remember that neither can be independent of the other. They are married; they are one, not in mere theory and assertion of the Scriptures; but they are, as a matter of fact and verity, two lives merged into one life; and they cannot make it otherwise, even by being divorced. So it is for the most part. Therefore they ought not to try to be independent of one another. Seeing that they will ever be thrown back upon one another for their happiness and for all that is highest in the life of each, let them learn to lean upon each other, to look to one another for support and confidence and strength. Let them be heart-to-heart friends; many a husband and wife are not friends, many who get on peacefully and without jars. But let them be friends. Friends trust one another, lean upon one another, confide in one another, love and support one another.—*The Western Methodist.*

Good nature is the oil that smooths the shafts of toil.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Three Centuries of the Authorized Version.

An interesting document bearing the signatures of thirty-eight secretaries of State Sunday-school Associations has lately appeared calling for efforts to be made for the more general use of the "American Standard Revision of the English Bible." We fear that useful as the "Revised Version" may be the time for its general use cannot be forced. Next year will mark the tercentennary of the issue of our common or King James Version. For three hundred years it has exercised the greatest influence upon the speech as well as the spiritual life of the millions of English speaking people. For style and purity of expression the student of English can find no better model than the Version of 1611. Our Revised Version is a very remarkable book in many respects. The revisers had the benefits of a mastery of the original tongues that was impossible in 1611 and access to many of the more ancient manuscripts discovered since the time of King James, which enabled them to get a trifle nearer to the sense of the original writers but the differeuce between the two versions is so slight that the lay reader often wonders why all this "fuss" has been made. It is a question in our mind whether the "Revised Version" will be able to obtain a hold upon the people strong enough to take the place of the "Authorized Version" before the time comes when new materials, a broader knowledge of the original tongues or further development of the English language will create a demand for another version.

Since the appearance of the Revised Version, strong efforts have been made, from time to time, to bring it into general use. To the student, the teacher and the minister it has become a valuable and necessary part of his working library but the general reader has not yet brought himself to accept it as anything more than a valuable book of reference. G.

Change of Work.

Once in a while we meet people who advocate a change of work to take the place of recreation or even of a vacation. This may be an excellent suggestion for such persons whose work is, at best, play. It will however, as a rule, not suffice for toilsome, persistent laborers. We must consider that some persons *need rest*, a vacation, while others get along very well only by "change of work". It will not do for any one to make rules for all to rest by. Each one must determine his own needs. In the following there is a truth worthy of consideration: "There are some teachers who can rest at a summer school, attending lectures and taking special courses of study. Others have no business to undertake any form of intellectual work. There are ministers who can visit far-away cities and supply churches and patronize libraries and read up on special subjects or deliver courses of lectures. Others can not. Their minds need rest. Some business men very foolishly carry their business with them during vacation, but the average business man is more sensible in the matter than the average professional man. He goes to the woods or sea or to some farm. He gets away from post offices and telegraph wires. He tramps or fishes and eats plain food and sleeps a great deal, and his depleted energies are replenished.—Men who study themselves know that as years increase nervous as well as muscular, power diminishes. They tire more quickly and need more time to rest. A vacation for an hour every afternoon or one day in the week or several weeks in the summer refreshes them. Some do not realize their need. They recuperate easily and imagine that it will always be so; but recuperative power diminishes until by and by they are over the brink and resting in a long process. One of the premonitory signs of nervous prostration is inability to rest. Some men need a vacation before their vacation begins. They must rest a week before they begin to rest. It takes that long, or longer, to quiet their nerves and break up their routine."—But on the other hand, many people of our time have never learned to a fair degree the "pleasure of work" as presented in the following article. S.

Let prayer sweeten prosperity and hallow adversity.

The Pleasure of Work.

To some, work and drudgery are synonymous terms. The only kind of work with which they are acquainted is work which they dislike. Such men are to be pitied, for the joy of work is greater than the joy of rest, and the man whose life lacks the pleasure of a work which appeals to his native instincts has missed more than he can well understand. Work, all work, probably, has certain elements of drudgery, but these are in most cases subordinate, and their unpleasantness should not be sufficient to overpower the very real pleasure that men find in the ordinary tasks of life.

Why should we call our duty a task? The very name suggests the disagreeable. A task is something from which we instinctively shrink, while our daily work should be something to which we would instinctively turn. The idea that work is a necessary evil is unnatural and absurd. The ideal which pictures a workless heaven has scant attraction for the Anglo-Saxon race. No human (nor possibly, angelic) society could long endure, without serious damage, a period of voluntary idleness. To most of us the height of bliss must ever lie largely in congenial toil. This does not mean that men should work without rest at toil which they dislike, but it does mean that a man should, if possible, choose wisely his sphere of toil, and then find in that toil his chief satisfaction.

But this is manifestly counter to much of the work-philosophy of to-day. Instead of this we are told that much of man's misery comes from too much work, and the popular work-ideal seems to be one that reduces the labor to a minimum. That this would increase human happiness we do not for a moment believe. Now, we are not arguing against an eight-hour day, as that is understood in the world of labor, but we are arguing against the reasonableness of the idea that cutting off one or two hours each day from our toil will add one or two hours to our daily store of happiness. It may, if we spend those hours in more congenial toil, otherwise it is, in most cases, more than doubtful. True, change of work is natural, profitable, and adds to the value of life, but entire cessation from work is usually most unsatisfactory, both to the idler and to his neighbors.

And it does not do to insist that the value of our toil lies chiefly in its reward. The workman whose eye sees pay-night too large is apt to see his work too small, and in many cases he will picture heaven, if he pictures it at all, as a long pay-day unspoiled by any distasteful work-hours. The value of all true work cannot be estimated in dollars and cents, and money alone cannot cancel the debt we owe to labor.

The world owes its very progress to its workmen, and a general strike would be as near hell, probably, as this world could get. The world's workers are the world's benefactors and heroes, and they should also be its saints. The holiness of unsoiled hands is not the holiness of the Man of Nazareth. Labor is honorable, profitable, Christian, and necessary, and should be highly esteemed, and it should be accounted a privilege and it should be felt to be a joy, to do our daily work.

Only thus can we do our best work. The man who works, with his heart elsewhere and his eye on the clock, will not be apt to turn out the best work. The preacher who wishes he were a lawyer or a physician will not be apt to accomplish much with his preaching. The farmer who hates the sight of a cow, and who wishes ploughs had never been invented, might possibly make a good Lieutenant-Governor, but he will never make a good farmer. The woman who dislikes housework and hates the care of children may make a good temperance lecturer, but she will make a very poor wife. Man's best work is possible only when his heart is in it.

But sometimes the complaint is made, "I do not like my work," and this is thought to be excuse enough for very audible and long-continued grumbling in reference to that work. In regard to this it seems usually to be the case that a good workman seldom grumbles about his work. It may not be true invariably, but we believe it is true in the majority of cases, that the man who grumbles at his present work would grumble even if he were put at the work which he most desires. The man who grumbles at the plough would grumble in the pulpit, and the man who grumbles in the pulpit would grumble on the bench or in the professor's chair. Good workmen seldom grumble. The man who is really busy has no time to waste in bewailing his fate. When the shoulder is at the wheel the man forgets to find fault with fate. Of course, there are cases where men seem to be misplaced, and where the man's unfitness for his task is too patent to be denied but in very many cases the man who does not "fit in" to his present task would be found to fit in to very few others.

If we would live happily, if we would do our best work, if we would achieve what measure of success may be possible to us, we must learn to enjoy our work. It is useless, worse than useless, to take note of all its disagreeable features, for these are common to every sphere of labor, and are not to be escaped. We would rather dwell upon the pleasant aspects of our toil, and strive to forget its less agreeable features. If we be true men, possessed with any adequate vision of this world's need, we can surely summon sufficient enthusiasm to get interested in and to derive pleasure from our daily toil. Probably this is something of what Paul had in mind when he said, "Whatsoever ye do, work heartily, as unto the Lord, and not unto men."—Christian Guardian.

Marvels of Memory.

A good memory is one of the chief elements of worldly success. Without it, the finest intellect or imagination is constantly hampered in its struggles with the world, and, if the memory is very defective, often goes down into utter discouragement and defeat.

The way to get a good memory or retain it, if you have one already, is by exercise; for this function of the mind has a definite physical basis in the brain, and, like any other part or organ of the body, must be used, to be strengthened. And if it is properly used and exercised, the limits of its attainments and usefulness are almost boundless, as some of the illustrations given below will indicate.

Themistocles, a famous Greek general, is said to have known every citizen in Athens.

Otho, the Roman emperor, attained great popularity and through that, his seat on the throne, by learning the name of every soldier and officer of his army.

Hortensius, the Roman orator, is said to have been able, after sitting a whole day at a public sale, to give an account from memory of all things sold, with the prices and names of the purchasers.

Coming down to later times, there is a very interesting story told of Frederick the Great, of Prussia, the French author Voltaire, and an Englishman with a very long memory.

It is said that at the king's request Voltaire read one of his long poems, that he had just completed in manuscript, through aloud, while the Englishman was concealed from Voltaire's sight in such a position that he could hear every word.

After the reading of the poem Frederick observed to the author that the production could not be an original one, as there was a foreign gentleman present, who could recite every word of it. Voltaire listened in amazement to the stranger as he repeated, word for word, the poem which he had been at so much pains in composing, and, giving way to a momentary outbreak of passion, he tore the manuscript in pieces. He was then informed how the Englishman had become acquainted with his poem, and his anger being appeased he was willing to do penance by copying down the work from the second repitition of the stranger, who was able to go through it the same as before.

When reporting was forbidden in the house of the English parliament, and any one seen to make notes was immediately ejected, the speeches, nevertheless, were published in the public press. It was discovered that one Woodfall used to be present in the gallery during the speeches, acctually committed the speeches to memory. They were afterward published.

Lord Macauly had a marvelous facility for remembering what he read, and once declared that if Milton's "Paradise Lost" were destroyed, he would be able to write the whole of this long poem without a single error. In fact, he once performed the marvelous feat of repeating the whole, making only one omission.

Charles Dickens, who was once a reporter, and thus had occasion to roam abont the streets a great deal, contracted the habit of reading the signs of shopkeepers. So firmly fixed upon him did this habit become, that he was able, after walking through a long street, to repeat the names and business of every shopkeeper on the thoroughfare.

But great power of memory is not always found in educated persons. There is a notable instance of "Blind Jamie," who lived some years ago in Stirling, England. He was a poor uneducated man, and totally blind, yet he could actually repeat after a few minutes' consideration, any verse required from any part of the Bible, even the obscurest and least important.

The power of retaining events has also sometimes been manifest in a marked degree. A laboring man named McCartney, at fifty-four years of age, claimed that he could recollect the events of every day for forty years. A test was made by a well-known public man who had kept a written record for forty-five years. The man's statement was fully corroborated—indeed, so accurate was his recollection that he could recall without apparent effort the state of the weather on any given day during that long period of time.—*Everywhere.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 22. —TWO PRAYER LESSONS. Matt. 6:5—6; 18:19—20.

QUESTIONS.

1. Who gave two prayer lessons? Matt. 6: 5—6; 18:19—20.
2. What is prayer? Ps. 19:15.
3. What shall our prayer not be, and what shall it be? Matt. 6:5—6.
4. What is the condition of the fulfilment of our prayers? John 14:13—14; 15:7, 16; 16:23—27; 1 John 6:14; Mark 11:24; 1 Peter 5:5; Matt. 27:39.
5. Why is united prayer more effective? Jas. 5:16; Matt. 18: 19—20.
6. When shall we pray? Eph. 6:18; 1 Thes. 5:17.
7. What ought to be in every prayer? 1 Thes. 5:18; Col. 3:17.
8. Which model prayer does Christ give us? Matt. 6:9—13; which Paul? Eph. 3:14—19; which Solomon? 2 Chron. 6:14—42.

MEDITATIONS.

The man who understood best the art of prayer is our Lord Jesus Christ. His life was a life of prayer and He spent much of His time in prayer; therefore He is the one best able to teach us how to pray.

Prayer is the breathing of the soul, the speaking of the heart to God, the spiritual communion with God. It is not mere words, not even well rounded thoughts, but to make it a real prayer, the heart must be in it, it must be a prayer in spirit and in truth.

Our prayers shall not be done to make a show of them, that others shall commend us; or because we think we please God or or fulfil our duty by praying regularly.

Our prayer shall be secret communication with God, which becomes audible chiefly when others shall participate in them.

Our Lord gives two conditions for effectual prayer. The one is, that we pray in faith; trusting in God our Heavenly Father. The second condition is, that we pray in the name of Jesus, not only say "in Jesus name" Amen, but praying as Jesus in our place would have prayed. But how can we know that? If we abide in Jesus and His words abide in us; if His spirit fills our hearts, we can and will pray in His name. In Jesus' prayer in Gethsemane He adds to His fervent supplication: "nevertheless, not as I will, but as Thou wilt." If we in truth can add this to our prayers, every one is a prayer in Jesus' name, because our will is, that God's will shall be done, and that is the right attitude in prayer. So we can boldly bring all our wants before our Heavenly Father, knowing that He, who loves us better than we ourselves, and who knows our real wants better than we do, will provide for us and hear our prayers in one way or other at His time.

United prayer is more effectual, because it is generally more unselfish, and because two or more children of God ought to know the mind of their Heavenly Father better than a single child of God.

Our Lord prayed constantly, and yet He had special times of prayer, so shall we constantly be in a prayerful condition, so that we at any time can pray, and are in constant communion and conscious dependence upon God. Yet we shall have special times of prayer, when we leave our worldly pursuits and only commune with God.

In every prayer there ought to be adoration and thanksgiying. We ought to acknowledge God's majesty, holiness, justice and mercy, but also gratefully acknowledge His love, which He in so many ways has shown to us; and especially in the gift of His only begotten, beloved Son, whom He gave as a ransom to redeem us sinners.

Since Christ prayed so much, His disciples asked Him to teach them to pray. He gave them and us a model prayer in the "Our Father," which no one has learned to pray exactly as Jesus did, not in words, for the words most of us know, but in spirit. The better we learn it, the more we find how much there is to be learned in this short prayer.

Paul gives in his letter to the Ephesians a prayer, which he prayed for them, from which we can learn. And Solomon prayed, after the beautiful temple had been finished, at its dedication a prayer, which often has been used at the dedication of places of worship. Moses, Nehemiah and Daniel also furnish us model prayers.

QUOTATIONS.

The Divine Wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—F. W. ROBERTSON.

A certain joyful, though humble, confidence becomes us when we pray in the Mediator's name. It is due to Him; when we pray in His name it should be without wavering. Remember His mer-

its and how prevalent they must be. "Let us therefore come boldly to the throne of grace."

NEHEMIAH ADAMS.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Aug. 22.

SUBJECT: The Riot in Ephesus. Acts 19:23—20:1.

GOLDEN TEXT: He hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. 2 Cor. 12:9.

This riot broke out during the time that Paul tarried still at Ephesus after he had determined to go to Macedonia and Achaia, and had already sent Timothy and Erastus on ahead. Gaius and Aristarchus, both men from Macedonia, had remained behind with Paul. It appears from 1 Cor. 4:17—21 that Timothy was to go on to Corinth to deliver to the church there the letter which Paul had written in order to correct certain abuses that had crept in, and thus prepare them for his coming that it might not be necessary for him to use the rod of discipline among them when he came. Erastus is probably the disciple mentioned in Rom. 16:23 as an official in Corinth, which explains his being sent with Timothy.

The riot is called a stir (not a small one) that arose concerning the Way. The religion of Jesus is frequently thus designated and very appropriately so, since He is the Way, the Truth, and the Life (John 14:6)—the way to God because through Him came grace and truth (John 1:17) and He came to give life to them that believe in His name (John 10:10).

The stir was made by persons who were affected financially by the preaching of the Gospel. The persecution at Philippi (Acts 16) was started by men who saw their source of gain cut off. Nothing is more apt to arouse the devil in ungodly men than a real or supposed affecting of their income. It was the loss of their swine that caused the men of Gadara (Matt. 8:28—34) to ask Christ to get out of their country. Even among church-goers of to-day there are many who do not want the preacher to touch this or that practice which to them means their well buttered bread.

That the injury to the business of these idol makers was not all imaginary can be readily believed. We need but to recall the bonfire mentioned in our last lesson. In a community where there were burned such a pile of books on the magical arts there was, no doubt, also a falling off in the demand for idolatrous images. It was not an unfounded charge that through Paul's teaching many were turned away. The Roman governor Pliny, in a letter to the Emperor not long after this time, speaks of swarms of Christians in those provinces. He says that numbers of all ages, of all ranks, of both sexes, not only in the cities but in the villages and remotest country districts were infected with this superstition, by which he meant Christianity.

Demetrius complains that Paul taught that those were no gods which were made with hands. He must have known, too, that they were nothing more than lumps of metal which he and his fellow-craftsmen sold to the people. But the use of images as representations of a god inevitably results in the worship of the image itself as a god. This is the psychological reason underlying the second commandment of the Decalogue. God is not to be represented by an image of any kind. He is to be worshipped in spirit and in truth.

It seems to have been an easy matter for these men to raise a tumult. An appeal to their selfish interests was enough to arouse the silversmiths, and the shout with which they ran into the streets of the city was an appeal to the people's jealousy for their great temple, the pride of the city. The seizing of two men gave the impression that some insult or injury had been committed against the temple or its divinity. This started the rush, but many ran where they saw others run without knowing anything of the cause. At sight of the Jew put forth by his fellow-religionists the religious cry was again taken up and the fanatic devotion to the divinity whose temple made the city famous was soon fanned to a frenzy. Thus they shouted for two hours in exaltation of their goddess. It recalls the hysterical prayer of the Baal prophets on Mount Carmel (1 Kings 18:26).

The Jews probably wanted Alexander to explain to the crowd that they had nothing to do with this new teaching but were themselves opposed to the sect. They probably were eager to make common cause with the Demetrius crowd against the Christians. It was like the working together of the Pharisees and the Herodians against Jesus. The opposition to truth frequently brings together queer yoke-fellows. This Alexander may have been the coppersmith to whom Paul refers in 2 Tim. 4:14.

The town clerk, who finally quieted down the excited mob, exonerated Paul and his fellow-laborers from having used violent denunciation or anything of that kind in their work. They had evidently done their work quietly, though effectively as we have seen. That was Paul's way. His address on Mars Hill at Athens shows how considerately he treated the religious thought of the heathen yet how skillfully and forcibly he held out to them the truth in place of their false notions. The best way to eradicate error is by presenting the truth. Little or nothing is gained by denouncing what men hold dear. The kingdom of God conquers by love and the uplifting of Christ.

Annual Sunday-school Convention

Of the Eastern District Conference at the Zion Mennonite Church Aug. 26, 1909.

MORNING SESSION.

9:30 Song Service
9:50 Devotional - Rev. A. M. Fretz
10:00 Business Session
10:30 Topic—"The Teacher's Part in Promoting Regular Attendence of the Scholars at the Church Services" - - - - - H. A. Alderfer
Discussion - - - - - Opened by Jos. M. Myers
Singing
11:10 Topic—"How to Overcome the Lack of Reverence for the House of God" - - - - - - Hattie Wile
Discussion - - - - - Opened by Darius Berkey
11:45 Question Box
Singing - Offering
Noon Intermission

AFTERNOON SESSION.

2:00 Song Service
2:15 Prayer - Rev. Wm. H. Grubb
2:20 Sunday-school Lesson for August 29th - - - - Taught by S. M. Rosenberger
Singing
2:50 "The Teacher's Equipment" - - Minnie Clemens
Discussion - - - - Opened by Rev. H. G. Allebach
3:30 "The Organized Class: What is it? What is it doing?" - - - A. M. Musselman
Discussion - - - - Opened by D. M. Landis
4:10 Question Box - S. W. Gross
Singing - Offering

EVENING SESSION.

7:15 Song Service
Prayer - Rev. F. F. Gabel
7:20 Business Session
7:45 Address "How to Cultivate Spirituality in the Sunday-school" - Rev. H. C. Lily
Choir Selection Offering
8:15 Address - - - - - - Maxwell H. Kratz, Esq.
Choir Selection
Benediction Rev. A. B. Shelly.

Program

For the Festival of the Mission Sewing Societies to be held at Berne, Ind., Tuesday evening, August 31, 1909.

Song, by the audience.
Opening, by the President.
Declamation—Welcome, Berne, Ind.
Essay: Deaconess Work. Summerfield, Ill.
Declamation, Dalton, Ohio.
Ladies' Choir, Berne, Ind.
Mission Story, Pandora, Ohio.
Essay, Bethel Society, Mo.
Trio, Berne Society.
Letter, from Mrs. P. W. Penner, India.
Declamation, Summerfield, Ill.
Essay, Goshen, Ind.
General Remarks.
Music, Collection, Close.
Program Committee:
Mrs. S. M. MUSSELMAN,
HILLEGONDA V. D. SMISSEN,
ROSE WELTY.

PROGRAM

Of the Sunday School and the Young People's Convention

TO BE HELD ON SEPTEMBER 1, 1909, BERNE, IND., IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE.

1. Opening Wednesday morning at 9 o'clock.
   a. Praise Service.
   b. Devotions led by the president.
   c. Order of the day.
   d. Appointment of committees.
2. Topic: How may the music in our Sunday-schools be made more effective?
3. The advantages of a State Teacher's Training Course.
4. How may the religious instruction in the S. S. be brought into vital relation with week day living?

AFTERNOON SESSION.

5. Praise Service.
6. Topic: How should a S. S. Library be conducted in order to secure the best results?
7. The cradle-roll and home-department in a country Sunday-school.
8. Round Table.
9. Election of Officers.

EVENING SESSION.

10. Praise Service.
11. Why should systematic giving be encouraged in our Y. P. Societies?
12. How may the committees of the Y. P. Society be kept active and enthusiastic?
13. Close and Benediction.

Each topic is to be followed by a general discussion.

Program Committee { J. A. SCHWARTZENDRUVER. P. B. HILTY. E. J. HIRSCHLER.

Contributions.

For Home Mission.

The following gifts were received in July:

A. GENERAL TREASURY.

From the Emmaus church, Kan, $30; Bethel church, Mo. $11.50; East Swamp church, Pa. $15; Allentown church, Pa. $5; Upper Milford church, Pa. $25; Johannestal church, Kan., collection at Children's festival $18 55.

B. CITY MISSION TREASURY.

From Y. P. S. of the Alexanderwohl church, Kan., $5.50; ditto, Hoffnungsfeld Eden church, Kan. $11; ditto, Halstead church, Kan. $10: ditto, Christian church, Kan. $6.25; ditto, Hoffnungsau church, Kan. $14; Hague church, Sask. $13; from the mission box of the Berne church, Ind. $51.84.

Gratefully acknowledged,
M. HORSCH, Treas.,
Upland, Cal.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

News of the Week.

Domestic.

LAND DRAWINGS AT SPOKANE.

THOUSANDS OF HOME SEEKERS HOPE TO PULL PRIZES OUT OF CANS.

SPOKANE, Wash., August 9.—Although the crowds of landseekers were not so large as they had been daily during the last three weeks, when filing applications for registration on the Coeur d'Alene, Spokane and Flathead reservations, several thousand people to-day eagerly awaited the hour of 10 o'clock when the drawing for the Cœur d'Alene land began.

Each of the 105,000 persons applying for Cœur d'Alene lands has one chance in 333; in the 100,000 applicants for Spokane lands one in four hundred, and of the 37,000 for Flathead land, one in fifteen.

Fifty-three cans of applications, weighing 2,685 pounds, were produced at the drawing. Of these cans, twenty were for Cœur d'Alene lands, nineteen for Spokane lands and fourteen for Flathead.

The proceedings to day began with the transfer of twenty cans of applications for Cœur d'Alene lands from Judge Witten's office, where they had been guarded by a deputy marshall, to the large platform recently constructed on the lake shore in front of the Hotel Idaho, where they were strewn, scattered and then mixed on four pieces of canvas cut, to cover the platform surface.

As soon as the drawing is concluded the remaining applications will be hauled back to Judge Witten's office, opened and arranged alphabetically, then placed in specially made boxes and shipped to Washington, D. C., for comprrison.

Any winner who has placed a duplicate list will be detected and will lose his rights.

It was expected that the drawing for the Cœur d'Alene lands would take the greater part of to-day, Tuesday and Wednesday; the drawing for the Flathead lands will be done Thursday and Friday, and for the Spokane reservation next Monday. Three young girls, Helen Hamilton, of Cœur d'Alene; Christina Dolan, of Missoula, and Harriet Post, of Spokane, will draw the envelopes, which will then be opened by Judge Witten and the names announced.

Isadore Selig, of Myrtle Creek, Ore., to-day drew claim No. 1 in the land drawing for the Cœur D'Alene reservation.

No. 2, John Hedmark, of Spokane.
No. 3, Charles G. Cornwell, Spokane.
No. 4, Herman Neubauer, South Tacoma, Wash.

MORE LAND OPENED IN MONTANA.

WASHINGTON, August 9.—Acting Secretary of the Interior Wilson today designated 1,658,640 acres more of land in Montana as coming within the enlarged homestead act in that state, making a total up to date of 25,466,200 acres as designated in Montana.

Heat Kills the Babies.

NEW YORK, August 10.—The New York morgue to-day housed forty dead babies, the greatest number of children there at any time since the General Slocum disaster. Twenty-seven of the babies came from the New York foundling asylum and the others from hospitals and other institutions. All are direct or indirect victims of the heat wave and physicians to-day declared the number of deaths among infants had been appalling. The suffering among the children in the crowded East Side district is terrible.

Sleep was practically impossible in any part of Greater New York last night. Coney Island police said that 10,000 persons slept on the sands there last night. Under orders from Police Commissioner Baker, every public park in New York was thrown open and policemen stationed to guard the sleepers. Whole families fled from the rookeries to the little grassy plots. Fire escapes became popular bedrooms, while in nearly every narrow street in the tenement district, men and women slept in areaways and even on their front stoops.

CONGRESS ADJOURNED.

EXTRA SESSION CAME TO END AND NEW TARIFF LAW IS NOW OPERATIVE. SESSION HAD LASTED OVER FOUR MONTHS.

WASHINGTON, August 6.—The sine die adjournment of the extra session of the Sixty-first congress last evening was marked by no hilarity and the closing scenes were exceedingly tame. Senators and representatives were anxious for the end to come. There was no hitch in the last day's program arranged by Senator Aldrich, Speaker Cannon and Chairman Payne, of the ways and means committee, and from the time congress convened yesterday morning until the gavels came down for the last time, shortly before 6 o'clock last evening, it was the expected that happened. The President was waiting in his office at the capitol to sign the tariff bill and he lost no time in attaching his signature after the measure reached him.

Soon after the conference report on the bill had been agreed to by the senate by a vote of 47 to 31, the concurrent resolution making the changes in the leather schedule was adopted by both houses.

President Taft arrived at the capitol at 4:45 p. m. and entered the room set aside for the President on the concluding day of a session of congress. His appearance there, the first since his incumbency as President, caused members of congress to desert the two chambers and form in line to be received by him. There was a constant procession of handshaking statesmen through the President's room from the time of his arrival until his departure at 5:50 o'clock.

Just as the hands of the gold clock in the President's room reached six minutes past 5 the Payne tariff bill, as the measure will be known, was laid before the President. He picked up a pen supplied by Chairman Payne, of the house ways and means committee, and which had been used by both the Vice President and the Speaker in signing the bill, and attached his signature.

After writing "Wm. H. Taft" the President added "Signed five minutes after 5 o'clock, August 5, 1909—W. H. T."

Principal Changes in New Tarill Law.

CHIEF DECREASES.

	Old Rate.	New Rate.
Hides	15 p. c.	Free.
Iron ore	40 cents a ton.	15 cents a ton.
Bituminous coal	67 cents a ton.	45 cents a ton.
Petroleum, crude or refined	Countervailing.	Free.
Lumber—		
Rough	$2 M ft.	$1.25 M. ft.
Finished	$2 to $4 M ft.	$1 25 to $2.75 M ft.
Timber, round, hewn, unsawed	1 cent cubic ft.	½ cent cubic ft.
Wood pulp	1–12 cent lb.	Free.
Print paper	3–10 cent lb.	3–16 cent lb.
Leather, rough and sole	20 p. c.	5 p. c.
Boots and shoes	25 p. c.	51 p. c.
Same, after Oct. 1, 1909	25 p. c.	15 p. c.
Agricultural implements	20 p. c.	10 p. c.
Works of art, 20 years old	20 p. c.	Free.
Pig iron	$4 a ton	$2.50 a ton.
Scrap iron and steel	$4 a ton.	$1 a ton.
Bar iron	6–10 cent a lb.	3–10 cent a lb.
Structural steel, unpunched	5–10 cent lb.	3–10 and 4–10 cent.
Sugar, refined	1.95 cent lb.	1.91 cent lb.
Fresh meat	2 cents lb	1½ cent lb.

CHIEF INCREASES.

	Old Rate.	New Rate.
Hemp	$20 a ton.	$22.50 a ton.
Hemp, hackled	$40 a ton.	$45 a ton.
Calamine	Free.	¼c lb.
Spirits and cordials	$2.25 pf. gal.	$2 60 pf. gal.
Still wines	50c gal.	60c gal.
Malt liquors	40c gal.	45c gal.
Fruit juice	60c gal.	70c gal.
Cotton Hose—		
Valued not above $1 doz.	50c doz. and 15 p. c.	70c doz. and 15 p. c.
Valued from $1 to $1.50.	60c doz. and 15 p. c.	85c doz. and 15 p. c.
Valued from $1.40 to $2.	70c doz. and 15 p. c.	90c doz. and 15 p. c.
Shingles	30c M.	50c M.
Razors—valued at $3 doz.	$1.75 doz. and 20 p. c.	$1 80 doz. and 35 p. c.
Antimony ore	Free.	1c lb.
Structural steel, fabricated and assembled	¼c lb.	45 p. c.
Artificial feathers and fruits.	50 p. c.	60 p. c.
Cosmetics, dentrifice., etc.	50 p. c.	60 p. c.
Polished plate glass not over 24 by 30 inches	10 sq. ft. and 5. p. c.	12¼c sq.yd and 5 p. c.
Broom corn	Free.	$3 a ton.
Hops	12c lb.	16c lb.

Foreign.

King Gustave Appeals for Arbitration.

STOCKHOLM, Aug. 8.—The tie-up of the business life of the country as a result of the general strike is so serious that King Gustave intervened in an endeavor to secure a compromise. His majesty, to-day, sent a message to the parties at conflict, exhorting them to come to an agreement at the earliest moment possible and advising arbitration of the disputed questions.

It was after King Gustave's message had been read and approved at a cabinet meeting Saturday that his majesty summoned to the palace the two leaders of the warring factions, Director Von Sydow, of the employers, and Senator Lindquist, president of the Federation of Trades unions, for a conference. The result of this conference has not yet transpired, but apparently his majesty's efforts for a peaceful settlement of the trouble was without result, for to-night it was announced that the printers would strike to-morrow and the national labor union issued a proclamation that beginning to-morrow every dray or other wagon whose driver is not wearing a union permit badge, will be stopped by strikers. No exception, it was stated, will be made for owners driving their own wagons.

Japan Defies China and Begins Railroad Work.

LONDON, August 7.—The foreign office is in receipt of messages from Tokio that Japan to-day began work on the reconstruction of the Antung-Mukden railway thereby carrying out the ultimate which Japan submitted to the other powers yesterday.

The work is being done under guard of the mikado's troops. Hundreds of Chinese soldiers are stationed along the line, dispatches say, but they are not of sufficient strength to offer any resistance. Japan is sending reinforcements to the scene of the trouble and is giving every indication of a determination to carry the work through with characteristic thoroughness.

English representatives in the far east, who are keeping the foreign office advised, deem the situation most threatening.

That a grave difference exists between Japan and China is shown by the statements to England by the mikado and Sir Julian Jordan, the English minister at Pekin. The mikado declares that Japan is entitled to reconstruct the railway under the treaty of 1905 and he attributes China's attitude to the reactionary tendencies of Prince Ching, the regent.

Minister Jordan sends word that the Chinese government has informed him that the Antung-Mukden road will be commercially useless to Japan and is being built purely for military purposes and to be used as a club to extort concessions from China.

Wright Loses the Aeroplane Record.

MOURMELON - LE - GRAND, France, August 7.—Roger Sommer, the French aviator, to-day beat the world's record for prolonged flight in an aeroplane. His machine remained in the air for two hours, twenty-seven minutes and fifteen seconds.

Sommer's record beats Wright's flight by eight minutes and fifteen seconds. Wright's flight was made at Lemans on January 1, last.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, AUGUST 19, 1909. No. 32.

The Splendor of the Stars.

Up to the splendor of the stars
I lift my eyes to-night,
Stars that have shone for countless years
And still are just as bright.

The "Mighty Hunter" leads his dogs
Across the Southern sky;
While in the North the Great Bear lifts
His massive form on high.

And higher yet from East to West
To-night how bright, how clear,
That portion of the Milky Way
Which lights our hemisphere.

Upon the filmy path of light
I gaze with deep'ning awe,
Those thousand, thousand stars of light
Obey our Lord—one law.

He tells their names, appoints their path;
For His delight they shine.
He willed, He spake, it was enough;
Fulfilled was his design.

Yet He who made those mighty suns
And counts them one by one,
For this perverse, rebellious world,
Has sent His only Son.

He came a workman's life to live,
A felon's death to die;
For this, that we might be forgiven—
This was the reason why.

For this the Holiest gave His life,
For this endured the shame;
That every contrite soul might know
Forgiveness through His Name.

Oh, silent stars, ye still look down
On hearts that turn away,
And to the strong appeal of Love
Give one swift answer, "Nay."

How much depends upon that word
They little care to guess;
Nor all the joy which waits for those
Who gladly answer, "Yes."

—E. E. Trusted in London Christian.

Items of News and Comment.

Wise words are more powerful than weapons of violence.

More contributions to our church papers would be very helpful.

Religion and business are both proper in their place, but never interchangeable.

Christianity has not the tendency to promote riots and mobs, but it disturbs false religions.

When the spirit of liberality reaches the point of compromise on the divinity of Christ, there is neither reason or excuse for further discussion of any theological difficulty. The fog has become so thick as to utterly conceal the light.—The Lutheran.

Wherever the gospel endangers unholy occupations the enemy and his dependants are sure to get busy.

Rev. J. W. Kliewer, of Berne, Ind., is expected to assist in the dedicatory services at Fortuna, Mo., Aug. 22.

Rev. C. Hege, formerly of Bluffton, Ohio, informs herewith his friends that his address is now Henderson, Nebr.

Rev. John Gerbrandt, of Drake, Sask., chairman of the conference held at Edenburg, Man., July 12 and 13, 1909, favored the "Bundesbote" with a very interesting correspondence.

Day of Prayer for Colleges.—General Conference has appointed the last Sunday in August to be generally observed by all the congregations as a day of prayer for colleges. This year it will be August 29.

Farewell services were held in Beulah church, Elkhart, Ind., Sunday evening, Aug. 1, for the outgoing missionaries of the Mennonite Brethren in Christ church, Misses Kate Brendemus and Norah Lambert, of South Bend and Elkhart, Ind., respectively.

Anthony Comstock is the man who has destroyed over forty-three tons of vile books, 28,425 pounds of stereotype plates for printing books, more than two and a half million obscene pictures, and 12,945 negatives for printing such pictures.—S. S. Times.

An ordinance just passed in Java falls heavily upon Chinese secret societies. A fine of 100 guilders or three months' rigorous imprisonment is the penalty for every Chinaman found in possession of secret society documents or emblems or caught wearing the distinguishing marks of these organizations. Those who preside over the meetings of such societies, allow meetings to be held in their houses, or fail to inform the authorities incur similar penalties. The latter also fall upon Chinamen who recruit for these societies, supply them with money, or give help in any way.

Prof. C. H. Wedel, of Newton, Kan., conducted a series of meetings in Beatrice, Nebr., from August 1—8, speaking twice daily.

The German Teachers' Institute will be held the last week in August at Hillsboro, Kan. On the evening of August 22 lectures on education will be given and the institute will open on Aug. 23.

Services were not held in the Henderson (Nebr.) Mennonite church on August 9th and 15th on account of the two cases of spinal meningitis. No new cases appeared, and so services are expected next Sunday.

On August 12th Bro. S. K. Mosiman, principal of C. M. College, Bluffton, O., was united in matrimony with Sister Emily Hamm, an experienced and successful teacher in the public schools of Beatrice, Nebr.

Hereafter bootleggers and operators of blind tigers in Kansas are to be treated by the federal revenue department in the same manner as "moonshiners" in the mountains are treated. Ten detectives from the United States secret service have been detailed to make arrests of all persons who have been convicted in the local courts of violating the Kansas prohibitory law.

There are men who do not go to church at all simply because they do not wish to have their business principles and methods rebuked. The church stands for Christ and a certain type of life. If we do not like to have our sins brought before us by hymn, Bible, prayer and preaching; if we do not wish to change our lives, to repent, to be tender-hearted and merciful and clean and unselfish, why do we not want to go to church?—Advance.

Announcement and Invitation.

Providence willing, the new Bethel Mennonite church near Fortuna, Mo., will be dedicated August 22, 1909. The congregation extends herewith to all a cordial invitation to attend the dedicatory services. Arrangements will be made for all-day services, German and English.

By order of the Congregation,
DAVID D. KING, Pastor.

From Our Mission Fields.

Missionary P. J. WIENS writes as follows to the Mission Board, from CHAMPA, India: Greetings with Psalm 86, 8—10, Among the gods there is none like Thee, O Lord, neither are there any works like Thy works. All nations, whom Thou hast made, shall come and worship before Thee, O Lord, and shall glorify Thy name. For Thou art great, and dost wonderful things, *Thou art God alone.* May this 'all nations shall come to Thee' be speedily fulfilled! But as yet there are so few signs of their fulfilment with us here. There is a great lack of a knowledge of sin and of a desire to be freed from sin, while many, who are conscious of their miserable condition, seek help and deliverance with their gods and not with the one true God and our Savior Jesus Christ. Only a few individual ones from the outside attend our services. Besides these we have a number attending them, who recently came as patients to our dispensary. But it is quite difficult to convince these of the fact that it is God and not man who heals them from their ailments. They are so accustomed to trust in visible things that it is hard to turn their minds to the invisible. When things are explained to them they readily give their assent to what is said, but soon after the missionary again is to them a 'mabap', a term signifying father and mother. But as a rule they are disobedient children of the 'mabap.' They are ready to say yes to most anything the missionary says, but oftentimes their actions are quite the contrary. If this were not the case we would have many Christians here. The missionaries desire nothing more than that the heathen should learn to know God and by faith in Jesus should become His children.

"Many a door for the Gospel has been opened here by our medical work. But the most of them seem to have a desire only for the fruits of Christianity and not for the tree thereof. This became evident as regards schoolwork. The people desire to have schools, but we are not to appoint any Christian teachers for them nor are they willing to help bear

the expenses thereof. But as long as we are to bear the expenses we also claim the right to appoint teachers according to our own judgment. Most of them see the justice of this procedure after it is explained to them. We now have three schools.

"Services and Sunday-school are held with the lepers every Sunday, and prayer meetings every Wednesday. Besides these, services are held with them every other day of the week by one of our Evangelists. Some of them seem to advance in their knowledge and understanding, while others are apparently at a standstill. The latter is not very encouraging. We hope, however, that the word of eternal love, which is preached to them, will not be without effect upon those who come and hear regularly.

"At the close of the quarter there were 111 lepers in the asylum. Since then several came, so that the present number is 114. If the membership of the church would increase in the same proportion as the number of inmates in the asylum, we would soon have a goodly number of Christians. The question oftentimes arises with us, whether people pray enough for the conversion of the heathen and whether there are not too many, who think that they have done their part, when they have given their mites for missions? Many of the older lepers understand but little of what is preached to them, yet they are attentive listeners. One day I asked two old women who were engaged in conversation what the subject of their conversation was. One of them answered, we were speaking of how different things are now from what they were when we were yet at home. Then we were hated, but here we have a good home, enough to eat, clothes to wear, and receive a loving treatment. Here we sit and look at the bungalow, from whence the missionary comes, and in case he does not come every day we have a longing for him but must be content in our expectations.' If possible I visit the asylum daily, even if I do not find time to speak to them. This will be different after two missionaries are stationed here. Both the lepers and the congregation can then be better provided for. We are anxiously waiting for the coming of P. A. Penner's and C. H. Suckau's. May the Lord bring them here safely!"

Missionary P. W. Penner writes from Janjgir, India: "The words of David, 2 Sam. 22:50, 'Therefore I will give thanks unto Thee, O Lord, among the heathen and I will sing praises unty Thy name,' express our feelings at the close of this our first quarter here at Janjgir. The Lord surely has helped us wonderfully and His footsteps are visible everywhere. On the first day of April Brother and Sister Kroeker transferred the work of the station upon our shoulders. This, with our meager knowledge of the Hindi language, was not an easy burden for us to bear. But Kroeker's, although they were busily engaged in packing and getting ready to leave the station, rendered us all the assistance they possibly could. The Lord reward them for it! On April 9th, they left the station and started on their long voyage to Europe. This left us alone. Sister Funk, who has made commendable progress in the language, and the two Evangelists, who both speak the English language well, proved to be practical mediators in our dealings with the natives. Although these mediators proved to be quite satifactory, yet we long for the time, when we no longer need an interpreter in conversing and in dealing with these people.

"While our time was wholly occupied by work we can not report of any real mission work done. The bungalow for the Sisters Funk and Braun was erected during the quarter which engaged my attention nearly all the time. Although we had a man to superintend the work, yet the workmen would ask me many questions which had to be answered, and which was done by means of an interpreter. Then some new material had to be bought and brought here, on account of which several unforseen journeys had to be made. Thus our principal occupation (the study of the language) had to suffer many interruptions. But the building now is almost completed and most of the laborers have left us. Besides the temperature has considerably fallen and we expect to have a better opportunity for language study during the present quarter.

"We have services every Sunday, at which one of the Evangelists preaches. In the afternoon we have our Sunday-school. These meetings are mostly attended by the servants and the orphans only, but few come from the outside. This will no doubt be the case as long as we do not have a special building for our meetings. As a rule the natives do not like to come into the house of the missionary. Besides these regular services we have for some had meetings for singing, with the orphans and servants, on Saturday afternoon. On Sunday evening a meeting for Bible study is held with our Evangelists, who expect to make an evangelistic tour through the villages during the cold season."

What is the Hope of China?

By Matilda Basinger.

(Concluded.)

It is the things that Christ taught that our missionaries are trying to bring to China. There have already been four periods of Christian missions in China. Centuries ago the Nestorians, a Christian sect of Syria and Persia had flourishing missions in China. Moved by the travels of Marco Polo, the Catholics made missionary attempts under John Corvino, which endured for a century. The Jesuits, inspired by the great missionary, Xavier, came later, flourished for a century and a half, and then were banished and many of the converts exiled. Then in 1807, Robert Morrison introduced the present era of Protestant missions, which has progressed alongside with the Catholic missions.

A century of Protestant missions has now closed but has been interrupted at times. The opium war, waged by England, with the result, of forcing the Chinese to permit the introduction of opium from India had at least one good result; it opened to foreign occupancy the five "treaty ports,"—Canton, Amoy, Foochow, Ningpo and Shanghai. The Tai-Ping rebellion; the Arrow war, which forced foreign ministers to reside at Peking; and the Tientsin massacre also interrupted missionary progress.

The Boxer Massacre, the latest interruption to Chinese Mission was the most terrible event in the missionary history of the world. The causes began with the great wrong of the Opium War 1841-2; but the recent causes were the humiliation of the defeat by Japan, the twenty-seven reform edicts of the Emperor seeking to change the Six Boards and literary examinations, and to establish a modern army and a free press; the personal suppression of the Emperor by the Empress Dowager, the Chinese hatred of railroads, those destroyers of cemeteries, some three thousand miles of which were being built or being planned; the rise of the secret society known as *Boxers*, which circulated still more widely the most absurd charges against the missionaries, to the effect that they poisoned wells, tore out the eyes of young children for medicine and the like.

The outbreak came at the end of 1899. The Empress Dowager had ordered the extermination of all Christians and that all foreigners should be driven from the land. Her commands were disobeyed at the south but took effect at the north.

The calamity that came closest to American Christians was the tragedy of Poa-ting-fu; on June 30, and July 1, 1900 when the Presbyterian and Congregational missionaries were burnt alive, shot, stabbed and beheaded—fifteen souls.

The greatest loss of missionary life, however, was in the province of Shansi and over on the Mongolian border, where by the fiendish governor (Yü Hsien) one hundred and thirteen adult missionaries were killed and fifty-three children; perhaps fifty Catholic missionaries were also slain; together with twenty or twenty-five thousand native Catholics. At least five thousand native Protestants were butchered exhibiting such heroism that sometimes the Boxers tore out their hearts to learn, if possible, where they got such courage.

At Peking the German minister Baron von Kettler was assassinated in the street by the Chinese troops. At the British Legation more than four hundred foreigners, of eight nationalities, with three hundred and fifty Chinese stood a siege for weeks being confronted sometimes with as many as ten thousand men armed with modern weapons. The Methodist missionary, Rev. F. D. Gamewell had charge of the fortifications.

After the capture of Taku forts and the siege and capture of Tientsin followed by a long and perilous march: the allied troops—Russian, British, German, American, Japanese, Italian French and Austrian entered Peking August 14, 1900, the Empress Dowager escaping by flight.

These stirring events have proved the stanchness of the Chinese Christianity; and already in China as elsewhere in the world's history, the blood of the martyrs has become the seed of the church.

J. Kenneth Mackenzie is the medical missionary of the London Society, who attended in her sickness the wife of the great viceroy Li Hung Chang, and thus won his powerful favor for medical missions and for Christianity. This interest of the viceroy grew into an important hospital with a female department, a medical school, and a medical staff for Chinese army and navy. This beloved and skilful doctor was also an untiring evangelist. Beginning his work in 1875 at Hankow with Griffith John, he spent his first Sunday boarding steamers and inviting sailors to the meetings on the shore. For the opium habit alone he treated in one year seven hundred persons. On his removal in 1879 to Tientsin Li Hung Chang set apart for his dispensary an entire quadrangle in one of the finest temples. Through Mackenzie's labors the Chinese began to build and support their own hospitals; and always in the hospitals placed in his charge, the missionary promoted "the Double Cure" soul and body.

With the actual presence of missionary hospitals and missionaries who preached the gospel in all sincerity, what, then, is the hope of China? Great things may be expected. Under such conditions *progress* is now an established fact in China. The doors are now open. Laborers are wanted. The field is getting ripe for harvest, and the evangelization of China is now only a question of time.

And as to how long it shall be before China becomes evangelized depends on us—on you and me. There was a remark made at the last Women's Sewing Circle here that explains better than I can express it how much or how little we are capable of doing. One of the mothers remarked about the *responsibility* that a mother has in training her children for useful and noble lives, with a suggestion that it were also possible that some children from our church prepare for mission work.

Let me add that such decisions very often rest in the hands of the parents. It is the parents who must *encourage*, admonish and help open the way to their children for a missionary training. I myself hope to see the day when more than one child from among so many families in our church will prepare for the mission field. But in this let us not be deceived. It takes more than a few weeks to get training to do effective work. The foundations must be laid, the languages must be mastered in the present age, nothing less than a college training is sufficient for the missionary preacher or teacher. If hospital or medical help would be effective an extra four years' course of training is absolutely necessary. Hence encourage your children early, get them started before their years are too far spent that they look upon this task as drudgery. Nothing less than encouragement from parents will induce a child to take this step. Nothing will be gained, but much lost if we do not face these difficulties. How many missionaries have left the field not because they had not the heart and willingness to work but because they have not the preparation!

It would be much easier for the workers if parents would stand at their side and encourage them than for the prospective missionary merely to get consent from the parents to go, parents who often waver and check such effort—as I know to have been the case with missionaries from our own churches,—parents who could at first not see what their children had in mind to go ten thousand miles away from home and waste such talent on the heathen. Another thing—means for comfortable support ought to be furnished by parents or others while the student is at school or college preparing for the field. One can do better work if no outside anxiety is at hand. We might just as well make sure that the cost even in money is going to be great—but why spare money or effort for the greatest and most important work in the world—*the saving of 'souls?* Even our colleges recognize this fact and with the introduction of that new and most complex of all sciences—sociology, which is a practical attempt to make life worth living for the majority of people in our large cities—life saving is becoming an important duty even in the field of practical sociology. What then should be the attitude of the church? She ought not to neglect this great world movement but must prepare to meet the issue and the problem. With such an outlook the church can well expect the redemption of China. Pandora, O.

Purity Congress.

Announcements have been issued for the National Purity Congress to convene in Burlington, Iowa, U. S. A., October 18-22, 1909. This Congress will be held under the auspices of the National Purity Federation, an association having for its object the co-operation of all forces in America that are striving to promote purity in the life of the individual and in social relations. Eminent speakers from all parts of America and abroad will be invited to address the Congress. A program of the highest merit will be carried out, including discussions by recognized authorities on the white slave traffic, educational and religious methods, rescue and preventive work, recent and needed legislative enactments, law enforcement, sanitary measures, and the suppression of vice. A general invitation is extended to all who are interested to attend this Congress. Purity, temperance and reform societies, churches, missions and other organizations in all parts of the world in accord with the purpose are urged to unite with the work and send delegates. For further information and printed matter, address the National Purity Federation, B. S. Steadwell, President, La-Crosse, Wisconsin, or Miss Julia A. Morrow, Secretary, 104 Ralph Street, Spokane, Washington, U. S. A.

Home Circle.

The Apple is King.

"Apples scarlet and golden,
Apples juicy and tart,
Bringing again the olden
Joy to the weary heart."

"It was autumn and incessant
Piped the quails from shocks and sheaves,
And like living coals, the apples
Burned among the withering leaves."
—*Longfellow.*

It has been truly said: "There is no fruit grown, at least in this country, around which so many memories cluster, as the apple. The sight or fragrance of one will sometimes carry us back many years to childhood's time when we played in the orchard in summer or helped gather the apples in the fall."

A recent editorial in a leading magazine advocated feeding people on apples who were in need of serenity. The old adage:

"An apple a day
Will keep the doctor away,"

has more truth than many of us realize. Many a severe headache can be cured by eating slowly a sour apple.—*Selected.*

A Prayer for All.

There was a peddler who carried his wares from house to house in Scotland. One day, while upon his errands, he entered a cottage where a noble lady was visiting its inmates. Some conversation ensued, when the lady rather haughtily inquired of the peddler:

"What! can you pray?"

"Well," said he, "I ken I can."

"Then kneel down at once," she cried, "and let me hear you."

Whereupon the man put his bag off his back, went upon his knees, and at once spoke thus to God:

"Oh, God, give me grace to need grace.

"Oh, God, give me grace to ask for grace when I am given to feel my need of grace.

"Oh, God, give me grace to receive grace when Thou givest the grace I need.

"Oh, God, give me grace to show grace when I have received grace from Thee, whether I get grace shown me or not."

We commend this prayer to every one who is endeavoring to walk through this world to the glory of God, as one of the most practically beautiful expressions of dependence on God ever uttered.—The Gleaner.

"A Horrible Idea."

According to a story which has been floating around through the newspapers, there are circumstances under which a "light wine" can by no means be called a light drink.

An Easterner, riding on a mail-stage in northern Colorado, was entertained by a dialogue which was sustained upon the one side by the driver and upon the other by an elderly passenger, evidently a native of the region.

"I understand you're temperance," began the driver.

"Yes, I'm pretty strong against liquor," returned the other. "I've been set against it now thirty-five years."

"Scared it will ruin your health?"

"Yes, but that isn't the main thing."

"Perhaps it don't agree with you?" ventured the driver.

"Well, it really don't agree with anybody. But that ain't it, either. The thing that sets me against it is a horrible idea."

"A horrible idea! What is it?"

"Well, thirty-five years ago I was sitting in a hotel in Denver with a friend of mine, and I says, 'Let's order a bottle of something,' and he says, 'No, sir. I'm saving my money to buy government land at one dollar and a quarter an acre. I'm going to buy to-morrow, and you'd better let me take the money you would have spent for the liquor and buy a couple of acres along with mine.' I says, 'All right.' So we didn't drink, and he bought me two acres.

"Well, sir, to-day those two acres are right in the middle of a flourishing town; and if I'd taken that drink, I'd have swallowed a city block, a grocery store, an apothecary's, four lawyers' offices, and it's hard to say what else. That's the idea. Don't you think it's horrible?"

"My Smoke-House."

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that had cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house. Hence I call it my smoke-house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to spend in smoke. What would you think of a man who, to amuse himself, should light a paper twenty-five cents and watch it burn? Is it any more sensible to take for your quarter a roll of old dry brown leaves, light it, and see it smoke?

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1910 as complete and correct as possible.

Our Polity, What Will Come of It?

Mennonites usually speak of their church as being committed to the congregation polity. Non-Mennonites cannot understand how this can be, since one frequently hears of Mennonite Bishops, who are a distinct and superior order of the ministry. The reason for this seeming contradiction lies in the fact that those who defined church governments as consisting of either the Episcopolian, Presbyterian or Congregational polities were unfamiliar with our peculiar form of Christianity. It is quite likely that they were entirely ignorant of our history and practices.

There are two theories of Episcopal rule. One holds, that rule by Bishops is the only true government that Scripture permits the church to know: that a valid ministry is only possible through conforming to the doctrine of apostolic succession, which provides, through the laying on of hands in Episcopal ordination, a chain of living witness going back to the apostles for their authority. This view would shut out of the true ministry all those who do not have the apostolic succession.

The adherants to the other theory of the Episcopacy claim it, not as of divine right but as a very desirable and ancient form of church polity. The Bishop, with them, belongs not to a separate order of ministy, but is an officer of the Presbyterate, primus inter pares, a first among equals.

The Presbyterian system provides that governing authority shall be vested in a Presbyterate i. e. a body of men to whom such authority is delegated by the churches. Usually this body is composed of both lay and clerical members whose duties are defined by the constituted standards of the church.

With the congregational system there is no higher authority than the individual church, every congregation being a law unto itself.

Our own polity is a primitive one and resembles more the government of the Christian churches of the time before creeds and systems of government had a chance to develop than any other modern church. With us one may find some of the elements in all of the other three systems. It is true that there are Mennonite Bishops, and that they impose authority upon the ministry by the laying on of hands, and that their being specially ordained makes them a separate order of the ministry with special duties and privileges not accorded to the ministry of lesser rank. But our bishops never presume to do more than the will of the congregations of which they are a part when they ordain or perform any other of their peculiar functions. The distinction of apostolic succession, which we have through our Waldensian forebears, as much as some other churches who claim to have it, is a matter to which we have never given serious consideration and probably never will.

The diocean Bishop is the substitute for the congregational bishop for which the development of the primitive church into the state church is responsible. We believe we have the office of bishop in our congregations as they had it in the early centuries of Christianity but our congregation is a republic in which those who rule are the servants of those who entrust to them the care of office. Morgan Edwards, the Baptist historian, writing in 1770 makes this interesting although not altogether accurate observation concerning the Mennonites of his time. "Their church government - - - is wholly democratic or republican. Their ministers are chosen by balloting; and when two or more are nominated they leave it to the decision of the lot which shall be the man. - - - They are put into office by the laying on of the hands of the Presbytery attended with fasting and prayer. They call their ordained ministers bishops, which term, though as scriptural as pastor, elder etc., other dissenters avoid as if they were conscious that the proper office of a bishop is not among them. The brothers are allowed to speak in the church by way of exhortation or expounding but are not permitted to preach publicly until they obtain a license from the church. These are called preachers, helpers and exhorters."

The idea of a bishop in the modern sense, especially as far as Episcopal dignity is concerned, is not to the liking of either our people or our ministers, many of the latter having gotten their training under congregational influences. In some quarters, particularly among the churches of the General Conference the designation elder is in greater favor than bishop, even in the East, where no more than twenty years ago the bishops enjoyed a special distinction, the term bishop is now seldom heard.

If the Mennonite church is getting away from its unique primitive position in matters of polity it is in the direction of the Presbyterian system. The trend of our conferences, originally designed to be mere advisory bodies, it in the direction of assuming authority. Just how far this will carry us only time can tell. The fact that our ministers are a stronger influence in our conferences than the laymen, may mean much some day but for what we do not yet know. The question: "Will the lay-membership consent to the growth of a ruling power in our church with itself left out or reduced to a mere assenting minority?" is one which we hope will only be settled in a way that will bring the greatest benefits to our brotherhood?. G.

The Two Oldest Manuscripts of the New Testament.

For the Mennonite.

Christian people, in general, are not very familiar with the transmission of the Holy Scriptures. Some Latter Day Saints believed that the Book of Mormon was given to Joseph Smith directly from heaven, and that he was similarly furnished with a pair of golden spectacles for reading it. Mohammedans also claim that they received the Koran in a supernatural manner. So some Christian people seem to think that the Bible was handed down from heaven just as we have it to-day bound in "divinity circuit" with gilt edges. I was surprised not long ago to hear a student at a Bible school say that he thought we had the original copies of the New Testament. Failure to appreciate the real value of the Sacred Book and much bigotry and intolerance often result from a lack of knowledge as to how we got the Bible. It is for this reason that I wish to give a cursory account of the two oldest manuscripts of the New Testament.

The twenty-seven books of the New Testament were written by a number of men, at different times and in various places. They were separate at first and not bound up in one volume as we have them to-day. They were originally written in the Greek language. The period of their production falls, roughly speaking, between 45 and 110 A. D. In that period books were written upon papyrus, which was prepared from the bark of the papyrus plant, or upon parchment, which was made from the skins of goats, sheep, asses, swine, calves and antelopes. The ink was made of gall nuts.

The original copies of these writings have all been lost. There would be great rejoicing among New Testament students if even one of them could be found. Of course it was not long before copies were made and also translations into Latin, Syriac and other languages for use in the various churches. At present more than 3800 of these Greek manuscripts have been found and new ones are continually coming to light. It is chiefly upon these, together with the translations and quotations of the Church Fathers, that a Greek text of the New Testament is constructed. From such a Greek text the Protestant English New Testament is translated. To get the best Greek text is the task of the "textual critic" or "lower critic" (as he is sometimes called to distinguish him from the "higher critic" who tries to arrive at the exact thought of the Scriptures). This is not an easy problem. No two of these manuscripts are exactly alike. There are many variations. Many contain only fragments of the New Testament. They are not all of equal value. As a rule the oldest are most valuable. Less than half a dozen can be traced back to the fourth century A. D.

The Codex Sinaiticus and the Codex Vaticanus are generally regarded as the two oldest Greek manuscripts of the New Testament that are known to be in existence. The one is now in the library of St. Petersburg, the other in the Vatican at Rome.

The discovery of the Sinaiticus reads like a romance. In 1844, under the patronage of King Frederick Augustus of Saxony, there came to the convent of St. Catherine on Mount Sinai a German scholar by the name of Tischendorf. In a basket of rubbish intended to start the convent fire he found forty-three sheets of old parchment. These contained portions of the Old Testament in Greek known as the "Septuagint" or "Seventy" (LXX). They were published in 1846 as the Codex Frederico-Augustanus. Tischendorf having learned that the monastery contained other portions of the same work, warned the monks that such things were too valuable to be used for fuel. He made another visit to the convent in 1853, but found no trace of the missing treasure. Thinking that some one else was more fortunate than he in securing possession of the coveted parchment, he left Mount Sinai. He returned once more in 1859 as the representative of Alexander II, the Emperor of Russia and the guardian of the Eastern church. The third effort was just about to prove futile, when he unexpectedly came upon the remaining portions of the Codex. They were brought to him by the stewart of the monastery and were tied up in a red cloth. He was allowed to take the manuscript to his room and spent the night in transcribing the Epistle of Barnabas. He persuaded the monks to have the manuscript sent to Cairo where it was copied, and finally induced them to present it to the Czar. It was taken to St. Petersburg in 1859 and was published in facsimile type in 1862. In return for this gift the Imperial govern ment presented the convent of Mount Sinai with 7000 roubles and that of Mount Tabor with 2000.

The Codex Sinaiticus evidently at one time contained the whole of the Greek Bible, but parts of the Old Testament have been lost. The New Testament however is complete and besides the 27 canonical books contains the Epistle of Barnabas and part of the Shepherd of Hermas—two non-canonical books which have not found a place in our New Testament. The arrangement of the books is different from that in the New Testament. Acts comes after the Pauline Epistles and Hebrews is placed after Second Thessalonians. The Epistle of Barnabas and the Shepherd of Hermas follow Revelation.

The material on which this manuscript is written is a fine vellum prepared from the skins of antelopes. The sheets are of such a size that only two could be obtained from one animal. The Codex measures 15 inches by 13½ and consists of 346½ leaves. Each page contains four columns of writing about 2½ inches in width and each column consists of 48 lines. In the poetical books of the Old Testament there are only 2 columns to a page. The letters are not united as in modern script, but are large capital letters, each one being formed separately. Breathing and accent marks, which are necessary to make the Greek language intelligible to us, are lacking except in Tobit 6:9 (an apocryphal book of the O. T. which is found in the LXX) and Gal. 5:21. Punctuation is rare except in some places where a later writer has been at work. Words and sentences are not divided but there is a division into paragraphs. The whole manuscript contains many corrections, some of which were made by the original scribe while others come from the sixth and seventh centuries. Tischendorf thought that at least seven correctors have had a hand in the present text. Some of these corrections were, doubtless, made from manuscripts which had a different text. One corrector, a scholar of the seventh century, often cancels corrections made by an earlier scribe. We can thus see that even at a very early time there was a difference of opinion as to the exact phraseology of the Scriptures.

The Codex Vaticanus was brought to the Vatican Library soon after its establishment by Pope Nicolas V. in 1448. It was, however, not available for New Testament criticism until a much later period. Erasmus had received some account of it in the sixteenth century. In 1809 it was taken to Paris by Napoleon I., where its value was first recognized by the German scholar Hug. After its return to Rome it was withdrawn from the public. In 1843 Tischendorf visited Rome some months, but obtained sight of it only for two days of three hours each. In 1844 Edward de Muralt was allowed to use it for nine hours. Tregelles with letters of recommendation from Cardinal Wiseman went to Rome in 1845 specially for the purpose of consulting it. He saw it often but was not permitted to transcribe any of its readings. "They would not let me open it" he says "without searching my pocket, and depriving me of pen, ink and paper.....If I looked at a passage too long the two *prelati* would snatch the book from out my hand". An edition of the Codex by Cardinal Mai was published in 1857 three years after his death, but the work was very poorly done. Another Roman edition appeared in 1868 and since then a beautiful photograph edition in 1889.

Originally the Vaticanus contained the whole Greek Bible. Now there are wanting certain portions of the Old Testament, Hebrews from the middle of 9:14 to the end, I and II Timothy, Titus, Philemon and Revelation. The arrangement of the New Testament is as follows: the Gospels, Acts, the Catholic Epistles and the Pauline Epistles.

Like that of the Sinaiticus the material consists of a beautiful vellum of antelope skins. It contains 759 leaves measuring 10½ by 10 inches, and is 4½ inches thick. There are three columns to a page and ordinarily forty-two lines to a column. Each line has from sixteen to eighteen letters, a little smaller than those of the Sinaiticus. While there is no interval between words there is the space of the breadth of half a letter at the end of each sentence, and a little more space at the conclusion of a paragraph. The original writing having become somewhat dim, some writer of the eighth century retraced it with a heavier stroke. This scholar was also a critic, and wishing to reject some words he left them untouched.

These two manuscripts are not dated. They were probably written between 350 and 400 A. D., about 300 years after Paul wrote his letters. Various factors enter into the dating of a manuscript such as: the materials used and the form of the books; the style of writing, whether angular or round, upright or sloping; and the punctuation, whether simple or elaborate. These and other factors while not giving us absolute certainty about the age of a manuscript nevertheless give us its probable period. Where the two manuscripts under consideration were written is not certain. Perhaps the most probable place is Caesarea.

These are not only the oldest but probably the most valuable manuscripts of the New Testament. Wherever they agree upon a certain reading there is pretty strong evidence toward establishing its correctness. While they are valuable they are by no means perfect. It has been estimated, for instance, that the Vaticanus has 2,556 omissions of entire words or whole clauses in the New Testament. They often differ considerably from the accepted versions of the New Testament; for example, both omit the last twelve verses of the Gospel of Mark. Neither of them was in use when the King James or "Authorized" version was made, and they have helped much to make the American Revised version a better text than the "Authorized." We owe a great deal to the scholars who have made these manuscripts available for our use, and we should gladly welcome any new light that they may throw upon God's Word, even though it should, occasionally, necessitate the changing of some cherished opinion.

EDDISON MOSIMAN,
Chicago, Ill.

What is Man's Heart Like?

We often hear the expression "Oh, he is a good-hearted man," signifying that the person referred to is kind, generous, benevolent: a sort of person that it is pleasant to have to do with; one who is friendly and readily makes friends. It is well to cultivate this kindheartedness and natural amicability between man and man. But there is a deeper test of the heart which God alone knows, who searches and tries it, and He says of it, "Deceitful above all things, and desperately wicked." It is well to know ourselves and trace the natural tendencies of self, and have no confidences in the flesh, then when we come to the end of ourselves we are more likely to receive Him who can alone make us like Himself.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 29. —HOME MISSIONS: OUR COSMOPOLITAN POPULATION. Luke 13: 22—30.

QUESTIONS:

1. Why did Jesus not answer the question: whether they are few that are saved, directly? Luke 13:23—24.
2. On what can we not rely? Luke 13:25—27.
3. What is the end of the workers of iniquity? Luke 13:28.
4. What shall increase the pain? Luke 13:28.
5. Who is called to the kingdom? Luke 13:29.
6. Which are the last, who shall be first? Luke 13:30.
7. Who are the first, who shall be last? Luke 13:30.
8. What social duty have we toward the foreigner? Isa. 58: 6—9.
9. What is justice? Deut. 1: 16—18.
10. What religious duty have we toward the foreigner? Tit. 2:11—15; 1 John 2:1—2.

MEDITATIONS:

The question, whether they are few that are saved is a question of idle curiosity, and therefore our Lord does not say yes or no; but what concerns us most is, that we ourselves are saved,

that we are not satisfied with striving to enter in by the narrow door, but do really enter. Our Lord cautions us because many shall seek to enter in, and shall not be able. What is the reason for this failure? They do not try to enter by the narrow door of repentance and faith; but strive by religious observances and ceremonies, or by works of the law to enter the kingdom of heaven.

We can not rely on our acquaintance with Christ, our many Christian advantages, for Christ will not acknowledge us as His own, if we have not His spirit. Whoever does not do the will of God is a worker of iniquity and his end will be utter despair and this will be aggrayated by the knowledge, that we knew the way of life and did not accept Christ as the only way of salvation. People from all regions, all climes, all nations are called into the kingdom of God; color, race, caste, learning, riches will avail nothing with God, who is the Father of all. Christ came to save all who will let Him saye them.

The last who shall be first are those who had the least opportunities and yet accepted Christ, when they were offered salvation in Him. And the first who shall be last are those, who had every opportunity and by education and environment were brought near to Christ and yet did not really accept Him, but were satisfied with the outward appearances; they shall be last, because they either miss the kingdom altogether, or if they accept Christ, it is so half hearted, that others with much inferior opportunities accept Christ with the whole heart and work gladly in His service, growing in grace and knowledge of Christ.

Our duty toward the foreigner in regard to social standing is, that we shall loose the bonds of wickedness, to undo the bonds of the yoke, and to let the oppressed go free, and to break every yoke. We shall try to educate them up to our liberties, shall not despise them as inferior, but try to develop in them all the good traits of character. Justice is to judge righteously between our neighbors and the stranger, not to respect persons in judgment, to hear the small and the great alike, for the judgment is God's. How little is such justice practiced in this country; how often are we prejudiced against others on account of their race, nationality, color etc.

We have religious duties toward the foreigner as well as social duties; for the grace of God has appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works. If salvation is to all men, we ought to bring it to the foreigner who does not know of this salvation, and he is called to the same privileges as we ourselves. Finding peace in Jesus Christ, he becomes a child of God, who is not a respecter of persons, and who accepts all races, colors and socially totally different persons.

QUOTATIONS:

True liberty can exist only when justice is equally administered to all.—Lord Mansfield.

Give me the liberty to know, to think, to believe, and to utter freely according to conscience, above all other liberties.—Milton.

The only rational liberty is that born of subjection, reared in the fear of God and the love of men. —W. G. Simms.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Aug. 29.

SUBJECT: Christian Love. 1 Cor. 13:1—13.

GOLDEN TEXT: Now abideth faith, hope, love, these three; and the greatest of these is love. 1 Cor. 13:13.

Paul wrote this letter to the church at Corinth from Ephesus and sent it to them by Timothy (ch. 4:17). The immediate occasion of writing it probably was the receipt of a letter from them (ch. 7:1) touching certain questions to the discussion of which he devotes four or five chapters. He had also heard in other ways (ch. 1:11) of certain abuses that crept into the church and of a lack of proper discipline. The first chapters of the epistle deal with these failings in order to set the church right in regard to them.

These matters corrective take up the first eleven chapters; and the fourteenth chapter, too, contains admonition that seems to be aimed at correcting unedifying confusion in their public worship arising from inconsiderateness in the exercise of their spiritual gifts. In chapter twelve he treats of the various gifts of the one Spirit, which are given to be exercised in harmony with one another in the church, the body of Christ, just as the different members of the human body, with their different functions, work together as mutually related parts of one whole. Christ is the Head of the Church, her one Lord and Master, who when He ascended gave gifts unto men for the perfecting of the saints (Eph. 4:8—12). Paul admonishes the Corinthians to desire earnestly the greater gifts, which according to Christ's own words (Mark 10:4) are those that make one the best servant. The law by which these gifts must be controlled and exercised is the unfailing law of love. This is "the most excellent way" which Paul proceeds to set forth in our lesson chapter.

We have in this chapter on love, first its necessity (1—3), second its qualities (4—7), and third its endurance (8—13)

The apostle affirms the necessity of love by asserting the emptiness, the nothingness, the unprofitableness of any gifts one might claim to possess or any work one might pretend to do without it. None of the gifts of the Spirit, enumerated in the preceding chapter, can be exercised for profit to one's self or to others in the absence of love. A love-lacking life, is a self-centered life, dishonoring to God and unprofitable to man. It is the life which a man inevitably will lose while he would save it (Matt. 16:25), of no good to others and in the end no good to himself. That which is assumed here for the sake of emphasis is in reality impossible, viz:, that one could possess such exalted endowments without love. One might desire for selfish purposes to speak with the tongue of angels, to know mysteries, to remove mountains, etc., but the Spirit who alone can give these endowments comes not into a loveless life. In the enumeration of the fruits of the Spirit (Gal. 5:22), love comes first. Where love is received, other endowments are added for love to put to the right use (See ch. 14:1 and 12).

The qualities of love here enumerated are such as come into play in our relation to one another. In the exercise of these qualities love brings out the best that is in ourselves and the best that is in others. Some of them belong together, being different phases of the same disposition, For instance, not to be easily provoked and to be slow in taking account of evil or impute evil motives (v. 5), these go together with long-suffering (v. 4). Quarrels are unknown where that disposition prevails, and harsh judgment cannot come in there with its blighting effect. The unselfishness of v. 5, each seeking not his own but the other's good, goes with kindness in v. 4. Forgetful of self interests, but thoughtful of how to give others a good lift. Not to envy others on account of their endowments or successes goes with not rejoicing in their failure or their suffering of the effects of their own or other people's unrighteousness; and these negative qualities are coupled with the positive rejoicing in the truth—in the working out of the good and true in others. Love enables us to bear with one another's shortcomings, to keep on believing and hoping under the most trying circumstances, and to endure all manner of hardships for the persons and the cause we love (v. 7).

Love never fails, never becomes a back number. Many other things have their time in which they serve their purpose and then pass away. The endowments of the Spirit for service, such as the gift of prophecy and of tongues, last for the time and the occasion of their use and then are done away, but love can never be dispensed with. Methods of service in the Master's cause may change, but the spirit must always be the same, and that is the spirit of love. A child outgrows its childish capacities and ways, but childlike love is an essential quality for all time. To the end of our earthly pilgrimage the trinity of faith, hope and love continues to animate, inspire and guide the soul. Then faith will be exchanged for sight, when we shall see face to face and know fully (v. 12); and hope shall cease when we shall be in full possession of that which now we look forward to. But as for love, heaven is its home, whence it came forth for our redemption (John 3:16) and where through all eternity it will be the atmosphere of our glory, the inexhaustible theme of the heavenly hallelujahs. The greatest thing in all the world, yea in all the universe, is love, for God is love. Christ came to make that Divine love known and possible for us to attain unto; by the Holy Spirit that love is shed abroad in our hearts (Rom. 5:5). In the bosom of His love there will be joy forevermore.

Conference.

Providence willing the 22d session of the Middle District Conference will be held in Berne, Indiana, on the 30th and 31st of August 1909. All are cordially invited. May all the congregations prayerfully remember the conference and conference work.

THE OFFICERS.

News of the Week.

Domestic.

President Eliot's Reply.

INDIANAPOLIS, Aug. 13.—A short time ago, Douglas Dobbins, an attorney, of Franklin, this state, wrote "An Open Letter to President Eliot." This letter referring to President Eliot's recent lecture on "The New Religion," published in The News, was copied by papers over the country, attracting much attention. In reply to this open letter Mr. Dobbins has received a personal letter from Dr. Eliot, concerning this lecture delivered by him before the Harvard theological school. The doctor defines his position and shows, perhaps, that the alarm felt generally over any supposed apostasy on the part of the famous educator was not well founded. The letter, dated Asticou, Me., August 9, 1909, reads as follows:

Dear Sir—My address on "The Religion of the Future" will be published in the Harvard Theological Review for October, published by Harvard University, Cambridge, Mass.

I venture to think that the opinion of the lecture which you have formed on the basis of a few inaccurately reported, scattered sentences out of an address which took an hour to read, might be modified if you read the full address.

I venture to add that I am not at the "head of any proud world" whatever: secondly, that such little part of the world as I am best acquainted with loves the "lowly Nazarene" and does not hate Him; thirdly, that I have met during my life most of the sorrows which are accounted heaviest; fourthly, that Jesus will be in the religion of the future, not less, but more than in the Christianity of the past. Very truly yours,

CHARLES W. ELIOT.

More Churches and Not so Much Barley-corn.

SEATTLE, Wash., August 17.—"If a man be convicted of crime and serve a term in prison, and no steps taken to effect his reform or cure, a greater crime against society has been committed than the crime of the individual," said F. O. Heilstrom, warden of the North Dakota penitentiary, in his address at to day's session of the American Prison Association. "Any prison management that forgets the moral ethics, justice and humanity can not justify its right to existence," continued the speaker. "The prison that is mansged and dominated by the spirit of revenge is simply a barnacle that society must remove in order to facilitate human progress.

"The solving of the criminal problem is a subject that reason and the spirit of charity alone can solve. Give us more schools, more churches, more charity and less barleycorn and revenge and there will be less need for jails, reformatories and penitentiaries."

The report of the committee on prevention and probation, presented last evening by Judge Ben Lindsay, of the Denver juvenile court, said in part:

"Our criminal law, as it came down to us through feudalism, was an instrumentality of government far from perfect, even for the purpose for which it was intended. It rests alone on force, violence, vengeance and punishment.

"The time may come, however far in future it may be, or how unprepared we may be for it now, when the state will come to deal with a criminal much as we now do with the insane.

"But this treatment of the criminal will be as unlike the extreme methods in vogue, of stripes, iron cells and other reminders of degration as it is in the treatment of the insane, who within a century were as completely brutalized and degraded as convicts are now."

The Prohis Make Gains.

COLUMBIA, S. C., Aug. 17.—The unofficial returns from the elections held in the twenty-one so-called "wet" counties of allowing the voters of each county to choose between prohibition and the county dispensary system indicate that the prohibitionists have won victories in fifteen of these counties.

Government is After Butter Counterfeiters.

INDIANAPOLIS, Aug. 14.—There are accumulating evidences at the United States revenue offices that all "pure dairy and creamery butter" sold in Indianapolis recently has not carried the flavor of ragweed or clover hay. Lawrence Hughes already is in jail on a charge of taking oleomargarine, coloring and molding it and selling it as pure creamery butter, and the United States deputy marshals will lay hands on two more offenders in the next day or two that have been serving as Hughes did, a large clientelle of Indianapolis butter eaters with "choice creamery."

Five People Killed in Rio Grande Wreck.

PUEBLO, Colo., August 14.—Denver & Rio Grande train No. 8, east bound, leaving Pueblo at 8:30 this morning, and Denver & Rio Grande train No. 1, west bound, were in collision just east of Husted, Colo , between Colorado Springs and Palmer lake, at 10:25 o'clock this morning.

Five persons are known to have been killed and twenty-four injured.

Autos' Death Toll in Chicago.

CHICAGO, Aug. 14.—Automobiles have killed fifty-one persons and injured 1,018 within the limits of Chicago during the first seven months of the year, according to figures given out at the bureau of police record today.

Many Soldiers Killed But They Will All Live.

BOSTON, August 17.—An attack on the fortifications of Boston harbor by the Red army of invasion was gallantly and successfully repulsed to-day by the Blue army of defense, the attacking force being totally annihilated in the opinion of the umpire, Captain T. P. Patten. The attacking force consisted of about two hundred men, composed of troops from Forts Totten and Hamilton. The defenders suffered a loss of only eighteen men out of a force of 120. The engagement occurred at Nahant, not far from the residence of United States Senator Henry Cabot Lodge, and followed an attack by the invaders on the secondary station at Nahant. The troops were landed about 1 o'clock this morning.

Plague of Mosquitoes.

GALVESTON, Tex., August 17.—A plague of mosquitoes is now afflicting the gulf coast, causing serious losses to stockmen and heavy falling off in travel to the coast. Cattle by the thousands are traveling miles to the gulf, where they stand in the water starving. At Point Bolivar yesterday section laborers were forced to flag a train to escape the pests. Passengers are compelled to cover their faces and hands for protection. The use of oil in Galveston has prevented serious annonyance.

Conquered Hungry Sea.

NEW YORK, Aug. 17.—Long Island life savers after a six hour battle added another victory against the sea to their long list of remarkable rescues to-day when they brought safely to land the captain and crew—seven in all—from the three-masted schooner Arlington, of Boston, which went ashore early this morning in the driving rain and fog off Long Beach on the south shore of Long Island.

Foreign.

Quake Kills Many Japs.

TOKIO, Aug. 15.—A severe earthquake occurred in central Japan yesterday (Saturday) afternoon at 3:30 o'clock. The shock was particularly severe around Kyoto, Osaka, Lake Biwa and Nagoya. All railroad communication with those districts has been interrupted. Many houses collapsed and it is feared that many people were killed or injured. Nagoya, with a population of more than 250,000 and one of the principal cities in Japan, located 170 miles west of Tokio, was badly damaged. Details are meager because of the interruption of telegraphic communication with the cities most affected. Twenty-one deaths and seventy people injured have thus far been reported. One-fourth of the Shiga prefecture sustained considerable damage. Mount Isuki, at the northern end of Lake Biwa, an extinct volcano, is reported to have collapsed near the top.

The shock was light in Tokio.

Fatal Explosion on Czar's Submarine.

ST. PETERSBURG, August 14.—A terrific explosion to-day in the engine room of a Russian submarine anchored in the Neva river resulted in the killing of two men and the injury of thirty or forty others.

A dozen machinists and workmen were imprisoned in the vessel, and it is feared that they have been asphyxiated by gases from the fuel supplies.

Indian Student Hanged in London.

LONDON, August 17.—Nadar Lal Dhingra, the Indian student, was hanged at 9 o'clock this morning in the Pentenville jail for the murder of Sir William Curzon Wyllie and Dr. Cawas Lalcaca at the Imperial institute on July 1. Dhingra accused Sir William of being an enemy of India and fired on him, Dr. Lalcaca being killed by a stray bullet.

The condemned man posed as a martyr to the cause of Indian liberty to the last and walked to the scaffold with no sign of fear.

The execution was closely guarded to prevent any attempt at revenge by Dhingra's fellow-conspirators in London, of whom there are hundreds. Lord Alverstone, the lord chief justice, who passed the sentence of death on Dhingra; Lord Morely, Lord Curzon and other prominent Indian officials are under special police protection to prevent the execution of threats against them.

CALL DEED GLORIOUS.

CALCUTTA, August 17.—Thousands of natives in Bengal and other provinces to-day celebrated the execution of Nadar Lal Dhingra in London as a religious festival. The murderer was freely extolled as a martyr to the cause of India. Pamphlets giving the history of the "glorious deed" and badges bearing Dhingra's portrait were sold in the streets. Most of the vernacular press published inflammatory articles, lauding the crime and its perpetrator, and the perpetrator, and the police were compelled to disperse many seditious meetings.

The viceroy and the members of the council were heavily guarded. The feeling in official circles is that it would have been wiser to have sentenced Dhingra to penal servitude for life and thus have avoided giving the disloyal Indians a chance of making a martyr of him.

Glass is Bullet Proof.

PARIS, August 17.—A new plate glass show window, burglar and bullet-proof and yet as transparent as crystal, was shown in one of the big Paris stores to-day. The new glass is the product of a Paris glass factory and is intended for jewelry stores. The glass is almost an inch thick and a bullet fired against it makes little more than a scratch. In an exhibition of the resisting power of the glass, it required a half dozen blows from an iron crowbar to make a small hole.

Fire Threatens Glasgow.

GLASGOW, August 17.—The entire retail business section of Glasgow was to-day threatened by a fire which started in the center of the city and caused a loss of more than $1,250,000 before being got under control. The fire headquarters' building was almost buried under falling walls. Among the buildings destroyed was the public hall and a lodging house in which three hundred persons were sleeping. The fire spread rapidly and many of the lodgers were fast asleep when the water streams came crashing in their windows.

Quake Exposes Beach.

MEXICO CITY, August 17.—A delayed dispatch received to-day from Acapulco says three severe earthquake shocks were experienced there yesterday. The ocean dropped far below its usual level, and along the entire shore line of the port the beach was exposed for a distance of thirty feet. The shocks are believed to be the same as those recently registered at the Washington conservatory.

The people of Acapulco are still living in the open, not having ventured to return to their homes since the disastrous shock of a fortnight ago. The relief committee is distributing galvanized iron and lumber for construction purposes.

Greek Flag Hauled Down in Crete.

CANEA, Island of Crete, Aug. 17.—The foreign consuls here, on behalf of the international squadron, now anchored in Canea bay, to-day notified the Cretan government that the Greek flag will be hauled down on Wednesday morning and they warned the government that irreparable consequences would follow any attack made on the international landing party. On receipt of this warning the Cretan authorities issued an appeal to the people not to obstruct in any way the action of the powers. The international squadron sent to enforce the lowering of the Greek flag raised by the people of Crete anchored in Canea bay this afternoon. The squadron is composed of British, French, Russian and Italian warships.

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Vol. XXIV. BERNE, INDIANA, AUGUST 26, 1909. No. 33.

The Company Who Try.

MARGARET E. SANGSTER.

Yes, I love the little winner
With the medal and the mark;
He has gained the prize he sought for,
He is joyous as a lark.
Everyone will haste to praise him,
He is on the honor list:
I've a tender thought, my darlings,
For the one who tried, and missed.

One? Ah, me They count by thousands,
Those who have not gained the race,
Though they did their best and fairest,
Striving for the winner's place.
Only few can reach the laurel.
Many see their chance flit by;
I've a tender thought, my darlings,
For the earnest band who try.

'Tis the trying that is noble,
If you're made of sterner stuff
Than the laggards who are daunted
When the bit of road is rough.
All will praise the happy winners:
But, when they have hurried by,
I've a song to cheer, my darlings,
The great company who try.

—Selected.

Items of News and Comment.

Christian love is a very desirable gift, attainable by every individual.

Prof. George B. Foster, of the Chicago University, has been dropped from the Baptist Ministers' Conference by a vote of 40 to 10.

Rev. Emanuel Troyer, of Normal, Ill., left this week for Ohio. He intends to stay a few days at the Winona Bible conference before his return.

If all the followers of Christ possessed love, how different it would be in many homes and churches, and how great would be their power for good!

Among the graduates at the Moody Bible Institute, of Chicago, on Aug. 19, there were the Brethren Jacob Quiring, of Newton, Kan., and Menno Amstutz, of Dalton, O.

How "success" is obtained seems to be a secret to many people. Mr. D. L. Moody answered very practicably when he was asked how he became successful: "Go to work and stay at work, and you will find out."

Missionary H. J. Kliewer, of Hammon, Okla., is expected to attend the Middle Conference at Berne, Ind,. and to visit several congregations of this district in the interest of our mission work among the Indians. He made arrangements to be at Wayland, Ia., on Aug. 22.

On an examination at the training school for Christian teachers at Mainpurie, India, almost every student passed, though the tests lasted for seven days. They had to pass in twenty-four subjects.

The first Christian burial among the Indians reached by Mission of the Navajos took place recently. The husband of the dead woman broke away from the traditions of his tribe in having the services thus conducted.

The U. S. government has sent out a request to all the governments which participated in the meeting of the International Opium Commission at Shanghai, last February, to send delegates to a second Opium Conference to be held at The Hague in the near future.

Bro. Aaron Gottshall, of Allentown, Pa., joined his father, Rev. W. S. Gottschall, at Berne, Ind., Saturday evening, and visited together over Sunday, Aug. 22. The elder Gottschall preached two good sermons at the Mennonite church on Sunday, German in the morning and English in the evening. He left Monday morning for Winona Lake to attend the Bible conference.

Many a visitor to San Francisco has paid a long-to-be-remembered visit to the Chinese quarters and then took a look into the opium dives, theaters, etc. But the Chinese Six Companies, which have an all-powerful influence over the Celestials in this country, have issued a mandate that these things must stop. This thing of putting the Chinese on exhipition, say the leaders of the Six Companies, hurts their reputation, and henceforth tourists are not to be admitted to the Chinese theaters and other places of amusement and gambling. For a long time the guides of Chinatown have fattened on this system, for they are enterprising fellows, who organized a whole system of shows by the Chinese. The opium smokers, blind paupers, singing children, and other curiosities were all hired at so much a week. The whole thing was a fake provided as a bait for the tourist.—Inglenook.

The National Woman's Suffrage Association, in its recent convention at Seattle, adopted a resolution in which it declared that "The United States, being unhampered by European complications and dangers, and without an enemy in the world, should take the lead in a movement for limitation of the costly burden of armaments, now causing nearly two-thirds of our national expenditures. Our recent extravagant army and navy expenditures are lessening the possibility of useful leadership, are inconsistent with the Hague Court principle and with our treaties for international peace and arbitration."

An exchange reports the following concerning Gipsy Smith; "Returning to England after ten months' absence in America, Gipsy Smith was greeted with an almost rapturous welcome at a great popular meeting in Westminster Chapel, London. The event was a striking demonstration of the love with which Gipsy is regarded by all denominations of free churchmen in Great Britain. The evangelist, speaking at this welcome meeting, declared that his experiences in America had made the past year the greatest year of his life. He had preached 600 times to congregations totaling 3,000,000. Never in all his experience had he seen such eager response to Gospel appeals as on this journey. His only criticism was that it seemed to him American church workers were not as faithful as they should be in putting before young people the opportunity of deciding definitely for the Christian life."—He is expected to return to the United States again next fall or winter.

Congress on Alcoholism. The Twelfth International Congress on Alcoholism has just concluded its sessions in London, England. The delegates numbered four hundred, and were from nearly all the English-speaking and European countries. It is a rather striking thing that Germany should send over 120 delegates, one of many indications that the movement to stop the ravages of alcoholism is gathering mighty force in that country. As a matter of fact, alcohol the world over is being found out. Science and economics are uniting to prove that it is the enemy of the best and highest interests of humanity; and its power, let pessimists talk as they will, is being narrowed and limited and cut off at every quarter. The one great need emphasized by the Congress was the need for the training of the young to understand the evil effects, from every point of view, of liquor drinking. That much was being done, even in backward European states, in this direction was clearly shown. In connection with the Congress a bronze statue of Sir Wilfrid Lawson, the great temperance advocate, was unveiled in Victoria Embankment Gardens. — Christian Guardian.

From Our Missionfields in India.

Sister FUNK writes: "Again another quarter has passed by, and we have reason to praise God for the many blessings bestowed upon us. At times they seemed to be somewhat in disguise, but He knows that we are not always prepared for them otherwise.

"In many respects the past quarter has been different from those preceding it. When a house is being built in which one expects to live, there is always some planning and talking necessary, even though others do the real work. God gives us a good opportunity to study the people when a number of them are employed. We are so thankful that the bungalow will soon be completed, even though Sister Braun and myself will not move into it until the close of the rainy season. Because this is such a strange season the work all around has been delayed. But the rain in between has broken the extreme heat of the ordinary season. We were allowed to see the hand of God in it all.

"The actual school-work has been less during the past quarter, as we have had six weeks of vacation during May and June.

But that does not mean that the work is off of one's mind. My assistant teacher has given me quite a little anxiety. She has been so deceptive, while she might have been an honor to the dear Master. It gives one a heart-ache to have dark facts disclosed. But we cannot expect to have a smooth road where Satan is ever ready to obstruct. Some of the children are the cause of much joy and pleasure while others make one feel sad. We have been pleased to note some new faces since vacation. It will be a treat to all connected with the school when the new building is finished. This India style of studying and teaching almost gets away with one's nerves when they are all in the same room. During the rainy season the work will necessarily be slow, and thus the greater part of the work will have to remain until after the rains. After the material is all ready it will take only a short time to put up the structure.

"We praise God for His keeping and sustaining power. He is our leader, so we keep on trusting in His guidance."

Sister ANNA BRAUN writes: "The half of this year has passed, and how different from any of my former days these days, weeks and months have been. Away from home, friends and the 'white race', I might say, and living among those of our kindred, whose knowledge of life is as dark as they themselves are! But my Lord has grown far more precious to me since I am here. Christianity and a life with Christ I had never appreciated so much before as I do now. Every human soul has a far greater value to me than it had when I was yet in the homeland.

"The first month of this year was spent in the sick room of one of our members here. At the beginning of February I resumed the regular study of the language, which, with a few interruptions, I kept up until the present time.

"I have also called on a few people in the village. They received me very cordially and seemed delighted to have me come. I hope to make more frequent visits as soon as I get the better of the language. I spent a short time at the station Janjgir and was glad to see that our bungalow there is nearing completion, and that we can now look forward to the time when Sister Funk and I can take possession of our new home.

"During the hot season especially I keenly felt that I was no more in my dear Oregon home with the freshness of its mountain air and the cooling breeze from the ocean waves. Since the rainy season has begun all sorts of creatures show up that I had never seen before. In the evening especially, when you wish to write, the table is just covered with creeping things and flying insects, crawling along your hands, pen and over your paper. Within the last week or two we have killed five scorpions in my house.

"He who watches over us has kept all danger from us! The fellowship and communion with Him is growing sweeter every day. To Him be praise, glory and honor now and forever!"

Preach the Gospel.

"Go ye into all the world and preach the Gospel to the whole creation."
Mark 16:15.

When a king sends out a messenger, on an important errand, he chooses one of his best and wisest friends. And it is considered a great honor to be thus chosen. But think how much greater an honor it is to be chosen by the King of heaven to go on his errand.

Paul was chosen by a great King to go on a missionary journey, which means carrying the the gospel to those who have not yet heard of it. This text shows what Jesus wants all of His disciples to do, be they great or small, and that is to preach the gospel, or to tell the good news.

Young disciples can not do this work like Paul did, but they can do their part. They can love Jesus so well that they will not be afraid or ashamed to tell their young friends about Him; they can remember to earn, or to save, their pennies, nickels and dimes, so as to help to send the Bible and missionaries to those who do not know the Gospel story.

It was God who called Paul to go on his missionary journies, and He went with him, to be his strong helper, and so He will be with and help every one of us who are trying to do His work. You have probably heard of the Englishman who has invented a machine called the Lynascope, which he says will enable the people in Paris to see what is transpiring in New York. Already reflections of what is going on three hundred miles away have been secured, when this arrangement of mirrors has been perfected, it may be that we shall really be able to see the heathen in his blindness, as he lives and moves in his home, far away from us.

When that day comes then we shall not need so many appeals on the part of the missionaries who have lived in lands where people sit in darkness, and who try to make us realize what that darkness is. We shall then be able to see with our own eyes and seeing is believing. But let us not wait for that day to come for we have a long time to wait, but let us commence to-day to send the Gospel message. There are thousands of boys and girls to-day helping to send the Gospel light as they have never done before. They are helping to scatter the seed all along. There is nothing in the whole world so valuable as a seed. If all the diamonds, all the silver and gold in this world would be swallowed up by some great earthquake, we could go on living just the same, but if all the seeds in the world would be washed away into the depths of the sea, then it would be the death-knell of our world and all living creatures in it. God hid a seed in the heart of every growing thing and just as God hid the seed in the heart of the plant so He hides His word in the hearts of those that are ready to receive them.

The psalmist said: "Thy word have I hid in my heart that I may not sin against Thee." And Jesus in explaining His parable of the sower, said in Luke 8:11: "The seed is the word of God." If we want to know how to become Gospel seed sowers, we have only to follow the example of Jesus when He was on earth. Every word He spoke was a Gospel seed. He talked with a few fishermen as they were mending their nets by the sea-side, and from the seed planted that morning the great Christian church has grown. He met a sinful woman at a well and the seed of truth He sowed in that woman's heart changed her whole life, and the lives of many of her friends and neighbors.

A ruler came to Jesus by night and the seed taught "Ye must be born again," brought new light to that man. Multitudes followed Jesus and He sowed the seed broadcast in His sermon on the Mount.

Whether we know it or not we are each day scattering some kind of seeds in the hearts of those around us, and we want to hope and pray that these are only seeds of love and kindness. Cross and impatient seeds will grow in hearts where we have planted them and we shall reap a harvest of the same kind of seeds we have sown. Kind and loving words will grow just as surely as will cross and impatient ones, and they will bring us back a harvest of love and kindness. So let us try and sow only this kind of seed from which we can reap joy and pleasure instead of pain and sorrow.

MARIE E. SCHRAGG,
Ritzville, Wash.

Idols and Saloons.

BY REV. CHARLES STELZLE.

Centuries ago the labor guilds, including masters and men, pitted their strength against the advancing Christian army. Back to the time when no man could remember, and before their histories began, the people had been worshiping the unknown God through amulet and idol. The manufacture of these had become an industry which gave employment to great hosts of workers. Formed into various guilds or trades unions, they sought to preserve their crafts against the growing tendency of Christian converts to discontinue the use of fetish and dumb gods.

A remarkable and well-authenticated instance of this is found in the Acts of the Apostles. Ephesus was the seat of the great temple of Diana. To it were attracted the worshipers, who purchased silver shrines fashioned by the smiths, who made their living through the sale of these idols. But one day Paul, the apostle, appeared in their midst, and preaching a new doctrine—the doctrine of the unknown God whom the people had been seeking in vain. The finding of the true God began to work a revolution. The idols were cast out. The temple was deserted by the people of the new-found faith. Soon the effect of this became apparent to Demetrius, the silversmith, leader of the guild. Assembling the men who were engaged in his craft, they raised a great outcry: "Great is Diana of the Ephesians." A mob quickly came together, and then the truth was revealed that these silversmiths were not so much concerned about Diana as they were about the permanency of their craft. This man Paul, whom they were opposing, was, through his preaching, driving out their business. What if the people were living in heathen darkness? What if the progress of the race was impeded? The chief and apparently the only consideration was the personal welfare of the silversmiths.

So strong and so persistent was the opposition, and so subtle the arguments of the craftsmen, that later, in many parts of the then known world, a compromise was effected between certain leaders in the Church and the leaders of the labor guilds, to the effect that the heathen paraphernalia be retained, although the true God might be worshiped. And this we find even in our day. But the continued sin in the use of idols and of amulet may be laid at the doors of the labor guilds of the apostolic days.

To-day the trades unions are facing another crisis. Another reform is making progress, and it threatens to sweep the land. The forces opposing the liquor interests are gathering strength, and ere long the saloon shall go, if the people finish the task which they have so well begun. But, again, the craftsmen who live by the profit of an evil which is even more generally recognized than was the sin of idol worship in the days of Paul, are making protest. Various are the cries that parallel the slogan: "Great is Diana of the Ephesians." Frenzied for "liberty" and "justice" and "fraternity" are those who are fighting for the maintenance of the saloon, but back of it all, and over it all, is the desire to preserve a craft which gives them a living. It seems natural that men should oppose a movement which threatens to disturb their positions as craftsmen. They have their families to support and their own welfare to consider. But is there no other consideration? Must the saloon, with its attendant evil for which no one can successfully argue, always remain with us, simply because its removal will cause a readjustment in industry, and because many of those now engaged in the brewing and allied industries must make a living in other ways which will work no harm to their fellows? Shall the trades union be made the scapegoat for an evil which it is sought to continue, against the best judgment of increasing numbers of workingmen? Shall future generations hold it against organized labor that, in the twentieth century, it allied itself with those who stood for sin and the debauchery of the saloon? Shall the saloon dominate our labor movement, when every other decent organization and institution is breaking loose from its power? These are questions which labor must answer, and answer so emphatically that no one can mistake the real attitude of the trades union.—Herald and Presbyter.

Millennial Dawn Tactics.

Recently we have learned what decided stand the Christians at Ephesus took toward questionable books. We, at the present time, where there are so many cunning schemes on foot to place bad literature into Christian homes, ought to be doubly *watchful*—including the "Watch Tower" publications.

The "Gospel Banner" turns the light on one of the tricks of the Millennial Dawnist in the following timely remark:

The "Watch Tower" movement, with headquarters for many years at Pittsburg, Pa., must have changed quarters and their method of working. On all their literature the imprint of "Watch Tower" used to be prominent; now the same literature appears with that entirely ignored, without any imprint at all; but another name is substituted with Postoffice "Brooklyn" given in back or end of pamphlet in connection with their literature "ad."

And how is it operated in Canada? Mr. John Maclaren, of Morden, Manitoba, gives the following in The Christian Guardian, of Toronto:

Pastor Russell, of Allegheny, Pa., the founder and leader of the Millennial Dawn theory, is one of the most prolific writers of the day, and in the earnest advocacy of his peculiar theology, he is doing his utmost to secure the ear of the public. That he is succeeding may be learned from the fact that he has managed to secure the co-operation of some of the newspapers which publish his sermons, without the editors knowing anything of the insidious character of his teaching. One company, if not more, of the publishers of the patent inside of local newspapers is publishing these sermons, and I have just read one of these sermons in a paper issued by a Methodist local preacher, who is not aware of the teaching he is giving to the people during the week, which is seriously undoing the work which he is attempting to do on the Sabbath. I firmly believe in freedom of speech, and would not close the newspapers to the utterances of Pastor C. T. Russell, but I surmise that if these sermons were properly labeled, as they should be, "Millennial Dawn Sermons," they would not be read, and they would not be published. There would be no objection to their publication, if the publishing syndicate would also give other sermons, but when tens of thousands, and perhaps hundreds of thousands, of these are going into the homes of the people, and constitute the sole Sunday reading of many, it is time that somebody spoke out in meeting. These sermons are going into thousands of homes to my own knowledge in Manitoba and New Brunswick, as I have read them in some of the newspapers published in these provinces, and I have no doubt that the syndicate is sending out the patent insides elsewhere, and I am merely calling the attention of your readers to Pastor Russell's tactics, and then they may read them if they so desire. The teaching is bad, being poor theology, and a baseless fad of one man.

The "Gospel Herald" adds:

Why this secrecy? It is because people have decided that infidelity under the cloak of piety is even worse than infidelity unmasked. Therefore they quit buying any more millennial dawnist literature. To get their literature before the people, Russel and his followers decided to put it up in a way that the average person will not detect the fraud until after the agent is gone. That in itself is enough to condemn it, as nothing really Christian is afraid of the light. Never waste money on literature unless you know who is back of it.

Home Circle.

The Two Sides of It.

There was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever quite just right,
She used to say, and sigh.

And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself
In every day that came.
Of course, things tangled up sometimes
For just a little while;
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed and one girl smiled
Through all their lives together.
It didn't come from luck or fate,
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope, and one to mope,
And so they smiled and sighed.
—Selected.

Trusting Simplicity.

If we acknowledge that we trust God, then let us honor Him, as did Paul and Silas, who sent up songs winged with light, and warbling toward heaven out of stocks, and a dungeon in the dark.—M. J. Savage.

A Merited Rebuke.

"Eddie," said a mother to her little son, "I wish you would run over and see how old Mrs. Smith is. She has been quite ill."

In a few minutes Eddie came running back and reported, "She said to tell you it was none of your business."

"Why, Eddie," said the astonished mother, "what did you ask her?"

"Just what you told me to," replied the little innocent. "I told her you wanted to know how old she was."—Sel.

One Girl and Another.

I knew intimately a young girl who was born in a tenement house on the East Side of New York, who scrambled up as best she could through a meagre and poverty-stricken childhood, working as a cash girl in a department store when she was fourteen, later earning her livelihood in a tobacco factory. Her work was very hard and unwholesome. Her face was pale, her fingers were stained, her hours were long, and her weekly wage, most of it given to her mother, was a sum that many girls in well-to-do families spend on candies and chiffons without a thought of economy. But she had a dainty air, was fastidiously neat, arranged her hair very prettily, and was gentle and attractive in speech and manner. She had the sweet and refined air of a lady. How to account for it would have been a puzzle had I known girls of only one condition and training. I asked no questions, yet I found out without much trouble what I wanted to know. My little friend was spending a Monday with me, and she said, incidentally, "When I was a 'Fresh Air,' the year I was ten, I saw a young girl who must have been fifteen. She was the loveliest thing you could imagine. She used to drive down the road past the farm where we were staying, and I knew she was going to the train to meet her father. Often she stopped with her mother and visited with us, and I made up my mind that I would be like that girl. I tried to talk as she did. I made her my pattern. Afterward, when I was a 'cash,' I sometimes saw her in the store, and oh! what a joy it was when at last she came to the Settlement and sang for us in the evenings. That girl has been my ideal."

"Did you ever tell her about it?" I asked.

"No," was the reply. "I don't want to. I like better to think of her as a star or a beautiful flower. If we were acquainted, maybe it wouldn't be so perfect."

I understood what she meant. She wanted to keep intact the exquisite beauty of her dream, a dream that had come true, as she had imitated a girl whom she admired from a distance. I longed to bridge the distance, for it was not great, and I knew the other girl, but I did not try.

You probably have no conception of your importance as a unit. Few of us have. Yet we constantly assist in moulding the opinions and shaping the conduct of people whom we never meet, and who apparently never approach our neighborhood.—M. Sangster.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1910 as complete and correct as possible.

The Church is Not Losing Ground.

One who assumes an unfavorable attitude toward the church and matters that concern religion generally, is always either hasty in his assertions or unfair in the claims that he puts forth to support his position. "Bluff," as one given to slang may put it, with him, is a valuable cover behind which he would conceal the weakness of the cause he has undertaken to defend. We often hear and read the assertion that Christianity is a failure, and this assertion, in an effort to prove its truth, is followed up by an equally false declaration that people are not identifying themselves with the church to the extent that they did in the good old days, when men knew less of science and thought less for themselves than they do to-day. Such assertions cannot be sustained. Let us see: In 1906 the United States had about 56,000,000 persons over fourteen years of age. About two out of every three of these were members of some religious denomination. A writer for the secular press observes that at the same time there were about 32,000,000 persons at work, i. e. engaged in some occupation by which they made their living. According to these figures, then, every one doing any kind of work and about a million more would be required to fill out the membership rolls of the churches. This does not look as though the people of our time and country were very much avoiding church membership. To be sure there are names on the lists of all churches which should be stricken off, but with the lists expurgated those who remain would still make so large a number that none but a dunce or an impostor could seriously put forth the claim that the church is losing ground.

Now let us compare conditions with the good old days and see how different they were. When Wesley organized Methodism he had a vast multitude of churchless men and women to work upon. In America, (we will not consider Europe at this time,) the early population was not everywhere as religiously inclined as in Puritan New England. There are to-day three millions of ignorant mountaineers in our Southern States who stand in great need of spiritual care. These are the children of pioneer ancestors who, when they left the coast settlements, were altogether cut off from religious influences. Even in Pennsylvania, where many sects flourished during the colonial period, the atmosphere in many places was far from being a religious one. Collections, at one time, were taken in the state churches of England and Scotland in order to establish schools for the children of the German colonists who were represented as being very near to savagery and in the greatest need of religious and secular instruction. Some of the churches which today are strongly established were merely existing organizations in the "good old days." For nearly two hundred years after the first settlement in America no Episcopalian could be confirmed in any of the thirteen colonies because there were no bishops here until about the time of the Revolution. Even the Catholic church, which to-day is most thoroughly organized and established, did not attain an organization sufficiently organized to care for and follow up its own until about sixty years ago.

Remembering, now, how poorly equipped churches were to take care of their people, let us observe their activities to-day. Even the smaller and weaker denominations are making great gains every year. Their churches stand beside the overshadowing edifices of the greater denominations in the large cities ready to compete with them in doing good, while in the obscure corners of the new settlements of our great west one is as likely to meet the home missionary of the little board as he is those representing the larger ones. Being a Christian is a matter neither to be concealed or paraded. It is not a matter of surprise in our time, to find the leaders in every line of activity devoted Christians, they are not accustomed to declare the fact from the housetops, but when they are needed, or when they can give the cause of Christ the benefit of what they know or have one will always find them ready.

When we hear the preaching of some good pastors, who in their zeal to arouse their parishoners to the work of saving souls paint the world very black and emphasize the need of combatting on every hand, we are almost led to accept the statement that the world is worse than it was, but, a one-sided view of couditions is foolishness especially if that side happens to be the dark side. In order to combat the darkness which sometimes discourages us we should also sometimes take a peep at the brightest side and be encouraged by it. G.

Correspondence.

DONNELLSON, Iowa, Aug. 23. —On the evening of August 12th we enjoyed a trip to Europe and return, real entertaining and interesting, a lecture given by our dear Bro. Henry J. Krehbiel. We had just been attending a Chautauqua lecture course and can truly say, Bro. Krehbiel can step on the platform with any of them. It was fine.

On the 19th Missionary H. J. Kliewer, from Oklahoma, was with us and gave us an insight in the work that he is doing among the Indians, certainly a good work but requiring much self-denial.

TRENTON, Ohio, Aug 23, 1909. —The leaving here of our beloved pastor and family was a sad occasion to their many friends in this community where they had lived for seventeen years.

During his long service in the ministry here Rev. H. J. Krehbiel by his unselfish devotion to his work of *doing good* won for him the highest esteem and affection from all who learned to know him. He performed his duties as a minister and citizen without faltering and complaining. His task never seemed too difficult, always ready to help the needy even where no gratitude was shown. It is realized that his place will be hard to fill. Let us extend to his successor, Rev. Amstutz our best endeavors.

We congratulate our friends in Reedley, Calif., his new field of labor. We wish the Krehbiel family God-speed and the best the Golden State can afford. E.

Home.

SOME DAY.

Some day all doubt and mystery
Will be made clear;
The threatening clouds which now we see,
Will disappear.

Some day our weary feet will rest
In sweet content;
And we shall know how we were blest
By what was sent.

And looking back with clearer eyes
On life's short span,
We'll see with wondering, glad surprise,
God's perfect plan.

And knowing that the path we went
Was God's own way,
We'll understand His wise intent,
Some day, some day.

—Selected.

The Anti-Saloon League.

Our readers may remember an attack made on the Anti-Saloon League by a C. R. Mabee who claimed to be a temperance worker, but who has since been shown to be in the employ of the opposition. He charged that the Anti-Saloon League is perverting its trust and misappropriating the funds placed in its hands. Some time since he secured from Prosecuting Attorney Jerome, of New York, a promise that he would investigate the matter in that State.

This was given wide publicaiion. It was widely circulated that the Leagne was being "investigatsd by Jerome." This was something to talk about and gloat oyer. If it was being "investigated," there must be something wrong. Smoke argues that there must be some fire. If the League could be proved to be in the grafting business, it would be shorn of much of its power. Most of the workers and superintendents of the League are ministers, and a minister's unspotted character is his most valuable asset. So there has been glee over the fact that Jerome was "investigating."

But the result of the investigation is not being so widely circulated. The liquor men are not calling for and demanding its publication, and too many of the secular papers have not gotten on to the facts, or are not interested in their publication. But the thorough and vigorous efforts of Mr. Jerome and his subordinates failed to discover a single scintilla of evidence that the Anti-Saloon League was anything else than absolutely honorable and honest, and the report insists that the charge was absolutely without foundation. So passes this scandalous attack and effort to discountenance and injure the Anti-Saloon League.

The friends of this great temperance organization are perfectly satisfied that there is nothing wrong in the management of the work, financially or in any other way. It rings true. It is clean throughout. So long as it is managed as it is now it will be worthy of the confidence af the entire public, and may defy the attacks and innuendoes of the liquor forces.—Herald & Presbyter.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 5.—LIFE LESSONS FOR ME FROM THE BOOK OF ROMANS. Rom. 12:1—21.

(Consecration meeting).

1. How does Paul represent himself and what do we learn from him? Rom. 1:1.

2. Why do we not need to be ashamed of the gospel? Rom. 1:16—17.

3. What is the purpose of God's goodness and justice? Rom. 2:4—13.

4. How can we rejoice in our tribulations? Rom. 5:1—5; 8:18—25, 28.

5. How shall we die and thereby live? Rom. 6:1—11.

6. How are we free and yet servants? Rom. 6:15—23; 8:1—13.

7. What strife between good and evil do we experience in us? Rom. 7:12—25.

8. How do we know, that we are children of God? Rom. 8:14—17.

9. How can we be more than conquerors? Rom. 8:31—39.

10. How does belief come of hearing? Rom. 10:8—15.

11. What sacrifice shall we as God's priests bring? Rom. 12:1—2.

12. How are we the body of Christ? Rom. 12:3—8.

MEDITATIONS:

Paul was a free born Roman citizen and a member of the people of God, proud of its liberty; yet he calls himself a servant, boudservant, of Christ; called to be an apostle, separated unto the gospel of God. He is not ashamed to call himself a boudservant of Jesus Christ and to give his will entirely into the will of his Heavenly Master. It is the greatest honor and happiness to do the will of God and to deny our self-will.

Many are ashamed of the gospet, but why should we be? Is it not a power of God? Have we not experienced its efficacy unto salvation? Paul says: Everyone that believeth. That is the condition, believe and be saved. Made righteous by the blood of Christ, we shall live by faith. The gospel shows its power as well now as formerly, and we are glad to experience it and tell others of it.

God shows us His goodness and forbearance in many ways trying to lead us to repentance by His love; but if we do not listen to the voice of love, He sometimes uses other means. And at last in the righteous judgment of God, He will render to every man according to his works; to them that by patience in well doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, for there is no respect of persons with God.

It is not natural to rejoice in tribulations, but the child of God can do it, because we recognize the loving hand of the Father, and know that to them that love God all things work together for good; this makes us rejoice even amidst tears.

Christianity is a mystery not to be reasoned out, but to be experienced and understood by experience. So the word of God says that we must die to be able to have true life. We must die to sin to live with God and for God, our old man must be crucified with Him, that the body of sin might be done away; so being dead unto sin, we are alive unto God in Christ Jesus.

Liberty has been the desire of all men, but as long as we are serving sin, we are not truly free, only when Christ has made us free from the power and dominion of sin, we are free children of God, but as such we are His voluntary servants, doing His will gladly.

But before we are freed from the power of sin, this power manifests itself in trying to hinder us from doing the will of God. Though we approve of the right the law does not give us the power to do the right; only through faith in Jesus Christ our Lord we are enabled to overcome sin and to do the will of God, which we recognize as wise and good.

Am I a child of God? is a question, which one asks sometimes of himself. How can we know it? Paul says: "For as many as are led by the Spirit of God, these are sons of God." The question is with us: what is the ruling power in us; that decides where we belong. Have we received the spirit of adoption, whereby we cry: Abba Father, then we are children, heirs, heirs of God and joint-heirs with Christ.

If we are children of God then we are more than conquerors, for we rely on God. The love of God in Christ Jesus being in our hearts, nothing can separate us from the love of God, which is in Christ Jesus our Lord.

How can we believe in that of which we do not know anything? Therefore the missionaries have to preach the gospel before the heathen can believe. The Bible knows only one way to faith, which is through the word of Christ. Therefore we teach our children the word of God, that they can accept Christ by faith.

Since we all are priests of God we have to bring sacrifices, the chief sacrifice is our own self, our heart, our will, but it would be unreasonable to give the heart to God and the body to the devil, therefore we shall make our bodies living sacrifices to God, for the killing of the body would not benefit God, He wants our joyful service.

All Christians are members of Christ, they are His body, being governed by the Head Jesus, His will inspiring us and reigning in and over our bodies.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for September 5.

SUBJECT: Paul's Farewell to the Ephesian Elders.—Acts 20: 17—35.

GOLDEN TEXT: I can do all things in Him that strengtheneth me.—Phil. 14:13.

After writing the first letter to the Corinthians, Paul tarried a while longer at Ephesus, during which time the riot started by the silversmiths occurred. Soon after the quieting of that riot he left and went to Macedonia. There Titus, whom he had sent to Corinth, returned to him and was sent back to Corinth with the second letter to that church. After a stay of some time in Macedonia, Paul himself went on to Corinth and stayed there three months. When he was about to leave there by boat for Syria, the discovery of a plot laid against him by some Jews, caused him to change his plan and he went by land north through Macedonia again, the journey being made in company with seven brethren (v. 4). At Philippi Luke also joined the party, indicated by a change in the use of the personal pronoun in v. 6. At Troas, where they halted a week, there took place that memorable all-night meeting in which a sleeping man fell out of the window and was restored from death to life through Paul's instrumentality. Then passing down the coast of Asia they came to Miletus, from which place he sent for the elders of Ephesus to come to him.

His farewell address may be divided into three sections. In the first (18—27) he speaks of his former work at Ephesus and of his present journey to Jerusalem. In the second (28—31) he charges these shepherds of the flock and sounds a note of warning against coming perils. In the concluding section (32—35) he commends them to the grace of God and points them to his own example and to the word of the Lord Jesus in the matter of self-sacrificing labor.

He could look back over his three years ministry at Ephesus with assurance. Having, no doubt, in mind the words of Jehovah to the prophet Ezekiel (Ezek. 3—18), he felt himself guiltless of the loss of any soul among them (v. 26). He had been zealous for their good and had not allowed any consideration of fear or favor to keep him from declaring unto them the whole counsel of God (v. 27) or from dealing with them to their profit (v. 20). Moreover he did not lose time or opportunity by confining his work tc any set times or occasions, but from house to house as well as publicly he pressed the matter of salvation upon the individual souls both of Jews and Greeks. Nor did he seek to make the way of salvation easy for any of them by slurring over the necessity of repentance for their sins, but faithfully led them through the valley of humiliation on to the heights of joy in forgiveness through faith in Christ (v. 21). God grant that as pastors and Sunday-school teachers we may use such faithfulness in leading souls to Jesus!

Paul was a man of great strength of character but he was not above the shedding of tears (vs. (19 and 31). It is not weakness but rather an evidence of strength to weep thus. Jesus wept tears of love, longing to save Jerusalem from the impending doom of its unbelief. Let us never be ashamed of weeping with Him over a lost and sincursed world—of tears that are the up-welling of a passionate yearning for the unsaved or of holy joy over some prodigal's return.

Paul was bound to go to Jerusalem. He had received clear premonitions that his going there meant more suffering for him even to the extent of being bound and perhaps put to death. While he recognized these indications as coming to him from the Holy Spirit, he did not regard them as warnings against his going, but rather as given to him to prepare him for what he would have to suffer for the name of Christ (Acts 9:16). And with complete

resignation he declared himself willing and ready to lay his life upon the altar, if this should prove to be the time and the way for him to finish his course and his ministry. Such a spirit of self-yielding devotion to Christ is most admirable and worthy of imitation. He may have been mistaken in his interpretation of the meaning of the Spirit-given premonitions, but his sincerity is beyond question and his courage of the highest order.

Paul calls these men oyerseers or bishops (v. 28). Luke calls them elders or presbyters (v. 17). A comparison of the various passages in which these different terms are used, leaves the distinction between them, if there was any, an open question. In fact the apostles seem to have made little distinction between different offices in the church ranking one above another, but laid the emphasis on their common duties for the advancement of the welfare of the whole body. These men were charged to take heed unto themselves and to all the flock, to feed the church, and to watch against the teaching of perverse things either by men within the church or by persons from without.

In this last respect Paul saw trouble ahead, and subsequent history shows that his warning was timely. The same warning is applicable to-day. One needs not to be a heresy-hunter, but only to be spiritually awake, in order to distinguish uncertain sounds and false, misleading lights, which many follow to their hurt. Indeed the great falling away from the simple apostolic faith foretold by the Spirit (2 Thes. 2:3) may perhaps never find a more striking fulfilment than to the spiritually-minded children of the day is discernible at present.

The apostle closes his address by making a practical application of a saying ascribed to the Lord Jesus (v. 35). Though these words are not found in the gospel records of Jesus' sayings, it is safe to assume that they belong to the many things that Jesus said and did, which the evangelists omitted for lack of space (John 21:25). Moreover, they express an eternal truth which finds its fullest exhibition in Jesus Himself, whom the Father free gave for our redemption, and who gave Himself without reserve both in His earthly ministry and in His sacrificial death to make atonement for our sins. He gave His life that in taking it again He might bring with Him the hosts of the redeemed.

Announcement and Invitation.

Conference of Mennonites of Central Illinois will be held September 22—23, 1909, at Aurora, Hamilton Co., Nebr.—An invitation of welcome is extended. Come on the B. & M. in Nebr. to Aurora. A. Orsch.

Aurora, Nebr.

PROGRAM

For the 22nd Annual Conference of the Middle District to be Held at Berne, Ind, August 29—31, 1909.

I. Mission Sunday.
1.—9:00 a. m. Mission service—German.
2.—2:00 p. m. Children's service — German and English.
3.—7:00 p. m. Song service by Berne choir.

II. Monday forenoon.
1. Conference sermon, by the chairman S. K. Mosiman.
2. Organization.
a) Certificates of delegates.
b) Minutes of the last annual conference.
c) Receiving of new congregations.
d) Reports of congregations.
e) Order of the day.
f) Delegation of votes to visitors.
g) Appointment of committees.
3. Report of conference treasurer.
4. Incorporation of conference.

III. Monday afternoon.
1. Praise service.
2. Topic: Education and the future of our conference activities. H. J. Krehbiel. — Discussion opened by Albert Schumacher.
3. Report of trustees of C. M. College.
a) Discussion.
b) Resolutions
c) Election of college trustees.

IV. 7:00 p. m. Mission service—English.

V. Tuesday forenoon.
1. Praise service.
2. Topic: What can our conference do to urge and encourage young men to prepare themselves for the ministry? E. J. Hirschler. — Discussion opened by Warren Shelly.
3. Report of the evangelization committee.
a) Discussion.
b) Resolutions.
c) Election of committee member.
4. Topic: Interdenominational fellowship. S. F. Sprunger. — Discussion opened by M.S.Musselman.

VI. Tuesday afternoon.
1. Praise service.
2. Business.
a) Selection of place for next conference.
b) Election of officers.
(1) Chairman, (2) Secretary, (3) Treasurer, (4) Member of Program Committee.
3. Answering of miscellaneous questions.
4. Topic: What are some of the present day hinderances to a deeper spirituality, and how we shall face them. W. W. Miller. — Discussion opened by A. A. Sommer.
5. Report of committees.
6. Closing remarks and benediction.

Program Committee:
I. A. Sommer,
W. W. Miller,
J. H. Tschantz.

Program

For the Festival of the Mission Sewing Societies to be held at Berne, Ind, Tuesday evening, August 31, 1909.

Song, by the audience.
Opening, by the President.
Declamation—Welcome, Berne, Ind.
Essay: Deaconess Work. Summerfield, Ill.
Declamation, Dalton, Ohio.
Ladies' Choir, Berne, Ind.
Mission Story, Pandora, Ohio.
Essay, Bethel Society, Mo.
Trio, Berne Society.
Letter, from Mrs. P. W. Penner, India.
Declamation, Summerfield, Ill.
Essay, Goshen, Ind.
General Remarks.
Music, Collection, Close.

Program Committee:
Mrs. S. M. Musselman,
Hillegonda v. d. Smissen,
Rose Welty.

PROGRAM

Of the Sunday School and the Young People's Convention

To be held on Seitember 1, 1909, Berne, Ind., in Connection with the Middle District Conference.

1. Opening Wednesday morning at 9 o'clock.
a. Praise Service.
b. Devotions led by the president.
c. Order of the day.
d. Appointment of committees.
2. Topic: How may the music in our Sunday-schools be made more effective? — Albert Schumacher.
3. The advantages of a State Teacher's Training Course. — Menno Burkhalter.
4. How may the religious instruction in the S. S. be brought into vital relation with week day llying? — Karl Roethlisberger.

Afternoon Session.

5. Praise Service.
6. Topic: How should a S. S. Library be conducted in order to secure the best results? — Ed. H. Schowalter.
7. The cradle-roll and home-depaitment in a country Sunday-school. — Anna Gerber.
8. Round Table. — J. F. Lehman.
9. Election of Officers.

Evening Session.

10. Praise Service.
11. Why should systematic giving be encouraged in our Y. P. Societies?
12. How may the committees of the Y. P. Society be kept active and enthusiastic? — Warren S. Shelly.
13 Close and Benediction.

Each topic is to be followed by a general discussion.

Program Committee { J. A. Schwartzendruver. P. B Hilty. E J. Hirschler.

Statistics of the Middle District Conference 1908—1909.

Congregations.	Elders & Preachers	Membership. Increase. Baptized.	Increase. Testimony.	Decrease. Death.	Decrease. Removed.	Decrease. Withdrawn.	Decrease. Excluded	Decrease. Lapsed	Total Membership.	Infant Consecration.	Services. Preaching.	Y. P. C. E.	Prayer Meeting.	Missionary Society.	Sunday-school. How Often?	Teachers.	Scholars.	Teachers' Meetings.	Normal Class.	Contributions. Congregational.	Foreign Mission.	Home Mission.	Schools.	Sunday-schools.	Other Purposes.
Berne, Ind	J. W. Kliewer.	40	7	5	3	3	18		785		63	weekly		40 monthly	weekly	55	1026	weekly	1	3534 05	Sew. Soc. 256 83 Sund. 2542 30	351 37	1500 00	308 44	1085 25
Bluffton, Ohio																									
Clarence C'ter, N. Y.																									
Dalton, Ohio	A. A. Sommer	6	4	2		4	8		156		weekly (1)	"		bi-weekly	"	16	200	"	1	404 00	245 00	46 00	245 00	121 00	119 00
Donnellson, Iowa	P. P. Hilty	28		9					178		" (2)	bi-weekly		bi-monthly	"	9	128	yes							
Fortuna, Mo	D. D. King	1	3	1	1				140		"	weekly		monthly	"	19	175		1	4610 84	155 48	20 00	100 00	35 56	
Goshen, Ind																								52 61	
Noble, Iowa	S. M. Musselman	9	1	2					235		"			(5)	"	"	16	185	weekly		627 70	138 00				
Pandora, Ohio																									
Pulaski, Iowa	W. W. Miller	3			15	6			230						"	"	16	175			709 00	85 00	56 88	244 50	70 00	41 75
Sterling, Ohio	A. Schumacher, J. E. Amstutz, W. Shelly	2		1					43		bi weekly				bi-weekly	5	50				160 00	5 00	2 49		5 00	
Stevensville, Ont.																									
Schweizer Gem. bei Bluffton Ohio																									
Summerfield Ill	C. H. A. v. d. Smissen, H. J. Krehbiel B.,	3			4				138		weekly (3)	bi-weekly			weekly	10	70	"		723 00	218 40			41 75	22 00
Trenton, Ohio	John Augsburger P., E. F. Grubb,	10	1	1	3				245		weekly twice				"	6	82			8880 00	107 00	18 50	179 00	49 00	21 00
Wadsworth, Ohio	Warren S. Shelly	11		6		3			154		weekly (4)	bi-weekly	weekly	weekly	"	9	85	"	1	927 25	14 94	13 46		94 41	
Wayland, Iowa	S. M. Musselman								104		weekly	weekly		monthly	"	15	175	"		606 54	107 18			103 87	

1. Except 1st. Sunday of month. 2. German weekly and English bi-weekly. 3. The 50th anniversary of our church was celebrated Sept. 20th, 1908. Bro. Christian and Henry Krehbiel served. 4. Mornings and alternate evenings. 5. Three times each month.

News of the Week.

Domestic.

Incubator Baby Kidnapped Again.

Topeka, Kan., August 21.—Marion Bleakeley, the St. Louis world's fair incubator baby, who was the cause of litigation which extended over several years, was kidnapped in a sensational manner from the home of her mother here this morning. The baby was born in Indianapolis.

Mrs. Charlotte Bleakeley, who gained possession of the child through the federal courts two years ago, lived with her mother at 1027 Garfield avenue, which is a mile and a half from the business district. She worked downtown as a stenographer.

The little girl, who is five years old, had been carefully guarded in Topeka and had been constantly attended. This morning a woman ostensibly selling soap, appeared at the Bleakeley home. She soon left and a half hour later a buggy in which were two men and the same woman, appeared in front of the house.

One of the men alighted and entered the yard where the child was playing with a boy of the neighborhood, in whose charge she had been left. As the kidnapper ran toward the child the boy attempted to interfere. The kidnapper shot at him, but missed. He then knocked the boy down with his revolver, carried the child to the buggy and drove off.

The police department was immediately notified and and a large posse was in pursuit.

Marion Bleakeley has had a stormy career. She was born in a hospital at St. Louis and was placed in one of the incubator shows at the exposition there. While she was formally adopted by Mrs. James G. Barclay, of Moline, Ill. Mrs. Bleakeley signed a release, but she afterward sued to recover the child and was successful in the Illinois courts.

She brought the little girl to Kansas and she was kidnapped from the mother in Montgomery county, but later was recovered. The fight for the possession of the baby was fought through the state courts and the supreme court finally awarded the custody to Mrs. Bleakeley. Mrs. Barclay then instituted a suit in the federal court for the possession of the child but was again defeated.

All the railroad stations in the vicinity of Topeka were notified and a second posse in automobiles left for the west.

The buggy in which the kidnappers escaped was found at 1 a'clock to-day at a point two miles from where the child was stolen. It had been hired from a local livery.

Bible Conference at Winona Opens Sunday.

Winona Lake, Ind., August 21.—The Winona Bible conference, always marking the largest crowds of the year at this summering place, gives promise of making a new record for attendance when it opens to-morrow. Several thousand people had arrived up to this morning and the trains to-day brought large numbers of devout men and women from over the middle west to remain here until September, that they may hear the pulpit orators and Bible teachers who will be on the daily programs.

The conference has been growing steadily since it was organized about fifteen years ago, and the early outlook this season pointed to a large attendance, which prompted the Winona management to increase the facilities for making the visitors comfortable during their stay. Not only have the hotel facilities been increased, but an enlarged auditorium has been provided so that five or six thousand people can get within hearing of the speakers.

Practical Teaching the Feature.

The conference during the coming session will have fewer popular meetings, but several more hours will be given to the practical teaching of the Scriptures for ministers, class leaders, Sunday-school teachers and other students of the Bible. It is thought the program will give the seekers after light on the Scriptures much more practical information than has come from a conference in other years.

"Women's Education is a Farce."

St. Louis, August 20.—"It's a farce, this highly educated, screeching, childless and husbandless sisterhood. It might be a laughable show were it not for the effect such antics may have upon the young of the present generation. Women don't desire higher education or culture, if we are to judge from the energy and ambition of that body of them who have wealth and leisure to enable them to get it if they cared for it. They do not evert themselves other than to acquire a few charming superlatives, varied by an appropriate giggle or two, which equipment is sufficient to get them along in polite society."

This arraignment was uttered with fervor by the Rev. Father J. J. Sullivan, who has held the chair of philosophy and for many years was dean of theology at St. Louis university. On account of ill health he has been transferred to Omaha.

The priest does not believe in higher education for women, because they have not shown themselves sufficiently desirous of acquiring it.

"The inordinate trivialities of modern femininity do not point to a desire for mental development," he said, "and in losing their reverence for older responsibilities in an attempt to overstep their limitations these women have been thrown upon a sea of vapidity and discontent."

Seven Lives Sacriliced to Automobile Speed Craze.

Indianapolis, Aug. 21. — Three more lives were sacrificed in the speed carnival which has inaugurated the great Indianapolis motor speedway. One mechanician and two spectators paid the penalty of their lives to satisfy their mad desire for speed. The fatal accident team in a National car driven by Charles Merz in the three hundred mile race lost a tire and crashed through a fence into a group of spectators, spreading death and destruction in the wake of its mad plunge.

The three deaths to-day raises the toll of the speedway to seven lives this week. William A. Bonrque and his mechanician, Harry Holcomb, of the Knox racing team, were killed in an accident in the 250 mile race Thursday. Cliff Litteral, a Stoddard-Dayton mechanician, was killed by being hit by a big racing machine while on the way out to the speedway. On Thursday Elmer Grampton, a six-year-old boy, was killed by the automobile of Dr. Clark E. Day, of this city, while the latter was on his way to the speedway for the first day's races. To-night there is a heavy pall of grief hanging over the entire city, and speed mad automobilists drive more carefully than they did on the streets earlier in the week. The frightful penalty paid for a few broken speed records is greater than was bargained for when Indianapolis threw open the gates of its "greatest speedway in the world."

Western Roads Win Famous Rate Case.

Chicago, August 24.—The United States circuit court to-day made permanent the injunction restraining the inter-state commerce commission from enforcing its order to compel railroads to give a proportional through rate from the Atlantic seaboard to Missouri river points.

This is what is known as the "Missouri river rate case." The decision affects all jobbing centers west of the Missouri river, and especially affects St. Louis, Chicago, Denver and Kansas City.

Judge Grosscup delivered the opinion of the court, Judge Kohlsaat concurring, while Judge Baker delivered a dissenting opinion.

The commission, thus defeated, in its first attempt to bring about what is alleged to be a new system, or principle, of rate-making, will, is is asserted, carry the case to the supreme court of the United States.

Strike Riot.

Pittsburg, Aug. 22.—One state trooper, one deputy sheriff and three foreigners were shot and killed tonight in a wild riot at the Pressed Steel car plant at Schoenville, where employes are now on strke. At least a score of persons were seriously wounded, ten fatally. The rioting followed a day of quiet and broke without warning.

Foreign.

The Pope May Reply to Address of Eliot.

Rome, August 20.—The address delivered by Charles W. Eliot before the Harvard summer school of theology on the religion of the future has been translated by the pope's order into Italian, that he might more thoroughly comprehend it.

The translation, which was most accurately done, was read with great care by his holiness, who expresses profound regret that a man of such authority and culture as Dr. Eliot should spread theories that, he said, are not in fact the basis of a new religion of the future, but a negation of the faith and principles which are the foundation of Christianity and modern civilization.

The pope is reported to have said it would be easy to refute and destroy Dr. Eliot's argument, and highly praised Archbishop Ryan, of Philadelphia, Bishop McFaul, of Trenton, and the other American ecclesiastics who hastened to the defense of their church and faith.

It is believed that a semi-official reply to Dr. Eliot's address on the lines suggested by the pope himself will appear in the Civitta Cattolica, the most representative Catholic magazine. This is managed by the Jesuits, of which Father Salvatore Bradi, an American citizen, is the editor.

Wellman Expedition Again Ends in Disaster.

Camp Wellman, Spitzbergen, Aug. 15.—Via Hammerfest, Aug 21.—Walter Wellman's second attempt to sail over the north pole in a balloon has resulted in failure. The giant dirigible baloon America, in which Mr. Wellman and his party of three set out upon their perilous flight to-day, met with a mishap after it had proceeded about thirty-two miles from the starting point.

Mr. Wellman and his party succeeded in making a landing without injury to any member and returned to this point on board the steamer Fram, which also towed in the disabled balloon.

After a long preparation and waiting for favorable weather the opportunity came to-day and Mr. Wellman decided early in the morning to make the start. Everything had been in readiness for some time and only the final details of setting out upon such a hazardous flght remained to be carried out.

It was 10 o'clock in the morning when the great airship was brought out of its shed and the daring explorers took their place in the car. When anchors were cast loose the airship ascended beautifully, the engines were ret in motion and everything seemed to work in perfection. The big aircraft was manenvered for some time and answered the helm perfectly. Then its head was turned to the northward and it set out at a speed of twenty-five miles an hour.

Suddenly after having covered some thirty-two miles and when everything seemed to be going splendidly the leather guide rope, to which was attached a thousand pounds of provisions and stores, broke away. The accident occured just as the airship was nearing the pack ice of north Spitzbergen.

Released from the great weight, the airship shot upward at a terrific pace until it was at a great height above the clouds. The pilots succeeded, however, in bringing her down near the earth, turned her about and set out to fight their way southward against a strong wind. The airship proceeded slowly to the edge of the pack ice where the steamer Fram was anchored.

After much difficulty a tow rope was gotten aboard the Fram, which started immediately to tow the airship fo Spitzbergen.

But the ill luck of the expedition was not yet at an end. Just as the airship had reached the landing stage and everything looked favorable for its rescue without serious damage, a sudden gust of wind caught the big inflated bag broadside on and snatched it away from its tow lines. It was carried careening over rough ice hummocks for some distance and then it exploded. All the scattered parts of the airship were recovered but the damage was so great as to preclude any further attempt to fly over the pole this year.

Between 150 and 300 Peasons are Drowned.

Buenos Aires, August 24.—A collision between two excursion steamers at the entrance of Montevideo harbor to-day resulted in the drowning of from 150 to 300 persons, mostly women and children.

The vessels were the Argentine steamer Columbia, carrying passengers from Buenos Aires to the festival at Montevideo, and a German steamer also engaged in the local passenger service. The latter went down so quickly that all attempts at rescue were practically hopeless.

It is said that the captain of the German steamer and a few of the passengers were saved. The captain had to be restrained from committing suicide.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, SEPTEMBER 2, 1909. No. 34.

"Shine Where You Are."

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel's wings;
Don't spurn to be a rushlight
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the garnish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

Sel.

Items of News and Comment.

Devotion to duty is essential to Christian workers in church and Sunday-school.

Up to the present time enemies without the church and foes within are looking for their chances. Therefore watch and pray.

The Christian ministry is a calling of God, not a profession chosen by man. The Lord can use in His work only those who are endued with the Holy Spirit.

Rev. W. S. Gottschall, of Allentown, Pa,, has accepted the call of the Mennonite congregation at Bluffton, Ohio, to become their pastor. He expects to take up the work there by November 1.

Bro. H. J. Kliewer, missionary among the Cheyennes at Hammon, Okla., attended the Middle Conference and gave interesting talks on mission. Next Sunday he will be at Pandora and Bluffton, Ohio.

The Middle District Conference and S. S. Convention held at Berne, Ind., were attended by Miss Hillegonda v. d. Smissen, of Newton, Kan., Mr. and Mrs. S. P. Prieheim, of Chicago, Dr. N. C. Hirschy and family, of Redfield, S. D.

An Editorial Venture. — The Southern Advocate has done a bold thing. A lot of original poetry had been accumulating for some months past in the office, and in a moment of weakness the editor dumped it all, good, bad, and indifferent, into the columns of the paper in the issue of August 12th. The result is not perfectly satisfactory, and yet it is edifying. It ought to teach the readers what they owe to the editor for his refusal to publish all the original poetry which he receives. He may sometimes publish some pretty poor stuff, but if the readers could only see some of what he does not publish, they would cease to complain. They say, "poets are born, not made," but perhaps it might be better if some of them were not even born.—Christian Guardian.

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1910 as complete and correct as possible.

Bethel Church at Fortuna, Mo.

This new church was dedicated August, 22, 1909. Its size is 54x56. feet. The seating capacity is about 500. Besides the work that was done gratis, the cost of this new building amounts to $6000. It has a hot-water system apparatus for heating and a acetylene gas apparatus for lighting. The right side of the picture represents the east side of the church and the left side the south side. Bro. D. D. King is the pastor of the Bethel congregation. The Middle District Conference has decided to hold its next session, in 1910, in this new edifice.

Mission Services and Ordination.

Prof. C. H. Wedel, G. Harder and C. v. d. Smissen, three members of the Mission Board, the Missionaries P. A. Penner, G A. Penner, G. A. Linscheid, C. H. Suckau and their companions respectively, and mission friends from sister churches assembled on August 15th at the First Mennonite church, Newton, Kan., for these special services. The morning service was opened with song, reading of Scripture and prayer by Bro. C. v. d. Smissen. Elder Harder and Prof. Wedel delivered very appropriate sermons after which Bro. C. H. Suckau was ordained as missionary, by the president of the Board assisted by the other two members present. Bro. Linscheid opened the services in the afternoon and the Missionaries Penner and Suckau gave interesting, impressive talks. Bro. Jacob Toews, local pastor, made a few pointed closing remarks. Collections for the cause of mission were taken at both services. This proved to be a special day of blessing.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Penner—Richert Wedding.

The marriage of Miss Martha Richert and Missionary P. A. Penner occurred on Tuesday, Aug. 24, in the afternoon in the large church of the Alexanderwohler congregation. Miss Martha is a daughter of the late Elder Henry Richert, and a stepdaughter of Elder Peter Balzer, also deceased, of Alexanderwohl. She is known well and favorably in that community as Sister Martha. After she had absolved a two-years' course for deaconess in a Cincinnati institution, she was ordained in the Alexanderwohl congregation and has served it faithfully in that capacity.

Missionary Penner, who has served his Master in India for eight years, has experienced very hard days there, his first wife, Maria (Dickman) Penner, lies in her narrow home under the sod in India. One year ago Missionary Penner returned to this country on a furlough. But it has not been much of a vacation for him as he has traveled through the country arousing our Mennonite churches to do more and better work in the great cause of foreign missions. Everywhere he has made friends for the cause and also for himself.

The large Alexanderwohl church was too small on this occasion. While a quartet was sung, Rev. C. H. Wedel, President of the Mission Board and brother-in-law to the bride, led the couple to the altar and after preaching a very appropriate wedding sermon on the text: "They that wait on the Lord receive new strength," he performed the beautiful ceremony that united the couple as man and wife. Thereupon the bride was consecrated for missionary service.

Coffee and lunch was then served for the guests in the tent beside the church. Rev. P. H. Richert, brother of the bride, thanked the congregation for making the provisions for this festivity. The great crowd of the immediate community and the numerous visiting friends and relatives made the occasion a highly sociable one. Upon the bridal couple were heaped the heartiest congratulations and many valuable presents.

After the lunch the congregation assembled again in the church and listened to missionary sermons from Revs. Banman and Gustave Harder, the latter Treasurer of the Mission Board.

Missionary Penner was also agreeably surprised by the unexpected presence of his sisters and brother from Mountain Lake, Minn., besides a number of close friends from the same place. The day was a beautiful one and will long linger in the memory of those that participated.

Leaves From a Missionary's Journal.

(The following clipping is taken from "A Neglected People". As this kind of missionary work is being done close by our mission work in Arizona, and Rev. Mitchell, the writer, so well known by all of our workers in Arizona, undoubtedly this report will be of special interest also to the readers of the MENNONITE.—Ed.)

STARTING OUT.

It is ten o'clock in the morning. With my sleeping blankets and enough grain for my horse for four days I am off for the Indian hogans. Four miles out, in the foot hills the first sign is found, a comparatively fresh wagon track, where some one may have hauled water. I followed it up and after a while am rewarded by seeing what looks like a Navajo child. A little farther on where the black, jagged, volcanic rocks form a curve I find sheep tracks, and there in a little nook is the camp. No shelter except the black rock wall behind them. No furniture but a few sheepskins to sleep on, a pot to cook in, and a cup or two. I talk to them a little while, the man and wife, their niece and nephew, who are the sheep herders, and then pass on.

MISSING A MEAL.

They told me that nearby in the canon there was a hogan (a rude hut of the Navajo), so I went down into it, and after following it a short distance found the hogan of Bi-wi-gee-zi-bi-gay. His two wives are there and a babe two weeks old. It is noon and the missionary is hungry, but the only bread they have is dirty and they will not offer it. They are just out of supplies and cannot prepare anything, so after a little talk with them the journey is continued.

SEEKING THE LOST SHEEP.

The Canon Diablo trail is found and I go jogging along eight miles to the next stop. Peering all over the country for a sign of human habitation but seeing nothing I come to the top of a rising ground and there below us is a Navajo home. I approach it with some misgivings as this man was very angry some time ago because we asked him to bring us some mutton and then refused to pay him more than the market price for it. He greets me pleasantly, spreads a blanket and invites me to be seated and tell him all the news.

AN OPEN DOOR.

After a pleasant chat an invitation is given to stay overnight as the chief and another Indian are expected and I would have an opportunity to tell them the Gospel also. I ride my horse down into the canon for water, then hobble him out to grass and settle down for the night. After awhile the other visitors arrive, a good supper of bread, mutton and coffee is eaten and the Gospel is told at length to a very attentive audience.

STRENUOUS WORK.

Morning again. I go to the place where I hobbled my horse last night and take up his tracks, but I was slow getting out and the sheep have crossed it; blotting it out. Dine-klit-so-i comes to my aid and shows me the general direction in which the horse has gone and after careful searching I find the track again. He is going in the direction of home, and my heart sinks as I think how far I may have to walk. I come to an elevation expecting that I will surely see him, but he is not in sight, so I must hasten on for miles. At last I see a white horse on a distant ridge and the strain is relaxed; but alas as I come nearer I find it is not mine, so on I go again. There is another white horse in the distance, but I am afraid to believe this time, so hasten on. Yes, it is Dick. He had broken his hobble and gone about five miles. I get back to camp about noon and after eating once more with my friends I go in search of the next family.

LOSING THE WAY.

There is no road, not even a trail, and it is not long until I am entangled, hemmed in by the precipitous walls of the canons on every side, but the rear. There is nothing to do but to retreat and try again. After going some miles and looking in vain for a hogan I am once more retreating when in the distance I see a Navajo woman walking across the country. I gallop over to intercept her and she shows me the track of a mule leading to the hogan I am searching for. I follow it up for a good long distance and finally arrive at my destination. I have not been there long until the woman whom I had met comes in also. She had given up her purpose to stay at another place over night that she might come back and entertain me.

A PREPARED HEART.

The man of the house is away, nobody knows where, gambling perhaps. His two wives are at home, they are mother and daughter. The mother who returned to entertain me is a very bright woman. A son, the husband of the two women to whom I had looked in vain for my dinner the day before, is lying upon his back suffering from an injury He is a very fine fellow and listens with earnest attention to the Gospel. Two nights are spent at this place that I may have opportunity to meet the other grown children, married and single, and bring the Gospel to them. While here I carry the water for the family. It is about a quarter of a mile away and down in the canon about two hundred feet, whence I must also carry enough for my horse. There is not much chance for these people to be lazy if they wanted to.

A BLESSED LESSON.

While stopping with these people they moved their flocks from one range to another and as there were many lambs it made much work to drive them. The lambs get tired and many of them must be carried. Trudging along behind the flock with a tired little lamb under each arm I thanked God from a full heart that I, too, have a shepherd who carries me in His bosom and will not suffer me to be defeated by the length and weariness of the way.

THE SEED SOWN.

Morning again, my hostess gave me three sheepskins last night, so that I had a very comfortable bed and a good rest. My horse broke his hobble again night before last and gave me another long chase, but last night he was secure and it was delightful to find him near by. I saddle up and am soon on my way home, anticipating a good bath, a good meal, and a good bed. As I jog along home I am rejoicing that the Word of God has been preached to those who had not heard and that they understood it, so that now the blessed Holy Spirit can do his work in their hearts, in convincing them of sin and leading them to repentance and faith in our Lord Jesus Christ.

POVERTY.

It is Saturday morning. Time to start out for another five days among the people. Nok-ai-bi-la-ko-di is going my way so I cross the river to his hogan. With his wife and family he is eating preparatory to his journey. He is to be gone four days and his family of five have nothing but a little corn to live upon. They will grind it between the stones and make mush of it. No coffee, no sugar, nothing but just the corn. We pity the wife and children, but we must be careful how we help them for Nok-ai is lazy and would not provide anything if we would feed them.

ON THE ROAD.

We strike across the country to find the road. I must take the lead for my friend's horse is old and poor and will not go without much whipping unless there is another horse ahead. A steady jog of two hours and a half over the desert and up the mesa brings us to the hogan of Hustine N'nez-i. We sit silently on our horses for a minute or two according to Navajo usage, then dismount and stand for another minute, then pass in. The hogan is full. Opposite the entrance Hustine N'nez-i is lying on a pile of sheep skins. He is very sick. On the right are the two wives preparing food. Some of their children are there, too. The other members of the family are in another hogan near by. On the left are four medicine men who have been singing over the sick man for some days and nights. The rest of the hogan is filled up with neighbors and friends. We pause just inside the door until we are invited to take our place on some of the sheep skins which lie all around inside the hogan. The biggest of the medicine men invites me to a seat beside himself, Mr. Two Whiskers. Hands are shaken and I am questioned for all the news I can bring them.

SATAN REIGNS.

I try to introduce the Gospel message, but there is no response or encouragement on their part so I desist. The adversary is in control now, my turn will come later on. Their minds are all full of the ceremony and of the superstitions to which they are in bondage. I pass out and visit some near by hogans, returning in time for supper. After every one has had enough to eat and all who care to have smoked, Dine-tso begins to unwrap his charms. He is to take the lead to-night. He passes to each in the circle a piece of stone shaped something like an arrow head. These are to be held while he leads the ceremony. I refuse the stone offered to me and Two-whiskers asks if I do not believe in it. I reply that I do not, and he says: "It is that way with me, I do not believe in your teaching." Dine-tso moves over to the side of the sick man and with one of the charm stones in each palm he manipulates the limbs of the sick man to drive out the Shiendees or evil spirits. Meanwhile he is leading the company in a weird and not unmusical song with much repetition. I have seen and heard all I care to, and retire to the other hogan to sleep upon the ground as the company have exhausted all the sheep skins. The singing goes on all night and to-morrow night they will sing again.

(To be concluded.)

The Little Printer Missionary.

A ragged printer's boy, who lived in Constantinople, was in the habit of carrying the proof-sheets to the English editor during the noon lunch time. The editor was a busy man, and exchanged no words, except just such as were necessary, with him. The boy was faithful, doing all he was bidden promptly and to the best of his ability, but he was ragged, and so dirty as to be positively repulsive. This annoyed the editor, but as he was no worse in this respect than most boys of his class, the busy man did not urge him to improve his personal appearence, much as he would have enjoyed the change. But one morning the boy came in with clean face, hands, and garments. Not a trace of the old filth was to be seen about his person, and so great was the change, that his master did not recognize him.

"Why, you are a new boy entirely," he said, when convinced of the lad's identity.

"I am going away—back to my own home," said the boy, quickly, "and I came to ask a favor of you. Will you pray for me—after I am gone?"

"Pray for you!" exclaimed the editor.

"Yes," returned the boy. "You think I am a heathen, but I am not. I have been attending chapel and Sunday-school in the Bible House. I have learned to read and to write, and, best of all, I have learned to love Jesus, and am trying to be His boy. But I can't stay here while my father, mother, brothers, and sisters do not know about Him. So I go back to my own village to tell friends and neighbors about Him. I don't know much yet, and I want you to pray that I may be helped when I try to tell my people what He is to me."

"And it is because you are going away that you have washed and fixed yourself up so well?" asked the editor, thinking what a fine boy clothes and cleanliness had made of him.

"It's because I am Christ's boy now," was the answer. "I want to be clean, and to have my clothes whole in honor of the Master I am trying to serve."

"I hope your friends will receive as much from Christ's love as you have," said the man.

"And you will pray for them and for me?" urged the boy.

The man promised, and full of hope the lad started on his long walk—to tell the story of the cross to the dear ones there—in his own wretched home first, and afterward to the neighbors among whom he had spent all his childhood days.—The youth's Evangelist.

Take Care of Your Health.

Why will a man wait until his health fails him before he will begin to take care of it? One never misses his health until he feels sick, nor does he value his strength until weakness overtakes him. Take the "home bell drill" every morning and night, and practice deep breathing the first thing on getting out of bed in the morning and just before going to bed at night.

As one breathes so he lives. The simplest and best breathing exercise is a dozen deep breaths taken a dozen times a day. Wear clothing loose. Don't worry. Don't hurry. Sleep all you can, but go to bed early. Eat plain food and not overmuch of it, and chew that well. Keep your head up, chin in, and the back of your neck close to the back of your collar at all possible times. Don't let a day pass over your head without taking enough exercise to produce free perspiration. Keep the bowels open by eating laxative foods and doing body-bending exercises, and by going to stool at a regular morning hour. Drink a glass of cool water as soon as you get out of bed, and keep your bed-room windows open a little at the top and bottom the year round, more in summer and less in winter. The smooth, evenly developed body is the most enduring, and is produced by a moderate amount of varied. hygienic, body-building work taken daily.

Follow out these few health hints and they will not shorten your life by a single day; but if you do not you will surely cut off your physical life by months and years according to the amount of your sinfulness.

A glass of cool water in the morning, with half a lemon squeezed into it, is a sort of a stomach bath, and washes out that important organ so that it will be in a better condition to receive its breakfast. Besides it will aid the bowels in their important work of removing waste from the body.—Robert J. Roberts, in Young Men's Era.

"The very fact that you can talk about the mistakes and failures of your brother and sister in their absence, proves that your love for them does not cover the multitude of sins."

Home Circle.

Suffer the Children.

BY PALMER HARTSOUGH.

RECITATION FOR TEN PRIMARY PUPILS.

1. Jesus says, "Come unto Me,"
   Some one tell me who is He.
2. Jesus was a baby born
   On the lovely Christmas morn.
3. Jesus was a little child,
   Very gentle, very mild.
4. Year by year He older grew,
   And was always good and true.
5. When He came to be a man,
   People saw the wondrous plan.
6. People heard Him, as they should,
   And they said, "The Son of God."
7. Wondrous miracles did He,
   Lame did walk and blind did see.
8. Sick were healed, the hungry fed,
   And to life He raised the dead.
9. Then He died for sinful men,
   And He rose to life again.
10. Now He lives in heaven on high,
    And will save us when we die.

All together—

Now to us He calls so free.
"Little ones, come unto me."

—Ex.

Words of Warning to Young Men.

Young man, it is not the ugly devil stalking about with horns on his head, showing his cloven foot, his long, forked tail, and blowing fire and brimstone from his mouth and nose, that you need fear; but it is the devil in the form of a nicely-dressed, oily-tongued, young gentleman, who offers you a cigar, invites you to take a walk with him after night that he may "show you the city," politely proposes to treat you to a glass of beer, offers to accompany you into a gambling-den or brothel, that you may "see the sights," etc.—that is the devil you need fear as you fear the mouth of hell. He has overcome and lured to their ruin hundreds and thousands of young men who were once just as innocent and just as intent on living honest, upright lives as you are. If he had come to them as a "roaring lion," they would have taken alarm, and shunned him. To-day it is the devil in the garb of a gentleman, a friend, an angel of light, that you need fear, and ever keep a sharp lookout for.—Religious Telescope.

To Think and Talk About.

1. How do we serve the church by prayer?
2. How do we serve the church by attendance?
3. How do we serve the church by giving?
4. What particular kind of service does our church need now?
5. How may we shine for the church?
6. How may we help to kill the church?
7. How may we benefit our society?
8. How may we win others to the church?
9. How may we prepare ourselves for larger service?—Sel.

Teach Children to Give.

There are many Christian people who greatly neglect one thing in the education of their children. Parents who themselves may be reasonably generous and disposed to give their substance to the needy and for the gospel of Christ, never teach their children this lesson; whatever is given is given by the father, and no one else has anything to give; and the result is when the father ceases to give, all benevolence is likely to end. Worse than this, children are trained in selfishness and worldliness, and sometimes the sad spectacle is exhibited of children living for themselves, wasting their substance, perhaps ruining their health, and sometimes quarreling over the graves of their parents for possession of the little that is left behind them.

Much of this might probably be prevented, if parents would train their children to be prudent and also generous, to earn money, and to save, and take care of it, and to count themselves, young as they may be, as stewards of the Lord, who are as much bound to serve Him as ever their parents were.

Children are imitative, it is easy to teach them to be kind and generous and loving, and to count all which they have as given by the good hand of God, and to remember that they are also responsible to Him for the use they make of His gifts.

Parents, take your children into your confidence; make them understand the sin of robbing God in tithes and offerings, and the importance of doing good to all as they have opportunity, especially to those who are of the household of faith. Then you may expect the blessing of God upon your children as well as upon yourself, and when advancing years shall leave you unable to bear the burdens and responsibilities of life, or when the mandate of death shall call you away from the scenes of earthly toil, your place may be filled by others, so that instead of the parents there shall be children, who shall live to bless the world and honor the memory of parents that have gone before.—The Christian.

Cultivate forbearance till your heart yields a fine crop of it.

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of he Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

To the Friends of Our Heathen Mission.

It can only be desirable on the part of those who take an interest in our mission among the heathen, to be informed, from time to time, of the condition of the work and of the progress it is making. This information the reader receives from the quarterly reports of our mission workers, as they are published in our church papers. From these we learn how the work is slowly but gradually progressing. That, although not great multitudes of heathen have been brought to a saving knowledge of the truth and that our mission congregations do not number their members by hundreds yet, the power of the Gospel is manifesting itself and is working like a leaven amongst the people, b o t h amongst the Indians here at home and amongst the Hindoos in India. This gives cause for rejoicing and for thanksgiving.

Another point which will no doubt interest many is the state of our mission treasury. From the receipts published monthly in our church papers by our mission treasurer, the readers are informed of the amount received every month. But undoubtedly some one may ask the question, how do these receipts compare with the expenditures? Are the latter greater or less than the former? In answer to these and similar questions I will state, that hitherto our treasury had no need. There were always sufficient funds at hand to meet all obligations. This gives us another reason for rejoicing and thanksgiving toward Him, who has made our people willing and has enabled them to furnish the necessary means for the continuance of the work. But in order that all may know of the present condition of our treasury I will here add, that of late the surplus in the treasury has been on the decrease. The present year has brought us some heavy extra expenses so that during the past months the expenditures have exceeded the receipts. Should this continue to be the case our treasury would soon be exhausted. The building of a new bungalow at Janjgir and of schoolhouses in India have cost us considerable sums. And as three new workers are to be sent to India, with our Brother P. A. Penner, a considerable amount will be needed for traveling expenses. The greater number of workers and the higher price of provisions also increases the amount of living expenses. Moreover the Mission Board is instructed by our General Conference to establish another station in India which, if carried out, will cost no less than $4000.00 to $5000.00. Taking all these things into consideration, we see, that the demands upon our mission treasury will by far exceed the demands of former years and that in order to meet these increased demands the contributions must be proportionately greater.

The Mission Board is not alarmed. We trust in the Lord and believe, that He who has helped hitherto will not withdraw His help in the future. But the Board feels it a duty, which it owes toward God, toward His cause and to the many mission friends, to acquaint our people with the actual state of affairs and with the actual needs before us. We believe, however, that if it is brought to the notice of our mission friends how much our mission needs their *prayers* and their *gifts* that they will not withold either of them.

This then is the object of this correspondence. May the Lord use it for the furtherance of His work in the salvation of the heathen! In love,

A. B. SHELLY,
Secretary of the Mennonite Mission Board.

Correspondence.

FORTUNA, Mo., Aug. 28.—Sunday, August 22d will long remain in remembrance of the Bethel congregation, near Fortuna, Mo., as a day of rejoicing and blessing. The preceding Sunday was marked by a farewell service held in the old church, in which service had been held for thirty-eight years, and which still recalls many blessed reminiscences. Bro. J. E. Aeschbacher, who was born and raised here, preached the farewell sermon in the English language, followed by a short address in German by the pastor. The speakers recalled trials and difficulties as well as the blessings the congregation has experienced since its organization in 1869.

Sunday morning, August 22, the congregation and many friends gathered at the entrance of the new church and sang hymn No. 9 in the German hymnal, after which the doors were thrown open the congregation assembled in the new building. Dedicatory service was opened by a hymn and invocation by the pastor. A dedicatory sermon in German was delivered by C. v. d. Smissen. He emphasized how and why we should love God's house. The act of dedication was performed by the pastor in German followed by dedicatory prayer by J. W. Kliewer, who also delivered a dedicatory sermon in the English language. The collection and benediction closed the morning service.

During the noon hour the people all partook of the dinner that was prepared by the ladies in the old church and in the basement of the new church.

The afternoon services consisted of an address by C. v. d. Smissen, and remarks by visiting pastors, and closed with a short address by J. W. Kliewer. The trained choir, quartets and solos did much to enhance the blessing of the day. It was a day of blessing and rejoicing l o n g anticipated and not soon forgotten.

SPRINGFIELD, Pa., August 26.—Since Springfield has not been reported for quite a while, I thought it would perhaps be interesting for the MENNONITE readers to see a short report from this place. Rev. Jacob S. Moyer, our pastor, who has been in failing health for some years, is in such a weak condition that he has taken to his bed for several months. Rev. Frank F. Gabel, our assistant pastor is faithfully serving the congregation in pastor Moyer's stead. Rev. Gabel has at present a class of 7 catechumens. Our sincere prayer is that God may bless both our pastor and assistant pastor.

We will have harvest service on Sunday morning, Sept. 5th, at 10 o'clock. The Sunday-school service will precede the service being at 9 a. m. and in the afternoon at 2 o'clock the Sunday-school will hold a reunion service. (See program on first page.) May God bless our service and us all. JAMES HORNE.

BERNE, Ind., Sept. 1.—The Middle District Conference of the Mennonite church is in session here since Monday morning at 9 o'clock, and the sessions continue till Wednesday night. The large majority of the delegates and visitors arrived on Saturday in order to be present for the three meetings of Sunday.

At the Mission service at nine o'clock Sunday forenoon, Rev. C. H. van der Smissen and missionary to the Cheyenne Indians in Oklahoma H. J. Kliewer, spoke. The childrens' service at two o'clock in the afternoon was addressed by Elmer Basinger, Pandora, Ohio; J. H. Tschantz, Dalton, Ohio; Peter Krabill, Sterling, Ohio; Mrs. Samuel Prieheim, Chicago; and Mrs. Dr. S. K. Mosiman, of Bluffton, Ohio. This meeting was of a missionary nature and was an enthusiastic one throughout. A children's choir of about 150 voices sang three selections and the male choir of the church sang one selection. The choir of the church gave a song service at 7:30 in the evening to a very crowded house.

The weather conditions have been ideal and the attendance at all the meetings has been very good.

At the session Monday forenoon, Dr. Mosiman, president of the conference preached the conference sermon basing his sermon on the scripture passage found in 2 Kings 6, 1—7.

Among the important business transactions of the forenoon was that of readmitting the Swiss Menn. church of Bluffton, Ohio, which was gladly welcomed by unanimous vote of the conference.

Good music was furnished by different ones during the intermission and meal hours.

The afternoon Monday was taken up mostly with matters pertaining to the C. M. college at Bluffton.

Among the four trustees of the College whose time had expired was Rev. H. J. Krehbiel, of Trenton, Ohio, who leaves this Conference for Reedley, Cal., and whom we are loath to lose from the Conference. He preached a touching farewell sermon Monday evening. Our loss will be California's gain. We wish him godspeed.

To-day the Sunday-school and C. E. convention takes place. Last evening the united Sewing Societies of the District rendered an interesting program, in which Miss Hilegonda van der Smissen and Mrs. S. P. Prieheim took a prominent part.

Prayer and Missions.

The following string of pearls regarding prayer and missions we found among other treasures in the Evangelical.

Let us advance upon our knees. —Joseph Hardy Neesima.

Whoever prays most, helps most.—Wm. Goodell.

Prayer and missions are as inseparable as faith and works.—John R. Mott.

He prays not at all in whose prayers there is no mention of

the kingdom of God.—Jewish Proverb.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Elliott.

Every element in the missionary problem depends for its solution upon prayer.—Robt. E. Speer.

He who embraces in his prayer the widest circle of his fellow-creatures is most in sympathy with the mind of God.—Dean Goulburn.

Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—James Gilmour.

Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all our success.—Arthur T. Pierson.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God.—Eugene Stock.

Eight! Nine!! Ten!!!

We read of an army where once the Soldiers mutinied—rose in rebellion against their commander, and for this they were to be punished. All of them deserved death, for all had broken the law. But the general's order was that only every tenth man should die. The other nine should be spared. So the long line of men were drawn up, and the counting commenced. Anxious times there! One! two! three! four! five! six! seven! eight! nine! ten!—Let that man step out and be shot. One! two! three! four! five! six! seven!—How the men who were passed breathed free! Eight! nine!—Didn't the next man tremble as the call came towards him!—Ten! and he must step forward and die. In that line stood a father and a son, next each other. As the counting came down towards them, the son ran his eye up the line, and saw that his father would be the tenth man, and must die, unless he could save him. He resolved to give his life for his father's. Quick! there was no time to be lost. Five! six! seven!—came the count on their ten—eight! nine! and like a flash the son changed places with his father, pushing him one down the line, Ten! came the count to the son, and he stepped out to die. His father was saved.

This is the way, friends, that Jesus died for us. We were under sentence of death; Jesus stepped into our place; He died for us.

The Tobacco Habit.

The tobacco habit, like the drink habit, is mental, physical, and moral slavery. The victim is an abject slave to the weed, whether chewed, smoked, or snuffed. The appetite for it is formed in much the same way as the appetite for strong drink. In the beginning, the indulgence can be readily resisted, but in the end the victim is bound with fetters of iron. The best way to escape the bondage is never to begin the indulgence.

The habit is not only expensive, but it often undermines the health, where it does not lead to immorality and vice. It is a filthy habit, too; especially the chewing and snuffing forms of it. It is so filthy that railroad corporations provide a special car for travelers who are slaves to the habit, as farmers provide special pens for their swine.

The late Amos Lawrence was wont to refuse tobacco users who applied for positions in his large mercantile house. He once wrote to the president of Williams College, an institution that shared his benefactions: "I have always, for more than forty years past, given the preference, among such persons as I have employed, to such as avoided rum and tobacco, and my experience has confirmed me in the belief that it is true wisdom to have done so."—William Thayer.

You are making a grave mistade if you think the salvation of a little child is a small and insignificant matter. The child stands at the strategic point in the problem of the world's redemption.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 12. — TEMPERANCE IN ALL THINGS. 1 Cor. 9:23—27.

QUESTIONS.

1. Is it necessary for the Gospel's sake to desist from things otherwise permissible? 1 Cor. 9: 23; Matt. 5:29—30.

2. Why is it necessary to exercise self-control in all things? 1 Cor. 9:25.

3. What is the consequence if we bring our body not into bondage? 1 Cor. 9:27.

4. Why ought we to walk becomingly? Rom. 13:13; Tit. 2: 10—14; Phil. 1:27; Col. 1:10.

5. Why are some lawful things not expedient? 1 Cor. 6:12.

6. Why ought we to honor our bodies? 1 Cor. 6:20.

MEDITATIONS:

It is necessary for every wise man to control himself; but in order that our influence and our Christian character may draw others to Christ, we must often desist from things, which might otherwise be considered harmless. which these things are depends on the surroundings, education, and r e s p o n s i b i l i t y of persons, since they are not the same with all; but we ought to decide, whether our Christian influence will suffer or be enhanced by what we do or say. Whatever tends to harm us or to harm others in the spiritual life ought to be avoided.

If we do not exercise self-control in all things, we are intemperate, we cannot reach our purpose. Athletes in order to win the contest undergo a severe training, which makes them better fitted for the contest. We ought to exercise self-control in order to reach our purpose in spiritual life.

If we do not bring our bodies into bondage, it will become our master instead of our servant, for we will live for the gratification of our lusts, may these be of a higher or lower kind; and our life purpose is lost or lowered; instead of doing the will of God, we are governed by our self-will, which is influenced by the evil spirit; we are not any more children and servants of God, but serve another master.

Thus we dishonor Him whose name we bear, instead of being an honor to our professed Christianity. God gave His only begotten Son for us, to save us and redeem us; and we would repay his unsearchable love, by dishonoring His holy name by our conduct?

Paul says, that some things are lawful, but not expedient. As children of God we are at liberty to do many things, but since we love God and love our fellowmen, we will not try to please ourselves, and see how far we can go without violating a direct command of God, but we will ask: "what will be better for others?" and "what will bring me nearer to God?"

We have to subject and control our bodies, yet we should honor them as temples of the Holy Spirit, which lives in the body of every true Christian; and we should try by the help of God and earnest prayer to make our bodies fit and ever more efficient instruments of the Spirit of God.

QUOTATIONS:

Peter the Great made a law that if any nobleman beat or ill-treated his slaves, he should be looked upon as insane, and a guardian appointed to take care of his person and of his estate. This great monarch once struck his gardener, who being a man of keen sensibility, took to his bed, and died in a few days. Peter, hearing of this, exclaimed, with tears in his eyes, "Alas! I have civilized my own subjects, I have conquered other nations, yet I have not been able to conquer or civilize myself."

What is the best government? —that which teaches us to govern ourselves.—GOETHE.

He is a fool who can not be angry; but he is a wise man who will not.—PROVERB.

The constancy of sages is nothing but the art of locking up their agitation in their hearts.

LA ROCHEFOUCAULD.

If a person mounts a spirited horse, it is important that he should be able to control him; othermise he may be dashed in pieces. If an engineer undertakes to conduct a locomotive, it is necessary that he should be able to guide or check the panting engine at his pleasure; else his own life and the lives of others may be sacrificed. But it is still more indispensable that an individual who is intrusted with the care of himself should be able to govern himself.—S. G. GOODRICH.

He that ruleth his spirit is better than he that taketh a city.—BIBLE.

Most powerful is he who has himself in his power.—SENECA.

Sunday-School Editorial Association.

This Association, composed of Sunday-school editors and publishers of the United States, convened at Silver Bay, New York, July 15—19. The Association was organized eight years ago with a view to effecting closer coöperation upon the part of the churches and a more complete unification of the Sunday-school work of American Protestantism. The value of the organization is therefore very apparent. The editors of all the churches have a complete understanding and unite upon things that are to be emphasized in Sunday-school work during the year.

This being the first meeting following the International Convention, held at Louisville a year ago, no subject of absorbing interest engaged the thought of the Association. The churches are generally planning to introduce the graded series of lessons for Beginners, Primary a n d Junior departments, as authorized by the International Convention and provided by the committee. Sunday-school specialists recognize the movement as marking a new epoch of advance in Sunday-school work.

The meeting at Silver Bay was upon the invitation of the Young

People's Missionary Movement, and no more desirable place for such a meeting could have been selected. Lake George, with its clear, fresh waters, surrounded by rugged mountains, is suggestive of the Sea of Galilee. The two and a half hours on the steamer from the town of Lake George to beautiful Silver Bay is a delightful experience. This secluded spot of God's earth has become under the direction of the Young People's Missionary Movement, a mighty center of power and influence.

The subject to which the attention of the Editorial Association was especially directed was that of "Missionary Education in the Sunday-school." It is felt alike by Sunday-school leaders and missionary specialists that the Sunday-school must have a large part in promoting missionary education, but how best to accomplish the work is yet an open question. The Association did not look with favor upon branding certain lessons missionary lessons, but rather that the work be supplementary. The Association signified its willingness to work in hearty coöperation with the Young People's Missionary Movement in furthering missionary instruction.

There is a growing appreciation of the aid which editors and publishers may bring to each other under wisely-carried-out plans of syndication. In coöperation it is possible to improve the quality of products without adding to their cost. The syndication of graded lessons was most heartily endorsed by this convention.

The officers elected for the ensuing year are: President, Doctor Lapsley, of Richmond, Va.; Secretary, Dr. C. A. Blackall, of Philadelphia; Treasurer, Dr. Chas. S. Albert, of Philadelphia; Executive Committee, Dr. J. T. McFarland, of New York, Dr. H. H. Fout, of Dayton, Ohio, Dr. E. B. Chappell, of Nashville, and Mr. L. H. Carey, of Boston. Each week the members of this Association combined address an audience of sixteen millions of people. Its influence for good is perhaps unexcelled.—Our Bible Teacher.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Sept. 12.

Subject: Close of Paul's Third Missionary Journey. Acts 21: 1—17.

Golden Text: The will of the Lord be done. Acts 21:14.

The Apostle's parting with the Ephesian brethren was almost heart-breaking. At the close of his address he prayed with them, and then there followed a scene of most affectionate leave-taking. With loving embraces and kisses they expressed their affection for their teacher, and there was much weeping at the thought that they should not see him again. (20: 37—38). The literal meaning of the words in 21:1 indicates that the final getting away from the embraces of these friends went very hard. The verse has been literally translated thus: "When we had torn ourselves away from them," etc.

Paul did not expect ever again to return to these parts. However, certain references in his epistles written from Rome indicate that probably during a short space of freedom between a first and a second imprisonment he did re-visit some of the churches in Asia, including Ephesus (2 Tim. 4:13, 20; Titus 1:5).

The journey to Jerusalem was marked by several stops in places where they found disciples. The first of these was at Tyre, the Phoenician city where the merchant vessel, in which the party had taken passage from Patara, was to take her cargo. The church here had probably been started by those who were scattered abroad by the persecution following Stephen's death, and who are said to have traveled as far as Phoenicia, Cyprus and Antioch (Acts 11:19). The stay here was prolonged seven days, similar to that at Troas, and it is to be presumed that here as there on the first day of the week they gathered the disciples for religious service including the breaking of bread or communion (See ch. 20:7). When these days were passed and the ship in which they had come left this harbor they went along as far as Ptolemais, the next large harbor south of Tyre. As at Miletus so at Tyre the parting from the brethren was punctuated with prayer. Outside the city on the beach they knelt together and prayed. All, both men and women, with their children, had followed them here to bid them farewell and see them safely into the boat. That little open-air prayer meeting on the beach is a touching scene upon which one loves to dwell in thought. How the hearts of faith must have been knit together by it, and what a beautiful testimony to the casual observers!

One day with the brethren at Ptolemais, and then the party hastened on to Caesarea, making this distance of about thirty-five miles on foot. Here there was a notable family of Christians. Philip and his four unmarried daughters are mentioned as prominent in the work of the Gospel. The mother is not mentioned, probably was not living at this time. One of the seven chosen by the mother church at Jerusalem for a special work, Philip was a man "of good report, full of the Spirit and of wisdom" (Acts 6:1—6). We have seen how he was used of the Spirit in the mission in Samaria and in the conversion of the Egyptian Eunuch (ch. 8). When that notable convert went on his way rejoicing, Philip started on a northward circuit through various cities, preach the gospel, till he came to Caesarea. Here he seems to have made his home from that time on, while yet he continued his work as an evangelist. When Paul came to Caesarea he was still known as Philip the evangelist. The literal meaning of this term is "a herald of good tidings," and as used in the apostolic church it was equivalent to missionary (Eph. 4:11) or preacher (2 Tim. 4:5). At a later period it came to be applied particularly to those who committed the gospel story to writing, thus becoming heralds to future generations as well as their own. In this sense Luke, one of Paul's companions, came later to bear this title. He was probably at this time gathering material for his gospel narrative and his second treatise (Acts 1:1), and it may not be a far-fetched thought that he welcomed this opportunity to converse with one whose "acts" would form a part of the contemplated work.

Philip's daughters were notable examples of the fulfilment of Joel's prophecy (Acts 2:17). Like their father they were Spirit-filled believers, and they were specially endowed with the gift of prophecy (1 Cor. 12:10; Rom. 12:6). To such a home it was natural for others with similar gifts to find their way. We are not surprised, therefore, to read that Agabus, the prophet from Jerusalem, turned in there while Paul and his party were tarrying in Philip's house. Years before this, this disciple with some other prophets from Jerusalem came to Antioch while Barnabas and Saul were ministering there. His prophecy then uttered "by the Spirit," was fulfilled, Luke tells us, shortly ofter (ch. 11:28.)

His prophecy made in the dramatic style of the Old Testament prophets, was in accord with what the Spirit had already revealed to Paul in other ways and by other mouths. Bonds were awaiting him if he went to Jerusalem. What was he to do about it? Were these repeated warnings intended to deter him from going? The language of v. 4 hardly leaves room for any other explanation. On the other hand Paul evidently did not understand it that way, but considered it his duty to go, in the face of these unequivocal predictions. He knew they came from the Spirit (ch. 20:23) and he could therefore not, without discrediting the Spirit, hope somehow to avoid the hands of the enemies who would bind him. However, past experience warranted him to think that God could make even bonds and affliction turn out for the discomfiture of the enemy and the conversion of souls (Acts 16:19—34). Those that tried to persuade him from going finally accepted his view of the situation, allowing that the will of the Lord might lie that way. All, both Paul and the rest, were no doubt sincere in their wish that that will should be done.

Mnason of Cyprus is called an early disciple (Rev. Ver.) This may mean that he was one of the disciples of the Lord Jesus during His earthly ministry. It has been thought that we may fairly infer that he was one of those to whom Luke refers (Luke 1:2), as having been eye witnesses and ministers of the word from the beginning. It would appear that he had come down from Jerusalem as a member of the reception committee, to welcome the returning missionaries and take them to his home for their entertainment during the days of the feast. They received a glad welcome from the brethren in general, but Paul was not long in getting his first intimation of the tense state of feeling regarding him even among the believers, which of course was greatly intensified among the unbelieving Jews.

Reunion Program.

The Springfield Mennonite Sunday-school will hold a reunion service on Sunday afternoon, Sept. 5, at 2 o'clock. The service will be in charge of Supt. Jacob Y. Moyer. The following program will be rendered:

Singing: "Here in Thy name we are Gathered."
Scripture reading and Prayer, by Rev. F. F. Gabel.
Singing: Sing on ye Joyful Pilgrims.
Address of Welcome, by Supt. James Horne.
Singing: Meet me There.
Address: How we can obtain a Higher Power.—Former Supt. Leidy M. Kratz, of Allentown.
Singing: When all my labors and trials are over.
Address. By former Supt. Samuel S. Moyer.
Singing: What a Gathering That Will be.
Other Speakers.
Remarks, by Rev. F. F. Gabel.
Singing: A Selection.
Collection.
Prayer.
Singing: God be with you till we meet again.
Benediction.

News of the Week.

Domestic.

Pinchot on Conservation.

Seattle, Wash., August 27.—Gifford Pinchot, chief forester, opened the second day's session of the national conservation congress with an address in which he expressed his entire satisfaction and confidence in the attitude of President Taft toward conserving the national resources.

"Conservation has three primary objects:

"First, to develop our natural resources so that this generation may have its full share and use of the riches of this earth.

"Second, to prevent a needless waste and destruction of these resources so that future generations may likewise have a just share in the material foundation of our prosperity.

"Third, to see that our great natural resources, when so developed, shall be protected, and used for the permanent welfare of the many instead of the few.

"This conservationism idea covers a wide field. It aims at the greatest good for the greatest number for the greatest number for the longest time. It is simple, definite and direct. It advocates the use of foresight, prudence, thrift and intelligence in public affairs and private business. It proclaims equal rights, and it is the duty of the people to think and act for the benefit of the whole people. Therefore, in a word, it demands the application of common sense to common problems for the common good."

Death and Injury at the Auto Races.

New York, August 28.—The record for the first ten hours of the twenty-four-hour automobile race on the new motordrome track at Brighton Beach, is one man killed, one possibly fatally injured and six others hurt.

Fully fifteen thousand persons were present when the fatal smash occurred last night. During the night there were many spills, which forced several cars to take trips to the camps for repairs.

Pellegra Spreading in Corn Growing States.

Washington, August 28.—The surgeon-general of the army will probably detail a pathologist and a bacteriologist to take up investigations at Peoria, Ill., with the view of discovering the origin of an epidemic of pellegra, of which there are 150 cases reported at the state hospital. Of these fifty are now being treated, fifty are said to be recovering and fifty others are under suspicion.

Captain Joseph F. Siler, of the army medical corps, was recently sent to Peoria from his station at the medical supply in New York. He has reported to the department that he will remain several weeks longer and asks for the additional experts to study the disease, which appears to be spreading through the corn growing states of the west and south. Captain Siler is of the opinion that the disease has prevailed for some time in these regions. As yet scientists seem to be at a loss to trace the origin of the disease.

There are outbreaks of pellegra also in Alabama and Mississippi, with scattered cases in other parts of the country. The disease is an affection of the skin and is supposed by some experts to be caused by eating moldy corn.

Thirty-three Million Members of Churches.

Washington, August 30.—There were in the United States in 1906, the period of the fifth United States census of the religious bodies in this country, according to the census bulletin about to be issued on the subject, 186 denominations, 212,230 local religious organizations, 32,936,445 church members and $1,257,575,857 invested in church edifices.

A glance at the proof sheet shows that males formed but 43.1 per cent of the total church membership; that eight new churches were erected every day during the sixteen years from 1890 to 1906; that in sixteen states the Roman Catholics formed a majority of the church membership; that the percentage which church members formed of the population was larger by 6 4 per cent in 1906 than in 1890, and that the total number of church members reported, 61.6 per cent. were returned by the Protestant bodies and 36.7 per cent by the Roman Catholic church.

The bulletin enters upon an analysis of the 186 denominations making up the grand total for 1906, as against 145 in 1890, an increase of 41. Between 1890 and 1905, 12 denominations ceased to exist, and 4 were consolidated with others, and 4 disappeared through changes in classification, leaving 125 denominations reported both in 1890 and 1906.

The Methodist bodies reported 30 5 per cent. of the entire number of organizations, and the Baptist bodies, 25.9 per cent. Thus these two families together embraced considerably more than one-half of the organizations in the United States.

All denominations reported a grand total numbering 32,936,445 communicants, or members, in 1905, and 20.597,-954 in 1890, an increase of 12,367,590, or 60.4 per cent The Protestant bodies reported 20,287,742 in 1906 and 14,-007,187 in 1890, an increase of 6,280,555, or 44 8 per cent; the Adventist bodies reported 92,735 in 1906; Baptist bodies, 5,662,234; Christian (Christian connection), 110,117; Church of Christ, Scientist, 85,717; Congregationalists, 700,-480; Disciples or Christians, 1,142,359; Dunkers, 97,144; Evangelical bodies, 174,780; Friends, 113,772; German Evangelical synod, 293,137; Independent churches, 73,673; Lutheran bodies, 2,112,494; Mennonite bodies, 54,798; Methodist bodies, 5,749,838; Presbyterian bodies, 1,830,555; Protestant Episcopal, 886,942; Reformed bodies, 449,-514; Unitarians, 70,542; United Brethren, 296,050; Universalists, 64,158; other Protestant bodies, 226,703; Roman Catholic church, 12,079,142; Jewish congregations, 101,456; Latter Day Saints. 256,647; eastern orthodox churches, 129,606; all other bodies together, 61,851.

The total increase noted. 12,367,530, is exclusive of Jewish congregations. As to the latter, it is shown that the 1906 total represents heads of families only, while the 1890 total includes all members.

Foreign.

Cholera Spreads to Holland and Austria.

London, August 31.—The London health office was informed to-day there are approximately two hundred cases of cholera in Holland alone and that the disease has also reached eastern Austria and is threatening to spread to eastern Germany. There is danger, the investigators say, of a cholera epidemic in Holland. The number of cases there is increasing, despite heroic efforts of the medical authorities to check it.

Rotterdam, August 31. — There have been ten deaths from cholera in this city since the disease made its appearance. To day seventeen cases were in the isolated hospital and seventy-four suspects under observation.

Fourteen Hundred Lives are Lost in a Flood at Monterey, Mexico.

Monterey, Mexico, Aug 28.—Fourteen hundred persons drowned, 15,-000 homeless and property damaged to the extent of $12,000,000 is the result of a flood which struck this city between 1 and 2 o'clock this morning.

Fifteen thousand people are homeless. The city is in darkness. A later special says that the water has reached the center of the city and that the property damage will be very great.

For seventy-two hours rain has fallen in unprecedented volume throughout this section and the Santa Catharina rose gradually all day Friday, the crest of the flood reaching Monterey early to-day. At first it was thought that there would be no loss of life, but the water had a height never before attained and swept buildings from their foundations by the score. The electric light plant was put out of commission last night and the complete darkness was an added horror. Cries of the drowning could be heard, but the onlookers were powerless to render aid.

When daylight came the scene was indescribable. All through the flooded districts groups could be seen huddled on the tops of two-story buildings entirely surrounded by a tumulting, seething mass of water. One by one these houses disappeared with their human freight. Nothing could live in the wild current of the Santa Catarina river, which was rushing at the rate of twenty miles an hour. During the early morning hours the water remained stationary and it was noon before a fall of four feet began.

Cholera in Russia.

St. Petersburg, August 27.—A violent outbreak of Asiatic cholera has occurred at Vitebsk, which is the capital of the government of that name. The outbreak exceeds in intensity that in St. Petersburg, there having been twenty-six cases and six deaths yesterday and 114 cases and forty-two deaths in the last week. The town has a population of about 66,000 and the physicians appear to be unable to cope with the disease.

Four Degrees of Frost.

Winnipeg, Manitoba, August 28.—Four degrees of frost was reported last night at several points in Saskatchewan province, Vonda, Battleford, Edmonton, Calgary and Swift Current.

Glenn Curtiss Breaks All Records in Aviation.

Bethany Aviation Field, Rheims, Aug. 28.—The international cup of aviation, known as the Gordon-Bennett trophy, was won to-day by Glenn H. Curtiss, the American aviator, in the fastest aerial journey of twenty kilometers (12.42 miles) ever accomplished by man. His time, 15 minutes 50 3 5 seconds, was only 5 3-5 seconds faster than that made by Bleriot over the same course. The other two aviators who represented France, Latham and Lefebvre, finished respectively in 17 minutes 32 seconds, and 20 minutes 47 3 5 seconds. Cockburn, an Englishman, ran into a hay stack as he was maneuvering for the start and did not cross the line.

Berlin Greeted Zeppelin.

Berlin, Aug. 29.—The airship Zeppelin III., with Count Zeppelin at the helm, arrived safely at Berlin shortly after noon to-day. The voyage from Friedrichshafen, where the start was made at 4:30 o'clock Friday morning, was marked by an accident to the airship, which caused a considerable delay at Bitterfield. At that point Count Zeppelin met the craft and was greeted by the crown prince, representing the emperor. The emperor himself witnessed the arrival of the airship here to-day.

From one end of Berlin to the other, the shout "Zeppelin is here," rang out. The people's desire to see the giant dirigible with the renowned constructor at the helm cruising over the roofs of the capital at last was to be gratified. Berlin was happy as the count had announced at 12:30 he would appear over the Tempelhof parade grounds.

The airship left Bitterfeld early in the morning with the count, his nephew, and Engineer Duerr, who had navigated her from Friederichshafen. Wittenberg and Jutterborg were passed amid the cheering of thousands. Pottsdam, the city of palaces, was thronged with crowds to witness the flight of the airship.

The roofs of houses, church towers and the open spaces in the outskirts of the city swarmed with people who cheered and waved flags and handkerchiefs as the vessel passed over. Tempelhof field was reached just after the conclusion of church services.

The hundreds of thousands who had gathered there sighted the craft at the same moment and a roar of cheering went up, "Zeppelin!" "Zeppelin!" was the cry from every throat. The church bells rang out in merry peel and the military band played the national anthem.

Zeppelin meanwhile had descended to a low altitude and carried out a series of intricate evolutions gracefully in full view of the people, the sun flinting from the white envelope. Then the balloon's nose was turned toward the city, over which it circled for two hours in all directions, executing every manner of maneuvres and ascending and descending, sometimes coming so close to earth that the spectators could see the faces of the occupants of the gondolas.

Then the balloon came slowly over the field, the motors stopped and the vessel came to the ground. The band and the emperor saluted as the count stepped forward. His majesty then advanced and shook hands heartily. He presented Mr. Wright to the count and the American aeroplanist and Count Zeppelin exchanged congratulations. The mayor welcomed the count in the name of the citizens and the emperor took off his helmet and called for three cheers for Zeppelin.

Count Zeppelin's Balloon Wrecked.

Berlin, August 30 — Misfortune continued in the wake of Count Zeppelin's new dirigible balloon to-day, and the great airship is now undergoing repairs at Buetzig that will require at least two days to complete.

Only the fact that the ship is constructed on the "balloonet" plan, with seventeen gastight compartments, similar to the water-tight compartments of ocean steamers, prevented a far more serious climax to to day's accident, when the propeller flew off and ripped through the side of the balloon.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, SEPTEMBER 9, 1909. No. 35.

A Prayer.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heat fill its cup,
Like a poppy looking down.
When its heart is filled with dew,
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree,
Joyfully the crickets croon
Under the shady oak at noon;
Beetle, on his mission bent,
Let me, also, cheer a spot,
Hidden field or garden grot—
Peace where passing souls can rest
On the way and be their best.
—Edwin Markham.

Items of News and Comment.

Christians praying together gives oneness in thought, purpose and action.

Christians need never to be ashamed of prayer. When they are parting it is very fitting to commend one another in prayer to God.

It is reported that Count Leo Tolstoi, the great Russian advocate of peace, has almost completely recovered from his sickness of a few months ago.

It is not easy but sometimes indeed necessary to say "no" to friends, if their good wishes are contrary to God's plan or expressed will.

The Western Book & Pub. Co. at Newton Kan., intends to enlarge its business, to put up a large three-story building, and to change the "Post & Volksblatt" to "Herold".

Church members who do not read their own church paper, will usually not manifest much interest in the work that is entrusted to the church. If one shrinks from a lesser duty, that person is not apt to perform a greater one.

Life is like a voyage having many changes, perils, and sufferings. God providentially provides blessings along the way where burdens may be unloaded, and where new strength may be received for the rest of the journey.—Our Bible Teacher.

Gen. Booth, head of the Salvation Army, is in danger of total blindness, on account of which he has been forced to abandon his evangelistic tour of the provinces. His condition is growing worse and total blindness is threatened.

Rev. Samuel Gerig, minister of the congregation of the Defenseless Mennonites near Plevna, Kan., lost his life in consequence of an accident. While cleaning his chicken coop there occurred a kerosene explosion fatally burning Bro. Gerig.

Wireless messages transmitted from the Glace Bay station in Canada have recently been picked up with some regularity by the Eiffel Tower receiving station in Paris, proving that transatlantic wireless communication is an accomplished fact.

The Missionaries P. A. and Martha Penner intend to leave New York on September 25th for India. Mail that is to reach them on the steamer at New York should be addressed: P. A. Penner, New York, S. S. "Berlin", sailing Sept. 25th c. o. North German Lloyd. After September 20th all mail is to be addressed to Champa C. P. India B. N. Ry. For "Words of Parting" see next week's issue.

To offset the Democratic plank in favor of a bank guaranty of deposits the Republicans adopted a resolution in favor of postal savings banks. President Taft will push this as an administration but will be vigorously opposed by Senator Aldrich and Speaker Cannon. It is charged that Speaker Cannon has packed the comittee on postoffices and post roads against postal savings bank legislation.—Inglenook.

Even big men make mistakes; especially is this the case in regard to secret societies. Mr. Bryan, who is a member of many lodges, approves of secret oath bound societies. The "Cincinnati Enquirer", of July 29, 1909, has the following: Kenton, Ohio, July 28.—William J. Bryan was entertained for an hour this evening at the local Elk rooms en route from Bellefontaine, where he lectured, to Chicago. Mr. Bryan spoke for 20 minutes before a large audience, following a public reception. In his address he declares his emphatic approval of secret societies, saying that at one time he had mistakenly disapproved them. "The brotherhood of the secret societies and the churches is aiding most materially in ushering in the new universal brotherhood of man," he declared. —There is a strong contrast to Mr. Bryan's expression. It reads thus: "And have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." (Eph. 5:11—12.)

Leaves From a Missionary's Journal.

(Concluded)

THE LORD'S DAY.

Sunday morning. In the absence of any road a Navajo shows me by marking it off in the sand, the location of the other hogans further up the country. Climbing the sand drifts and skirting along by the towering and abrupt walls of the great red mesa I am thinking of the difference between this Sunday morning occupation and that of so many Sabbaths of the years past.

CARING FOR THE SICK.

By searching I come at last to three hogans in a little dry water course. Passing into one of them I find that three of the family are sick with lagrippe and indigestion. Tzit-es-gizh-in-yazh-i, the father of the family, a very kindly, friendly man refuses the offered medicine, never having taken any American remedies. The wife, too, who is so kindly hospitable, is afraid to take it because a medicine man was singing over her the night before and only suspended operations for one day and night that he might go to the store twenty-five miles away to purchase supplies for his family. But the lad of fourteen is willing to have my help so I begin to dose him and to cleanse and heal some sores upon his face.

NAVAJO FOOD.

The married daughter, plump and laughing has been grinding corn between the stones and trying to help her father by pressing his body in the region of the pain. Now the corn meal is poured into a mixing pan. A large cup of ashes is taken from beneath the hogan fire and water is poured on them and then strained through the grass bezho, kept for the purpose, into the meal. This is in lieu of salt. (The other end of the bezho is used to brush the family hair.) The dough is molded into cakes. A hole is made in the ashes under the fire, the bread is laid in and nicely covered and a little later we are all eating the tasty Tlaysan and sipping our coffee. After the evening meal is over and all are seated on the sheepskins around the fire the story is told of the creation and fall, the love of God for His lost children and the remedy provided in the death of His beautiful son. How it holds their attention, especially the young people. When we have finished they do not say any thing, but they are thinking, and as I lie down to sleep on their very best sheepskin I am rejoicing that the story I have told is so full of power that it has changed the lives of wicked men, communities, and whole nations, for is it not the power of God, and so I go to sleep laughing for gladness that the evil one is to be turned out and Christ, my Lord, is to come into His own.

FROM HOGAN TO HOGAN.

On the morrow I stop first at the hogan of "The Little Gambler." He is little in statue, but not in gambling and wickedness. He says he wants God's Word and he, with his wife, who have followed me from the last stopping place listen earnestly while I tell them all about the way of death and the way of life. It is getting on toward noon and in a typical Arizona sand storm I push on to find another family and water for my horse. After some miles I see a little black figure near what would otherwise have been taken for a little mound of sand and riding up I find two temporary dwelling places. Bringing the two families together and with the wind and sand beating in upon us the sweet story which never grows old is told again. Then on to the next place. There is one woman here, and a little child. The other children are out herding. While

they eat their noon meal of blood pudding and coffee I tell her of the sin of man and the love of God. She has never heard it before and its strangeness makes her open her eyes wide as she gazes into my face. There is a pathetic tone in her voice as she asks some questions about this strange new story. God grant that it may take such hold upon her that she will hunger to hear more of it until I get round again.

A Hungry Messenger.

As I leave this hogan evening is coming on. I have not had a good meal to-day. In their kindness they killed a sheep for me this morning, but it is hard to make a good breakfast of half-cooked mutton and coffee without bread. As I ride across the country peering through the dust with which the wind is freighted, looking for another hogan, or a flock of sheep so that I may inquire of the little herders, I am breathing a prayer for daily bread, something clean and palatable that I can fill up on. Ah! there are the sheep, and a little farther on I see the herder, a girl of ten. In answer to my question as to the whereabouts of her hogan she points vaguely in the direction of the great red mesa over rolling ridges of sand dotted with brush and sparse grass, and as I go on by faith, certainly not by sight, I come to a hole in the earth ten feet across and seven feet deep, circular like a well, with a fringe of doowizhi bushes around the edge to keep the young lambs from falling in. Passing down the inclined plane which serves as an entrance, I receive a cordial welcome from Hustine Yazhi and his family.

A Happy Experience.

There is a nice clean looking pot of mush on the fire. The mother is stirring it. I tell them I have come to stay all night, they tell me I am welcome. I am afraid of crowding you, but they quickly reply that the boys will sleep outdoors, and that will make room. Out of doors; think of it, and the rest of us will sleep in this capacious hole with naught to keep the angels from watching us, but the intervening stars. That was a good supper. How grateful one feels for such speedy answer to prayer. And after the meal to add joy to pleasure, that family said to the tired messenger: "Now tell us the Jesus story, we positively want it." That hole in the ground, with the fire in the center, and those listening heathen hearts, was near the gate of heaven. And when we went to bed, strung around the circumference of that blessed hole, was there not peace in one heart at least "that passeth all understanding?" What if a few little goats did get in and go nosing into the water-pail and into the mush-pot, and prance around upon our head, they did but waken us to the remembrance that God is good, very good.

The Powers of Darkness.

I am back at the hogan of Hustine Nenez-i. He is sitting up feebly and telling me about his sickness. The medicine men have carefully diagnosed the case, and given it up, and departed. It seems that twenty years ago he was walking across the country and seeing an eagle gorging itself with a prairie dog which it captured, he took a stick and killed the eagle. Now the cheendi, or evil spirit of that eagle is in his throat causing him so much distress. An American physician would call it tuberculosis, but thus does Satan add mental torture to physical pain in those who have not been emancipated from his power. In addition he showed me four different places where were lodged in his body painful missiles shot into him by the witchcraft of some powerful enemy. He wondered if there were any American medicine to help a case like that, and I invited him to come to our Mission home and be treated. That afternoon, after helping his son and nephew to get a load of brush wood for fuel, I had the privilege of pouring into their ears and I trust into their hearts as well, the message of salvation the story of Him who goes to the desert to find his sheep.

Signs of Harvest.

The evening was spent with the parents of one of our Indian girls, Lupa. The slim gambler and his wife had just finished their supper, but they have enough light rolls and coffee left for the visitor. We talk together of the things of God. I tell them I am looking forward to the time when they will come to us to ask how to walk in God's good way, and the mother replies: "Yes, that will be very good." And she said: "Last summer, when Lupa was at home she would say to me day after day, "Mama, don't say "Shosh,' don't say "Mawie," don't say 'Kleesh.' " Lupa is the dear girl who last winter came to Mrs. Johnston with tears asking to be taught how to follow Jesus.—Fred G. Mitchell.

It is better to walk straight than to fly high and crooked.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

The Training of Children.

By Dr. G. Campbell Morgan.

(Reprinted from the Sunday-School Chronicle and Christian Advocate).

New methods and new ideals concerning children have made men question the absolute accuracy of the Old Testament words in Proverbs 22:6. "Train up a child in the way he should go, and when he is old he will not depart from it." I, nevertheless, intend to treat it as an inspired statement, as a declaration of truth. The first thing I desire to say is that training involves an ideal. We are living in an age when even in the Christian Church the ideals we have for our children are very low. Too often the aim for our boys is that they shall be educated, gain a position for themselves, and "get on in the world." Too often for our girls we have the ideal that they shall be educated, refined and accomplished, and presently, again to use a phrase which, if I could, I would cancel absolutely from the thinking of Christian parents, "get settled." These as ideals are anti-Christian and pagan. I am not undervaluing education. It is the duty of every man to give his children the best education possible. I am not undervaluing position. Let every lad be ambitious to be the best carpenter, the best doctor, the best lawyer in the whole district. Let our girls, in very deed and truth, be educated, cultured and refined; but if these constitute the ultimate then in what are we removed from pagans?

Ideals.

What, then, should be our ideals? That the child should realize Jesus Christ's estimate of greatness. A man is great if his character is what it ought to be. In the manifesto of the King not a single blessing is pronounced upon having, nor upon doing. All the blessings are upon being. The true ideal toward which we are to move in the training of our children must be the realization of the character upon which Jesus Christ has set the sevenfold chaplet of his benediction. That the boy may be a godly man, that the girl may be one of the King's daughters, is the supreme matter. To neglect that as the ultimate, to lose sight of that as the goal, is to ruin our children by a false love. Next, the training of a child involves personal discipline. You will make your boy what you are, and not what you tell him to be. You cannot expect your boy to be a Christian athlete if you are weak and anaemic in your Christianity. If you neglect prayer, and if the family altar is a thing you can lightly lay aside, your boy will not be likely to erect it in his own home. If I am to train my child, I must see the goal towards which I desire him to press, but I must go that way, too.

Stubborn Facts.

Then, again, training involves a recognition of certain facts about the child. First of all, account for it as you will—I care very little about the philosophy, but I care a great deal about the fact—there is enough iniquity in the heart of every child to effect the ruin of the race if it works itself out. I remember this also, that there is not a child born that is not born to the inheritance of the grace of God, and that it is far mightier than than the forces which are against them. So I have these two things to remember in the training of every child, that there is in the child, first of all, the capacity for good, and at the disposal of the child for the realization of the good as against the evil, is all the grace of God.

Individuality.

I suppose it is necessary in these days that we should teach children in crowds. Would to God we could escape from it. Every child is a lonely personality, a special individuality. When God made you, he broke the mold, for no two men are alike. You cannot find in any one home two children alike. Train up your family of two, or three, or four, or five, on exactly the same lines, and you may hit the goal in the case of one and miss it in all the rest. No, you must specialize. Every child demands special consideration. We have suffered in every way, socially, politically, and most certainly religiously, by the habit of imagining that we can deal with children in crowds, and treat them all the same way. It cannot be done. For the teaching of certain things which they must know, it is necessary; but when you are going to train a child it is a matter of education rather than instruction. There is all the difference in the world between instructing and educating. To instruct is to build in; to educate is to draw out.

Training must be twofold. It must, first of all, be positive. The children must be taught that they belong to Christ, and led to the point of recognizing this fact and yielding themselves thereto. In the second place the children must be taught that sin is their enemy, and therefore God's enemy, and is therefore to be fought perpetually. Our first business is to bring the child into a recognition of its actual relationship to Christ, and a personal yielding thereto. Let it be done easily and naturally. Do not be anxious that your child should pass through any volcanic experience, but as soon as possible the little one should be able to say, "Yes, I love Jesus, and I will be His." It should be as simple as the kiss of the morning upon the brow of the hill, as the distilling of moisture in the dew.

Conditions of Promise.

Now we must notice that it is only upon the fulfilment of the conditions enunciated that we have any right to expect a fulfilment of the promise made. We have no business to expect that our child will fulfil the true purpose of life if we neglect the training of the early days. It may be asserted that the untrained must be wrong. Not necessarily. You may neglect your child, and some godly Sunday-school teacher may do the work you have neglected. Or it may be said that the wrongly trained must go wrong. Not necessarily. It is not always so. There are children wrongly trained at home who yet at last have found life and its great fulfilment. People sometimes who have been very careless about training their children in godliness, who thought of all things except the supremely needful things, when their children are taken from them, speak of the hope that they will meet them when they cross the border line. Yes, perchance, but your child, if you fed, clothed and educated it, and neglected its relation to God, will be more eager to meet the Sunday-school teacher who led it to God than to meet you. Spiritual relationships are the final relationships.

With such an ideal, and such a training, and such a promise, the only fear we need have about our children is fear concerning ourselves. It is true that there have been great failures. Why? Children from Christian homes sometimes turn out ill because of the laxity which imagines that a child's happiness consists in self-pleasing, and in having its own will. There is all the difference between letting a child have its own will and training it in its own way. To train a child in its own way crosses the will sometimes. This, however, must never be done with passion. Passion burns to destruction. Reason fires to construction.

Or, it may be, on the other hand, that there is the sternness which forgets the needs of young life. There is the method of the moral policeman. When it is adopted the boy crosses the threshold and with a sigh of abandonment plunges into every excess of evil.

Losing Our Children.

Said a man to me some years ago: "How is it I have lost my children?" I replied: "I do not see that you have lost your children. They are sitting round your board, most of them, and they respect you." "Oh, yes," he said, "but there is not a boy round my board who trusts me." Then I said to him, more for the instruction of my own heart than with the idea that I could help him: "What do you mean?" "Why," he replied, "there is not one of them who makes a confidant of me." I looked the man in the face and said: "Did you ever play marbles with them when they were little?" At once he replied: "Oh, certainly not." And I said: "That is why you lost them."

We do not lose our children when they are seventeen. We lose them when they are seven. You are a good man, and a hard man, and your children know it. They respect you, but they do not trust you, and you lose them. There may be a laxity that is too gentle, a love that is anemic; but there may be too much iron in your blood, too much sternness."

How shall we find the happy medium? Be very much and very constantly in comradeship with Christ. If we are going to be so severe as to be true, and so tender as to hold, we must know Him, the Man who could look right into the soul of a Pharisee and scorch it with His look, and into the eye of a little child and make the child want to come and play with him. We must be much with Christ if we are to be with children. If you do not know Christ, keep your hands off the bairns.

The Ground of Peace.

Many of God's people are in distress of soul because they fail to take their stand upon Christ and Christ's work as their only ground of peace and security. The Lord has by His death reconciled us to God, and now we live in Him, who lives to die no more. "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v. 10). Not only has Christ died for us, but He lives for us; He is our security; He is our peace. It is poor consolation to look within one's own heart for assistance; let us look into the word of God, which presents Christ to us as our peace, and tells us how "much more" even than "being justified by His blood, we shall be saved from wrath through Him."

Home Circle.

This Is What the Mothers Do.

Playing with the little people
Sweet old games, forever new;
Coaxing, cuddling, cooing, kissing,
Baby's every grief dismissing,
Laughing, sighing, soothing, singing
While the happy days are winging—
This is what the mothers do.

Planning for the little people
That they may grow brave and true;
Active brain and busy fingers
While the precious seedtime lingers,
Guiding, guarding, hoping, fearing,
Waiting for the harvest nearing—
That is what the mothers do.

Praying for the little people
(Closed are eyes of brown and blue)
By the quiet bedside kneeling
With a trustful, sure appealing;
All the Spirit's guidance needing,
Seeking it with earnest pleading—
That is what the mothers do.

Parting from the little people
(Heart of mine, how fast they grow!)
Fashioning the wedding dresses,
Treasuring the last caresses;
Waiting then as years fly faster
For the summons of the Master—
This is what the mothers do.

Selected.

God's Justice.

We marvel sometimes that God's justice is not promptly and signally displayed, and that those who sin are not at once destroyed. They would be if they depended on the forbearance of good men. But wicked men live and prosper, not because God is indifferent, but because He is patient, and gives them time and opportunity to forsake their evil ways. The world is full of instances to show us that divine justice, though long delayed, is at last executed. Nothing is more foolish, if we were aware of it, than to envy the prosperity of the wicked.

These difficulties will vanish in the light of the judgment day. The enemies of the good man may try to add bitterness to his misfortune, and say: "Why does not God befriend you, and why does he not punish us?" But the end is not yet. In that day when the secrets of all hearts shall be made manifest, virtue will be rewarded and vice punished, and all men, whether saved or lost, will be forced to exclaim; "God is just! God is just!"

The Cruelty of Carelessness.

Only a few days ago I visited a person who is engaged in the raising of poultry, and found several hens, mothers of young chickens, tied by the leg to a string a couple of yards in length. I protested against the method. The owner of the fowls said she had not "thought about it;" but was really horrified to see the swollen, sore condition of the poor hen-mother's legs when I pointed it out to her. This is just an instance of cruel carelessness.

The bright little goldfish in his pretty ornamental globe, hanging in many an ornate boudoir or parlor, often suffers for want of fresh water, which his owner forgets to supply, and of which he perhaps does not understand the need. The same person might severely reprimand a lad for tormenting animals, and yet he himself is just as cruel.

In the writer's opinion, forgetfulness is the first cousin and carelessness is the brother of cruelty. No amount of religion can reconcile me to the man or to the child who neglects his dumb dependents and forgets their wants and requirements.—Our Animal Friend.

Wise and Otherwise.

The single eyeglass is worn by the duke. The theory is that he can see more with one eye than he can comprehend. — United Presbyterian.

Little Dick: "Papa, didn't you tell mama that we must economize?"

Papa: "I did, my son."

Little Dick: "Well, I was thinkin' that mebbe if you'd get a pony I wouldn't wear out so many shoes."

"How do you like your teacher, dear?' little Mary was asked after her first day at school.

"I like her real well," said Mary, "but I don't think she knows much, for she just keeps asking questions all the time."—Delineator.

"What was the date of the Union of the Crowns?" asked an inspector.

"1603," he was instantly informed.

"Right. And why was this date an important one for you to remember?"

"Because you were sure to ask for it," returned the little victim of cramming.—Christian Register.

After a recent local option fight in an Ohio town, the wife of one of the "dry" workers remarked to her husband one morning that the cow would soon be dry. Whereupon their little girl looked up with surpise and said: "Why, mamma, was she wet?"

Fräulein Braune had studied her English grammer carefully. "Ach, yes, I shall remember," she said. "This window above the door is the transom, and you call this a register? Yes, I shall learn that name." Not long after the dignified little German lady astonished some visitors by asserting "Oh, no, I have not found this country cold. I have been very comfortable. I sit all day with my feet over the transom."—Christian Register.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Changes in Our Ministry.

By the changes that have recently been taking place in many of our pulpits one might almost be led to suppose that we possess an itinerant ministry. Not many years ago a call to the pastorate of a church was taken to mean a call to a life's work. Now, conditions have greatly changed. Our people have become different and so have our ministers. Our people demand men equipped for an effective ministry and if they do not find them in the home church they look for them elsewhere. More is expected of our pastors to-day than years ago. They must be prepared to have their work compared with the work other ministers are doing in other churches. This involves their devoting all of their attention and efforts to the work, but in the meanwhile their families must live, their children be educated and provision for old age must not be neglected. If it is right for a church to seek out the man from whom it can get the greatest benefits it is also just as proper for the minister to look around for the church that has the best to offer him.

The church, as a whole must be prepared to meet things as they are. More attention must be given to the training of ministers suited to existing conditions. Trained experts give any line of effort its greatest advantages. Why not then have our church possess them?

There is also a part which the individual congregations must have in meeting these altered circumstances for which they are largely responsible. When they demand his best efforts and his whole time they must be prepared to provide a reasonable support for the minister and his family. As a rule, ministers are satisfied with very much less for a living than the men in the other professions which require years of preparation and a life of keenest mental effort. But is our churches do not provide that little support which its ministers must have Mennonite ministers will be scarce and people will be asking, Where are the Mennonite churches? G.

The Closed Church.

Summer vacations are too often made an excuse for things that should not be. Even churches make mistakes along this line. If there is one place where the Gospel trumpet should blast continually it is the church, the place solemnly dedicated to the worship of God. A closed church is a poor demonstration of aggressive Christianity. Yet, it is not an unusual thing to meet the "*Closed for the Summer Season*" sign on the doors of many churches in our cities and towns. A wag once removed the "Closed for the summer" sign and substituted one which read "This is closed, the Devil having gone to Atlantic City for the summer". Perhaps it was on his account that the signs now sometimes are a little different and read "*Closed for Repairs*" It may be that repairs do sometimes compel the omitting of a service or two, but a recent notice upon the door of a church, of which we know, was, in our estimation, carrying the thing too far. The notice read "*Danger, keep out.*" G.

Influences in Recruiting the Ministry.

The following article, written by Dr. Henry Collin Minton, as it appeared in "The Pastor", gives some good suggestions.

FIRST. The home: It is easy enough to say that home piety should be inculcated, Bible instruction given, and child faith cultivated. But there are some very ordinary wrongs which might be righted. Family table-talk is tremendously influential upon juvenile hearers, even when they sit in listening silence through it all. Many a boy has been forever turned aside from the ministry by the nonchalant and ruthless criticisms upon the minister which he has heard from the seniors in his home. The sermon is discussed as freely as a platform lecture or a political harangue. The preacher's cut and cue are as lightly commented upon as Mrs. Smith's new spring bonnet, and his accent and gesticulation are as mercilessly treated as would have been an actor's mouthings or a concert-singer's voice. If the sermon was half a minute beyond the already-too-generous thirty-minute limit the emphasis of denunciation is partly that of anger, partly that of disgust. All this is but a sample, and alas! it is a sample of that which exists. It leaves its effect upon that boy's mind. It dissipates his high ideals of the minister's calling and work. Not that the minister is beyond criticism; but such frivolous, heartless, and often baseless family criticism is an important factor in the future ministry.

SECOND. We ministers sometimes forget how we talk about each other—or we forget how our talk sounds. We sometimes gossip in a good-natured and harmless way, but in a way which others do not quite understand. It is not an unheard-of thing that parents have deeply regretted that certain ministers had been guests in their homes. The cold, irreverent, professional way in which they discuss most sacred scenes and subjects, the free imputation of sinister motive, the idle comment upon the mental traits or moral foibles of ministerial brethren—these are quickly noticed but not so quickly forgotten. A visiting clergyman's attitude toward wine, tobacco, or what not may so conflict with that of the home in which he is visiting as to smash cherished ideals and send some son of Amittai, not to his Nineveh, but to Tarshish for all his life. "Little things," do we say? Yes, but they tell mightily in the home: and the home is the fountain of the future ministry.

THIRD. Pastors can quietly do much in directing the thought of promising young men toward the ministry. Personal influence counts most here. The writer of this was a youthful student of Blackstone when his godly pastor, whose influence upon his life has been greater than that of any other man in all this world, after lovingly leading him into the Christian life, gradually interested him in college ideals and pursuits, himself gave him a start in "Goodwin's Greek Grammar," and so guided him into the happy road that led up to the Christian ministry. A pastor cannot do this who is himself unhappy in the ministry, who is cynical and soured because of the lack of the world's appreciation of his work, or who is not himself quite sure that the work of the ministry is a good work for a man to do.

Fourth. The atmosphere should be cleared of the mists of uncertainty that prevail. This is a large and vague remark, but it has a definite meaning. There is a sort of indefinable and unanalyzable incertitude in the minds of shall we say, a good many ministers to-day, and the brightest and most intelligent of the young men are wonderfully apt in sensing this incertitude. When ministers are in the fog, truly the people are in peril. I am not pleading for certainty where certainty is not possible or warranted; I am not arguing for cocksureness for the sake of its effect upon young men. But there are in our colleges and universities to-day splendid, noble young men by the hundreds, full of enthusiasm for the best things within their reach, all aglow with devotion to Jesus Christ, who hear, or hear of, some very prominent minister sowing seeds of doubt, insinuating broad, vague negations concerning those very things which they regard as the essentials of Christianity. They would like to preach, but with them, properly enough, preaching is a transitive verb, and hence the question presses: "*What* shall we preach?" This sends them back to the old Biple—but what is this we are hearing about the Bible? They think of the radical and cardinal truths of the Bible: the supernatural, the divine, sin, salvation, the Holy Spirit, the new birth. But these are the very things concerning which these great men, ministers too, who have been preaching for two years or so, are themselves befogged and bemuddled. Shall they risk their lives on such a venture? What wonder that they go into the Young Men's Christian Association work, or the Student Volunteer Movement, or become Christian business men—in Tarshish? There must be sound intellectual underpinning beneath the gospel which a bright young man is to devote his life to preaching. "I believe, therefore have I spoken." I believe, therefore will I speak. A generation of young men, waterlogged with doubt, will never bring forth a vigorous evangelical Christian ministry. Agnosticism cuts the nerve of conviction and intellectual indifferentism paralyzes faith. If faith and reason are represented as being at odds with each other, college men will move slowly in the line of faith. And who will censure them for this. Ministers of the gospel are unconsciously influencing the best young men for or against the ministry, just as they take a strong or weak position, just as they speak clearly or hesitatingly upon the great essential, underlying elements of the supernatural, the deadly sinfulness of sin, Jesus Christ the atoning Savior, and the one Book which gives us the gospel which we are to preach.

Contentment is less an act than a habit of life. The possession of it does more than affect our conduct in a single instance; it alters our attitude toward all the tribulations that may come to us.

The Saloon and the Workers.

BY REV. CHARLES STELZLE.

It was of significance to learn of Mr. Stelzles recent trip to Europe in the interests of the labor problem. He is a man of wide experience, a recognized authority on this important and far-reaching subject. The following article from his pen, as it appeared in the Herald and Presbyter, will be welcomed also by our reapers.

The brewery worker and the men employed in the distillery are workingmen. Most of the men are engaged in these industries, not because they want to be, but because they must. It is not their fault, but their misfortune. But since they are workingmen, honestly trying to make a living, and since they are now affiliated with the American Federation of Labor, it is our duty, as fellow workers, to see that they get a square deal from their employers, just as we must insist upon a square deal for all other workers. This does not mean that we must indorse their business, any more than we would indorse the rascality that is practiced in connection with other enterprises, but with which some of our fellow members are helplessly identified. However, it is our right to stamp out the rascality, and if, in order to do this, we must also stamp out the business, so much the worse for the business. If we must accept with the saloon all of its accompanying evils, then it becomes a question as to whether the benefits it brings to comparatively few workers is really worth while. Organized Labor cannot afford to stand for any sort of enterprise, nor for any institution, which results in the degradation of the workers or of the people as a whole. No man can successfully deny that the saloon, as an institution, is one of the greatest curses of modern times. There is scarcely room for an argument on this point. Everybody knows of the suffering and hardships which have come to many lives on account of its influence. Scarcely one of us but what have felt the grip of its slimy claws, or seen the agony of loved ones who have been helpless in its power. Can we, as men and women, remain indifferent to such an institution? Dare we, who have pledged to seek the welfare of every fellow trades unionist, declare that as the saloon does not hurt us, therefore we shall make no effort to assist him whom it does injure? I do not argue here for prohibition. That isn't the question before us. It is a question as to whether we shall countenance—and, worse still, indorse a certain business in our midst which is doing more to unfit men for their life's work; which is doing more to bring disgrace upon the labor movement than any other enterprise known. We are our brothers' keepers. Not only are we pledged to be such, but we shall be held responsible for our brothers.

But what shall become of the bartenders and the brewery workers and the men who are now benefiting from the brewing and the distillery interests? In the first place it must not be imagined that the saloon and the liquor interests are the only consumers of the materials manufactured by the glass bottle blowers, the harness makers, the wagon makers and all other industries more or less related to a saloon. The money now spent in the saloon will be spent for other goods, or in other places, which will bring these workers at least as much profit as they now receive for their product. As a matter of fact the amount of money now spent in the saloon will purchase, or will cause to be purchased, more of the same material that these workers are producing than in the case of the liquor business. It will require more bottles, more wagons, more harness and many more men than is now required to supply the brewery and the saloon. So far as the bartenders are concerned, it is a well known fact that very few men have been brought up in the business. They have had other trades or occupations; but on account of their personal popularity or their natural ability as salesmen, they either open saloons of their own, or become employees of those who did. In any event, they may either go back to their trades or they may become salesmen in other enterprises. The class for whom it may be the most difficult to provide are those who are directly engaged in the manufacture of beer and whiskey. But after all the outside craftsmen who are affiliated with the brewery workers are eliminated, such as engineers, firemen, carpenters, drivers, horseshoers, grain handlers, and many others who really have nothing to do with the manufacture of beer, it will be found that there are comparatively few workers left. Like all other industries, the brewing industry is depending less and less upon men, and more and more upon machinery. The old-fashioned brewer has gone out of existence. The chemist is the big man in the brewery to-day. Therefore, the number of men who are directly involved is not as great as is generally supposed. It should be remembered, also, that these very men receive a smaller percentage of the profit than is paid the workingmen in other craft. Furthermore, if the breweries should ever be closed, this event will probably not take place for some time to come, and they will not all be closed at once. The change will, no doubt, come through a gradual process, which will permit those employed in the distilleries to adjust themselves to the new conditions, just as was the case, for instance, with the members of the Typographical Union when the linotype machine was introduced. The men simply were compelled to learn a new trade, and those who learned it soonest were most greatly benefited. The brewery and distillery workers must face the fact that, for most of them, at any rate, their business is doomed. There are too many agencies at work against them. The railroads and other corporations are sounding the note of warning. Their men must not drink intoxicants. The doctors through their studies of hygienics are delivering sledge-hammer blows. The legislatures, regardless of the pleading "cranks," are rapidly closing up the saloons. The "cranks" have little to do with it. The people, their constituents, demand it, and they dare not disobey. As to their right to do this, we shall leave for further discussion.

Time Spent in Shaving.

Think of the time lost in shaving. Campbell, the poet, calculated that a man who shaves himself every day and lives to the age of seventy, expends during his life as much time in the act of shaving as would have sufficed for learning seven languages. Southey, commenting on this, minuted himself, May 15, 1830, during the act of shaving, and he found the time employed nine minutes. He neither hurried the operation nor lingered about it. Listen, now, to William Cobbett concerning shaving: "As it may cost only about five minutes of time and may be and frequently is made to cost thirty and even fifty minutes, and as only fifteen minutes make about a fifty-eighth part of the hours of our average daylight, this being the case, this is a matter of real importance. I once heard Sir John Sinclair ask Mr. Cochrane Johnstone whether he meaned to have a son of his, then a little boy, taught Latin. 'No,' said Mr. Johnstone, 'but I mean to do something a great deal better for him.' 'What is that?' said Sir John. 'Why,' said the other, 'teach him to shave with cold water and without a glass'."—Sel.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 19.—PILGRIM'S PROGRESS, SERIES IX. VANITY FAIR. Eccl. 1:12—18; 2:1—11.

QUESTIONS:

1. How is all vanity and striving after wind? Eccl. 1:14.
2. How is in much wisdom much grief; and how does he who increaseth knowledge increase sorrow? Eccl. 1:18.
3. Why is pleasure vanity? Eccl. 2:1—3.
4. Why are works vanity and no profit under the sun? Eccl. 2:4—11.
5. Whom did Christian overtake in his journey?
6. Does the world honor the backslider?
7. What does our old Adam promise us?
8. How did Moses treat and Christ release Faithful?
9. How is Talkative described?
10. How did Evangelist warn them?
11. What did they meet at Vanity Fair?
12. How did Faithful die?

MEDITATIONS:

When we stand on the corner of two principal streets in a large city and see the crowds hustle and bustle, eagerly pushing on, it would appear as if all had very important business. Yet it is all vanity and striving after wind in the light of eternity. If we work with the eye on Christ and our eternal home, every thing, even the smallest, gains importance, without this germ of eternity in it all is vanity.

The more we learn the more we find to learn, so increased knowledge makes us sorry, because our knowledge is so insufficient yes, insignificant. We have to acknowledge our weakness and the limitations which always surround us.

Pleasure may please at the time and for the time, but men will soon tire of it all, or long for ever increased pleasures. Pleasures of this world only last a short time and cannot satisfy our higher natures.

Work may satisfy more than pleasure, we see that we have accomplished something, be it in building, in gardening or in works of improvement. Especially when our work gives others joy, comfort, pleasure there is more satisfaction in it. Yet it is only for this world and is not for eternity. We have in such work not the satisfaction of doing the will of our Heavenly Father, while the knowledge of doing His will ennobles even drudgery as

being done for God.

After Christian had left the Valley of the Shadow of Death, he soon saw Faithful and called to him, but he would not stop, being so intent on his journey. Christian overtook him and they enjoyed each others' company, as Christians will when they meet and recognize each other as children of the same Father.

Faithful told Christian of his experiences on the way. When Christian inquired after Pliable, who had started out with him, but had returned, he was informed that Pliable's neighbors mocked and despised him. So does the world perhaps for a short time welcome the backslider, but soon their real meaning will come out and they will despise and ridicule him.

Faithful was beset by Adam the First and many promises made to him, if he would stay and be satisfied with the old Adam, but when Faithful after some temptation to yield refused, he felt Adam take hold of his flesh, and give him such a deadly twitch back, that he thought Adam had pulled part of him after himself. So we suffer pain when we mortify our old Adam and crucify him.

Moses, the law, shows us our sins and convinces us of our sins, wakens our consciences, so that we feel we deserve death; but Christ shows mercy and bids Moses to forbear.

Faithful also met Discontent and Shame but could not be persuaded to return or leave the way to the Celestial City.

Travelling further they met Talkative, and Faithful, who did not know him, was at first favorably impressed by his fair words, but Christian calling his attention to the fact that he had nothing but words and that his conversation and life did not correspond with his words, he soon got rid of him by pointing out this contradiction. When our professions and our lives do not correspond, we do harm to Christianity which we profess. Mere head knowledge can exist with little heart knowledge.

Evangelist, whom they were glad to meet, warned them of what would befall them in Vanity Fair, and thus prepared them for what came, as Christ warned His disciples of the impending dangers.

Vanity Fair, through which each traveler to the Celestial City has to pass, offered Christian and Faithful all the pleasures and attractions of this world and when all temptations were in vain, and they saw that in their dress, their speech and the value they set on their wares they were different, they began to revile and persecute them and at last killed Faithful because he would not obey their master, the Devil. Faithful was taken to the Celestial City at his death; but Christian escaping had to travel on.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Sept. 19.

Subject: Review.

Golden Text: So mightily grew the word of the Lord and prevailed. Acts 19:20

The missionary labors of Paul are naturally divided into groups or divisions by his returning once and again and again to Antioch and Jerusalem, in order to bring to the home churches reports of the work, to attend one or another of the great Jewish feasts, and incidentally to have brief intermissions of rest. Three times he thus returned from the provinces into which he had carried the gospel, and we speak of his first, second and third missionary journeys. The lessons of the present quarter belong to the last two of these journeys. The remaining three months of this year we will have studies in his work as a prisoner, in Jerusalem, in Cæsarea and in Rome, where he "finished his course," in bonds and finally in a martyr's death, yet in happy realization of the triumph of the Gospel through his and others' ministry.

Each of the two journeys now to be reviewed was in part a retracing of the course of former labors in order to establish and strengthen the disciples already won for Christ, but the greater part of the time was spent in pushing on into new territory, founding churches in new centres. Yet even while thus engaged his solicitous care for his children in the Gospel in the places left behind led him to write letters some of which through Divine leading, have become a part of recognized inspired Scripture.

Starting out on his second journey with a new companion (Silas) because of a sharp disagreement with his former colaborer (Barnabas), he went through Syria and Cilicia (Acts 15:41). Antioch, the city from which he started out, lay in Syria, and Cilicia, lying next to Syria to the northeast, was his native country. Here he had spent some time, not hiding his new-found light we may be sure, before Barnabas brought him to Antioch (Acts 11:25). So now there were churches here to confirm (15:41). Then he went on to the cities visited by Barnabas and himself on the first journey, a little farther east and northeast, in Pamphilia and Pisidia. Then, taking with them Timothy from Lystra, they pressed northward into new territory. Galatia and Phrygia, and would have gone into other provinces of that country, especially into the province called Asia, of which Ephesus was the principal city. But by the Holy Spirit's direction this was reserved for a later time and they were led on to Troas on the northwest coast nearest to Europe, and thence, by a night vision, across the waters into Macedonia. Here in three centres, Philippi, Thessalonica, and Berea, the Gospel work was started and churches founded. Thence they went south to the two principal cities of Achaia, Athens and Corinth. At the last-named place they found a great work to do, much people to gather in for the Lord and they labored there fully a year and a half (18:9—11, 18). During this time he wrote the letters to the Thessalonians. Coming across the sea from Corinth to Ephesus he stayed there over one Sabbath and promising to return thither, "if the Lord will," he hastened on to Jerusalem and Antioch, thus rounding out the second circuit.

After a short stay in Antioch he started out on his third journey. Nothing is said of a companion this time. Timothy no doubt accompanied him and others from different churches are mentioned as traveling with him on different parts of the journey. This time he visited the disciples in Phrygia and Galatia and then came to Ephesus where he remained for nearly or quite three years until he had evangelized all that province of Asia. Here he wrote his first letter to the Corinthians and sent Timothy there with it. From Ephesus he went to Macedonia and there having received word from Corinth through Titus, he wrote the second letter to them and shortly after he followed his letter in person (2 Cor. 9:4). He again spent three months there (Acts 20:3) and then returned through Macedonia to Troas, thence down the coast of Asia to Miletus where he called the Ephesian elders to him to bid them farewell, and on by sea to Palestine landing at Tyre and passing thence through Ptolemais and Ceasarea to Jerusalem.

In these missionary labors Paul suffered much persecution, in which his co-laborers and also his converts shared. At Philippi he and Silas were cruelly imprisoned. From Thessalonica and Berea they had to flee for safety. At Corinth the Jews rose up against him and dragged him before the pro-consul, and later laid a secret plot against his life. At Ephesus a great riot was made because of his work. But those things mentioned by the writer of the Acts are only a small part of what Paul suffered. For a fuller list see 2 Cor. 11:24—27. The stoning mentioned in that enumeration occurred on his first journey at Lystra. But no amount of persecution could move him from the course as he understood it to be mapped out for him. He could say, I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received of the Lord Jesus Christ. This is the true mission-spirit, yea the true spirit for every form of service. Jesus calls upon all those that would follow Him to take up their cross. Discipleship means cross-bearing (Luke 14:27) and this means giving one's life for His cause.

Deaths.

Bechtel.—On Aug. 25, 1909 in Bechtelsville, Pa., after years of much suffering, Mrs Eli Bechtel nee Esther Oberholtzer, familarly known as Aunt Hetty and loved by all. She was aged 67 years, 6 months and 29 days. She was a member of the Hereford congregation and a woman of simple faith and a consistent Christian life. The burial took place on Monday, Aug. 30, the services being conducted by her pastor, A. S. Shelly assisted by Rev. J. J. Kline of the local Lutheran church.

Henshaw—Stover.—On Sept. 3, 1909, at the parsonage by Rev. F. F. Gabel, Philadelphia, Pa, G. William Henshaw, of Philadelphia and Mary C. Stover, of Orston, New Jersey. After Oct. 1st they will reside at 2814 N. Marston St., Philadelphia.

Contributions.

For Foreign Mission

The following gifts were received during the month of August:

For the General Treasury:—Halstead church, Halstead, Kan., $115; Hillsboro church, Hillsboro, Kan., $22.37; Bethany church, Freeman, S. D., $59 97; First Mennonite church, Reedley, Cal., $20 36; Salem church, Dalton, Ohio, $14; mission friend, Emmaus church, Whitewater, Kan., $25; mission friend, Beatrice church, Beatrice, Nebr., $20; mission friends in Winkler, Man., $14 30; Peter Peters, ditto, $2; Sister P. Peters, do., $1; Y. P. S. of the Neuhoffnungstal church, Meno, Okla., $17.52; Mennonite church at Sterling, Ohio., $5; J. F. Krocker, Gnadenfeld (probably money refunded from traveling) $23 16; Alexanderwohl church at Goessel, Kan., $56; sale of mission albums, Summerfield, Ill, $4; mission friends at Lehigh, Kan., $12 07; Tabor church, Goessel, Kan, $50; First Men. church at Newton, Kan, $138 77.

For the Society Treasury:—Mennonite Orphan and Relief Society, Halstead, Kan., for three Hopi orphans, $75; Gustav Andres, Newton, Kan., for sick missionaries, $10.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

News of the Week.

ROYAL WELCOME

To Dr. Cook, Discoverer of the North Pole Dines at King's Table.

Copenhagen, Sept. 5.—Dr. Frederick A. Cook dined this evening with King Frederick at the summer palace a few miles outside of Copenhagen. The King summoned Dr. Cook to an audience yesterday as a formal courtesy. They engaged in an hour's talk and while these royal audiences cannot, according to etiquette, be minutely described by the members of the court, Dr. Cook made such an impression on the king that his majesty immediately instructed the court chamberlain to summon the explorer to dine with him to-night. The king invited Dr. Cook to meet him yesterday only after having the government make the closest possible investigation into the merits of his story. All the Danish explorers were asked to give their opinions of Dr. Cook's claims before the audience was granted and their verdict was unanimously in his favor.

Copenhagen, Sept. 4.—The most detailed account of his polar journey as yet given by Dr. Cook was gained from him by a large body of newspaper correspondents, whom he met this evening at the Hotel Phoenix. Dr. Cook consented to answer all questions. First he was asked whether or not the first account of his discovery of the pole could be accepted as entirely his own work. He replied in the affirmative, except for the obvious errors in transmission. He then explained the doubt about the 30,000 square miles discovered, saying that he meant he was able to see fifteen miles on each side during his journey to the pole and that therefore a hitherto unknown territory of 30,000 square miles was discovered.

Dr. Cook proceeded to show that he was fully competent to take all observations. He said:

"We had started out to reach the pole and everything else was of secondary consideration. It was not possible to carry certain apparatus and it was impossible to study the deep sea or take soundings. We carried all necessary simple instruments for astronomical observations and we were lucky to obtain observations virtually every day.

"We had all the modern instruments which other explorers have had, including thermometers, barometers and sextants of the latest models.

"It is possible that our observations were better than those of earlier days, but I do not assert that I am perfectly familiar with making astronomical observations, especially in the polar regions, I think that all explorers will be satisfied with my data.

"Why should I sit down and invent observations?" he exclaimed.

"I did not do this thing for anything but sport and because I take a real interest in the problem. It would not do me any good to invent these things. The only witnesses I had were two Eskimos certainly, but in all polar expeditions observations have been made by one man. I regard the Eskimo as more enlightened in finding positions than the white man in the arctic. These people are as a rule not absolutely ignorant. They know that the earth is round. They have a name for the pole which they call the 'big nail.' They appreciate the work of explorers when participating therein.

"Concerning the ice around the pole, so far as I could see, it was slightly more active there than at one or two degrees south. It drifted somewhat more to the south and east. Its general character is not very different from that at any other places. We stayed around the pole for two days making many observations. I do not claim to have put my finger on the exact spot; I do not claim to have put my foot on it, but personally I think we have been at the spot. When the observations have been figured out again it is possible that there will be found slight errors and differences, but I am certain that a gunshot fired from where we were would have passed over the pole.

Planted the Flag.

"We planted the stars and stripes at what we believed to be the pole, but did not leave the flag with a staff.

Instead I placed a small silk flag in a cylinder with my card and the record of the journey with the date. The drift ice may carry the flag away, but to me this is a matter of indifference. I should have been very glad to have found land there.

"As to the temperature at the pole it was minus 38. I took about 400 photographs, one of which shows the American flag flying. These as yet have not been developed."

Questioned regarding his great speed, Dr. Cook said:

"The daily distance covered on the northward trip was slightly less than fifteen miles; on the southward trip it was ten miles. That is not an abnormal distance for Eskimos on the ice. They often travel fifty or sixty miles with dogs. One of the greatest advantages of our trip was that I did not take a famine route. We had game for a long time, perhaps for a hundred miles. We fed our dogs well throughout the winter in Greenland and ran them 400 miles, giving them fresh meat every day. Thus we brought them to the polar sea fat and well. We had the best men and the best dogs.

"We lived entirely on dried meat and beef tallow, reducing the food problem to a science. The last trace of animals we saw was a bear track at eighty-three degrees. Afterward we did not even see life in the water, except algae. The drift of the ice during the entire southern trip was slightly south of east; the direction of the wind was generally south of west.

"We found several of Sverdrup's old camps. The reason we utilized silk tents on some occasions was that we were so exhausted that we had not strength to build a snow shed. We had carefully figured and planned everything, so that there was no surplus weight to carry. We did not run short except when we went astray.

Royalty and Commons Unite in Applause.

Copenhagen, Sept. 4.—Dr. Frederick A. Cook stepped from the steamer Hans Egede in Copenhagen harbor on the arm of the crown prince of Denmark at 10 o'clock this morning, unshaven and looking like a sailor before the mast. He sat down to dinner at 8 o'clock this evening in the city hall the guest of a brilliant company of the capitol's most distinguished men and women, arrayed in evening dress provided by the king's tailor.

The hours between these events were the busiest of his life. Polar exploration never afforded anything half so crowded with variety and excitement. There were hours of speech making, hand shaking, bowing to clamoring crowds, and then, after addressing the people, who almost tore him to pieces in their eagerness to see the discoverer of the pole, Dr. Cook was the recipient of formal welcome at the hotel where he is the government's guest. There he passed through the hands of tailors, outfitters and barbers.

World's Greatest Artic Authority Declares Cook Found the Pole.

Copenhagen, September 6.—The last vestige of doubt in the minds of the Danish people regarding Dr. Frederick A. Cook's discovery of the north pole was removed to-day by the unqualified indorsement of his claims by Captain Otto Sverdrup, probably the world's foremost Arctic authority.

Captain Sverdrup announced his belief in Dr. Cook's claims when he read the early accounts of the discovery. To-day, however, he was closeted with the American explorer for an hour at the Phoenix hotel, during which time he went carefully over the maps, reckonings and other data submitted to him by Dr. Cook and questioned the doctor closely concerning certain points that the printed evidence did not make clear.

At the end of the interview the captain, who is about as hard-headed and unemotional a Scandinavian as can be found, declared that there could no longer be any doubt as to the absolute truthfulness of Dr. Cook's statements.

Commander Peary Has Also Nailed the Stars and Stripes to the North Pole.

New York, September 6.—The following dispatch was received here today:

"Indian Harbor (via Cape Ray, N. F.), September 6

"To Associated Press, New York:

"Stars and Stripes nailed to north pole. Peary."

This startling and laconic message, signed "Peary," was received in New York at 12:30 p. m. to-day through the Postal Telegraph Company.

New York, Sept. 6.—Commander R. E. Peary announced April 6 as the date of his reaching the north pole in a dispatch to the New York Times, reading as follows:

"Indian Harbor, via Cape Ray, N. F., Sept. 6.

"To the New York Times. New York:

"I have the pole April 6. Expect to arrive Chateau bay September 7. Secure control of wire for me there and arrange expédite transmission big story. "PEARY."

The date referred to by Peary is April of the present year, although not stated in the present dispatch, as his expedition to the pole did not leave until July, 1908.

Peary Started in July, 1908.

New York, September 6.—Lieutenant-Commander Peary started this, his last trip in search for the pole in July, 1908, more than a year ago, and just a few months after Dr. Cook declares he found the pole. Peary intended to make a summer dash for the pole, and he carried to the polar region the finest expedition ever fitted out in the United States for polar exploration.

Surprised to Hear of Cook's Discovery.

Indian Harbor, Labrador, via Cape Ray, N. F., Sept. 7.—Despite his many hardships in the arctic regions Commander Robert E. Peary appears to be in the best of health and spirits. He is enthusiastic over his success in reaching the goal for which he has so long striven. When told that Dr. Frederick A. Cook, of Brooklyn, N. Y., had reported finding the pole those on board the steamer Roosevelt expressed surprise, but declined to make any statement other than that no traces of any previous expedition had been found.

St. Johns, N. F., Sept. 7.—The Peary artic steamer Roosevelt left Indian Harbor, Labrador, to-day for the south. She will touch at Battle Harbor, which port she probably will not reach before to-morrow.

Cook Decorated by Royalty.

Copenhagen, Sept. 7.—One of the most remarkable results of Commander Peary's rivalry with Dr. Cook for the discovery of the pole is that Dr. Cook's profits from the enterprise are likely to be largely increased. He received to-day offers for his books and lectures at twice the figure previously tendered. One American of the highest standing cabled terms almost startling, and, it is believed, far beyond any sum hitherto paid for such work. Dr. Cook is likely to accept this offer.

B. & O. Royal Blue Limited Wrecked.

Newcastle, Pa., September 4.—The wreck of train No. 5, the Royal Blue limited on the Baltimore & Ohio railroad, which occurred at 12:25 this morning, causing the death of three persons and injury of about a score of others, is believed to have been caused for the purpose of robbing the express car, which was believed to contain a large sum of money shipped from New York to western banks. The Baltimore & Ohio officials declared the accident was a pure case of train wrecking, and immediately following the wreck stationed armed guards about the express car.

The train was westbound from Pittsburg to Chicago, and when two miles from Newcastle at a little place called Chewton, Pa., ran into a misplaced rail. Wreckers had removed two fishplates, moved the north rail inside and had pulled out the spikes. The entire train was thrown from the track. The great speed with which it was traveling caused all the cars and engine of the train to topple over on its side and slip with force over a small embankment.

Other Mexican Towns Inundated.

Monterey, Mexico, September 8.—While conditions here are steadily improving, news from the flooded districts to-day indicates that greater property damage was done than at first reported.

In the vicinity of Tampico the loss caused by the inundation from the gulf was tremendous. The suburb of La Barra was almost completely wiped out.

Reports from northern Mexico today put the loss of life outside Monterey at fifteen hundred. The towns on the Mexican side of the lower Rio Grande are now feeling the full brunt of the flood. Arguelles, Reynosa, Corrales, Camaryo and San Miguel are inundated and some of the towns are practically destroyed.

Great industrial plants are located in some of these towns. In the state of Tamulipas, Tula, with a population of nine thousand, was wiped out. The deaths there reached hundreds.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, SEPTEMBER 16, 1909 No. 36.

My Mission.

BY EBEN E. REXFORD.

I was longing for a mission—
Something men would count as grand;
Something that would win the praises
Of the lofty in the land.
So I squandered time in waiting
For the chance that never came—
Quite forgot to think of others
In my yearnings after fame.
But one day I had a vision
Of the needy close at hand;
Of the poor whose hearts are hungry
As they journey through the land,
Starving for a word of comfort,
Yearning, but alas! in vain,
For the love of those about them,
And the smile that lightens pain.
Just a little deed of kindness,
Just a word of hope and cheer,
Just a smile! They cost so little,
But they make it heaven here!

Thus it was I found my mission—
Knew what work God meant for me,
And I cried, "Forgive my blindness;
Now, at last, thank God, I see!"
And my heart that had been selfish
In its longing to be great
Saw broad fields of labor waiting
For me, just outside the gate.
I have sought to scatter sunshine
In a dark and cheerless place.
Loving words have given courage—
Brightened many a weary face.
In the joy of helping others
God's good time I waste no more
Since my life has found its mission—
Found it at the very door.
Oh, the little deeds of kindness,
And the words of hope and cheer,
And the smiles that cost so little,
But they make it heaven here.

—Ex.

Items of News and Comment.

Avoid bad things and also those which are questionable.

Rev. J. W. Kliewer is assisting since Sept. 13th at Bluffton, Ohio, and vicinity to raise funds for the C. M. College.

Rev. J. J. Balzer, of Mt. Lake, Minn., informs the readers that after September 20th his address will be Altona, Manitoba.

The minutes of the Middle District Conference are published in this issue, but the different reports (I—VI) will appear in the future.

A letter has been received at Berlin from Count Leo Tolstoi, of Russia, in which he promises to read a paper before the coming peace congress.

September 5th was a day of rejoicing for the Deer Creek (Okla.) church. The ministers H. R. Voth, of Newton, and H. Gaede, of Medford, preached in the forenoon and afternoon services, and the Evangelist J. F. Moyer was ordained to the ministry.

Some questionable, yes even bad things are not prohibited in the Bible by letter. But this is no excuse for anyone to commit anything bad, for true Christians "receive what they ask of God, because they keep the commandments, and do those things that are pleasing in God's sight."

Change of Address. The "Christian Cynosure," of Chicago, states: It is important for the correspondents and especially for the members of the Cynosure family, to remember that the city of Chicago has recently been renumbered and that the new base lines are State street and Madison street. The Cynosure office is now 850 West Madison street. Unless the new number is used in addressing letters to us after September 1, our mail will be very much delayed in reaching us. The Cynosure office remains just where it has been these many years. The only change is the new number.

Wills and Annuities.

There seems to be a growing tendency on the part of those whom God has blessed with a goodly share of this world's goods to set apart some of it for the work of the Lord. Some make straight donations. Others, feeling that they need the support of their means during their natural life-time, transfer some of their property and convert it into annuities. Others dispose of their property by means of wills.

Of the two latter, we would advise the annuity plan, because there is less liability for trouble to be connected with it than with wills. It requires no administrator to settle up annuities, and the cases are very rare where annuities are contested. The money is put into immediate use where it counts for the Lord, and the one writing out the annuity has nothing to do but to draw the income.

To illustrate: A. B. has $20,000, and wishes to retire from active business. He distributes $10,000 among children or needy relatives, and gives $10,000 to some religious or charitable institution on the annuity plan, with the stipulation that it shall yield him 5 per cent income during his natural lifetime. He draws his $500 check annually, and when he dies the institution ceases its payments. This is much more simple, and, as a rule, much more satisfactory than the settling up of wills making similar bequests.—Gospel Witness.

Parting Words From the Missionaries Penner.

(Translated.)

Dear Congregations:—My furlough granted to me by the dear Mission Board has come to a close. To me the time seems short, in which I was permitted to stay in America with my parents, child, relatives and friends. Weeks and months passed rapidly, and now we are on the point of parting. Only a few days yet till we will say goodby to the dear ones. Shall we meet again on this earth? God knows. May He grant grace to meet again in heaven. I can not express my feelings at the thought that soon we have to leave home and fatherland.

On the one hand I am glad to go, very glad to go back to the work which I learned to love, for now my going is not uncertain as it was nine years ago when I went with Brother and Sister Kroeker. Now I know the place, now we have a house, a mission station, where faithful workers are awaiting us; heathens who know us will welcome us; Christians at the compound and at the asylum will be glad to meet us, etc. Now I do not need to study a new language. How different from nine years ago!

On the other hand it is not easy to take leave of this country and all the dear ones. It is easier to address in America an attentive audience than to be ridiculed at a bazar in India. One feels safer, humanly speaking, where one is not exposed to pestilence, leprosy, cholera, etc., not to be afraid on all sides of scorpions and snakes. The delightful climate of America is more conducive to health and strength than the severe heat of India. And finally it is not very easy to part from my only child, although it is in good care. If it were not for Christ's sake, it would be too hard. Also for my dear wife it will be hard to bid goodby. It was the prayer of her father Richert, that the Lord might take one of his children to the foreign field in His service. Also my dear Martha is glad to go to India to serve the Lord among the heathen, as she has been laboring faithfully at home for the last four years. It will be hard for her to part from her dear mother and sister Margaret. At this time sorrowful thoughts can not altogether be avoided, and would it be a surpise to shed tears in calm reflection? Yet we are not despondent, for we are in God's work, who has called us. We are glad to go, may it please Him.

At this opportunity I desire to thank cordially all congregations for the warm interest for missions manifested. Gladly I would have visited every congregation, but it was impossible to do so. Several had to be passed. The blame that some of the smaller congregations were *intentionally* overlooked is unjust. I could give many proofs that I made no difference in regard to congregations. Generally missionaries returned from the missionfield ought not travel or preach much. I have spent too much time for this. Physically I grew stronger, mentally and spiritually but little. I go almost as empty to India as I have come from there. This should not be so. Of course I can realize that people want to hear from the work which we represent and for which we have sacrificed ourselves, but the strength of human being must be considered. The furlough of the Missionary has the purpose of recreation, recuperation and to see the dear ones whom he has not seen for many years. Although it would have been my pleasure to visit all the congregations, and it would have pleased the Mission Board to send me, it was simply impossible, and I beg your pardon. It is to be hoped that the next returning Missionary will be able to visit these congregations first on whom I could not call.

Furthermore I want to express my cordial thanks to all for their

kindness and hospitality. May the dear Lord bless you all. I shall never forget the precious good-wishes and encouragements. May God in His mercy fulfill them.

Brother and Sister C. H. Suckau and we expect to leave New York on September 25th. We sail direct to Naples and from there on the ship "Königin Louise" to Port Said, and from there on the ship "Bohemia" to Bombay. If God will grant us a good and safe journey we will arrive at Champa on the first part of November. Mail that is to reach us on the steamer at New York should be addressed: P. A. Penner, New York, S. S. "Berlin," sailing Sept. 25th c. o. North German Lloyd. After September 20th all mail is to be addressed to Champa C. P. India B. N. Ry.

And now our request is that you will remember us in your prayers, while we are traveling and then in India; remember all the workers and the Lord's work everywhere.

With cordial greetings, your coworkers,

P. A. AND MARTHA PENNER.

Open-air Preaching to Jews.

By Rev. Thomas M. Chalmers.

The opportunity for street preaching among the million Jews of greater New York is simply wonderful. We have been feeling our way on this line, and find the door is open for wide development. That Jews to-day will enter halls to hear the Gospel is clear from what can be seen in London, Chicago and New York. A case in point is the work of Rev. B. Angel of the New York City Mission, who after fourteen years' effort has secured a regular audience of from 200 to 300 Jews. But great multitudes of Jews will never be reached if we use this method alone. So the street work is imperative.

The writer, a Gentile, after years of experience among Jews elsewhere, began work in the great New York field in April, 1908, having first organized the New York Jewish Evangelization Society. Our mission, located in the lower east side among 450,000 Jews, is in a very encouraging state. Here and in Brownsville, where we have charge of the Jewish work for men of the Brooklyn City Mission and Tract Society, we have two open-air meetings weekly, each attended by several hundred Jewish men, women and children. The order and attention are remarkable. In fifteen years we have never seen anything like it in our street work. Disorderly children in Brownsville make it necessary to have a policeman there. But in Manhattan we have no need for an officer. The crowd gathers quickly, and listens with eager interest for over an hour to three or four addresses, in English and German.

In both places a quiet work of conviction is going on, and men are being led to real inquiry about Jesus and the way of salvation. One atheistic Jew, full of debate and gainsaying a few months ago, says now that he believes, and he and others are constantly studying the New Testament. Another Jew told one of our workers that he was about to commit suicide, but was arrested by our street meeting. He later followed this worker to another meeting, and professed to take Christ as his Saviour.

After the street meeting a second meeting is held in a hall, and often most encouraging by reason of the order and deep interest shown. Short messages are given, followed by questions, which often give a chance for very direct personal dealing and plain handling of the truth. Here are some sample questions: "What proofs have you that Jesus is the Messiah?" "Is the blood of Jesus of sacrificial character?" "How could God be just in taking an innocent person to suffer for the guilty?"

Instead of closing the work during the hot season we are going right on. This is the time for reaching the crowds. God has given us a force large enough to do this without undue strain. We propose to have no break, God willing, in the street work until the cold weather compels us to stop. Last year we continued the open-air work till the Middle of December.

The lord is revealing His hand in this new work by many answers to prayer. One precious token is the following: Three new workers recently offered themselves to us, a man and his wife, and a student just out of a Bible school. All three use the German, which is so important, and *all are self-supporting*. This makes now a force of seven men and women in our work who can use German readily, and others are at hand to be employed when the Lord wills it. He is certainly preparing the way for a real advance in this field.

But before any large advance is possible we must secure a hall under our own control. Our work is hampered by our having only a church basement for meet-meetings, We need a hall where we can have a reading room and daily meetings for men, with work for women and children, which is not possible now.

In November, 1906 we opened a school for training workers for the Jewish field. We hold this work to be fundamental to true advancement in the work of evangelizing the Jews of our land. A home is greatly needed for this school and as a center for the whole work. We have a building in view which is ideal for the purpose. It will cost $43,000, but by rental of extra rooms will provide an income of some $2,000, yearly which makes this property very desirable. We have nearly $4,000 given and pledged for the purchase.

We appeal to our readers for prayer. When God works in answer to prayer, as He is doing with us, that is the time for more prayer. The way is open before us for a wide development of gospel work, We crave prayer for divine wisdom in this enlargement. We want to see the definite results in the work, and so our hearts yearn and burn after souls, that they may be led to Christ. We ask earnest prayer for God's blessing on His word. Brethren, pray for us and for the Jews with whom we deal.

63 Central Place, Brooklyn, N. Y.

Womanly Wastefulness.

There are no persons more economical or more wasteful than women. The most valuable possession that a woman has, is time, and this is frequently most sadly wasted. Says Elizabeth Cummings: "I am convinced that at least *one quarter* of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady working. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading" she said plaintively, as she picked up some beads on a needle. 'You must have a great deal of leisure.' But yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth, than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the material would have bought enough handsome damask for two covers. The meanest work that makes home a lovely, sacred place, is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use in training her mind to think, and her eyes to see, is busy idleness and a waste of time. I hope the day will come when every woman who can read will be ashamed of the 'Columns for the Ladies' printed in some of our papers, and which tell with more sarcastic emphasis than any words of mine how some women choose to spend their leisure. Surely if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops for two cents a yard, they may, if they will, find a few moments in which to read a book."

It is a painful sight to see women squandering their precious time on such miserable trumpery, and wasting their lives on needless and worse than useless frivolities. And this same wastefulness is visible in various departments of household life. Women who cannot find time to read the Word of God, will pore over a library of well-thumbed cook-books and occupy whole hours in compounding and cooking indescribable mixtures of fanciful and unhealthful food, killing themselves cooking what other people kill themselves by eating.

Trouble came into this world by a woman's tempting a man to *eat*; and the practice has been pretty thoroughly kept up. Men supplied with plain wholesome food are quite sure to eat all that is for their good, and more, without urging; but if in addition to the force of their natnral appetite, the women devote their energy and skill to compounding and preparing tempting articles of food, and then coaxing them to eat them, they are quite likely to yield to the snares that are spread before them and become gluttonous and dyspeptic. All such useless work occupies the time, exhausts the strength, and wastes the energies that might be devoted to the good of humanity and the glory of God. An old lady once said to the writer, that when she was young she could cook for a family of a dozen as easily as she could for a family of three now, when there were so many different dishes to be prepared. Gluttony is one of the sins of the age, and while multitudes are pining for daily bread, Christian people are contriving to see how much money they can spend, how much material they can use, how much time they can waste in tempting persons to eat what they do not need, and in stimulating jaded appetites, which need nothing so much as plain living, fasting and prayer, and as a result of their luxury they derange their digestive organs and ruin their health, so that probably ten persons die of over-eating where one dies for want of food. The poor also ape these miserable fashions, and the means which would supply them abundantly with wholesome food, are squandered on nicknacks and ill-cooked luxuries, until means are exhausted, and destitution stares them in the face.

Our Lord Jesus warns His people against "surfeiting," or *over-eating*; saying, "Take heed to yourselves, lest *at any time* your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon you unawares." Luke xxi. 34. The days before the flood were days of gluttony and intemperance. They ate, they drank, they bought, they sold, "and knew not until the flood came, and took them all away." At the foundation of the sins of Sodom lay luxury, "pride, fullness of bread, and abundance of idleness." Ezek. xvi. 49. And in the gluttonous habits of the present day may be found the root of the temptations to sensuality and sin which overcome so many.

Women are almost universally overworked, but if they would omit the *useless work* they do, the rest could be performed with a reasonable expenditure of strength. But all the appliances and conveniences of modern life fail to give woman the rest she desires. Much of the work done by woman's hands in the days gone by is now done by machinery. The spinning wheel and the hand-loom have given place to the powerful machinery of the factories, and the sewing machine has relieved the weary needle-woman of much of her work; but though a sewing machine will take twenty stitches while a woman can take one, it sometimes happens that they put twenty times as many stitches into their clothing as they did before, and so gain nothing by the improvement. Thank God there are some whose hearts are devoted to higher things, who follow the example of Dorcas of old,—the only woman who was brought back from the grave, and whose life was lengthened out to bless the church and the world; and who will not waste their energies upon trifling things while humanity suffers and souls are perishing around them.—H. L. Hastings, in The Common People.

If God gives me work to do, I will thank Him that He has bestowed upon me a strong arm; if He gives me danger to brave, I will bless Him that He has not made me without courage; but I will go down on my knees and beseech Him to fit me for my task, if He tells me it is only to stand and wait.—Jean Ingelow.

God the Father, give us grace
To walk in the light of Jesus' face,
God the Son, give us a part
In the hiding pace of Jesus' heart;
God the Spirit, so hold us up
That we may drink of Jesus' cup.
—Christina Rossett.

Home Circle.

Vacation Past.

Could the empty school-house speak
Through the long vacation,
This is what I think 't would say
In its desolation:
"Oh, dear me, where can they be,
All the feet that went a-tripping
In and out, and out and in,
Round and round me skipping!
Where to-day the mice at play
Are the only sounds I hear.

Where are all the little men,
Where each little lady?
Some are in the sweet, green fields,
Some in woodlands shady,
Some afloat in a painted boat
Glide along with easy motion,
Some are building sandy towers
By the big, blue ocean.
Far away shouts at play
Are the only sounds I hear.

Yellow leaves are falling now,
Summer time is over;
They will soon return to me,
Every little rover.
Girls and boys, with pleasant noise,
Happy little voices humming,
They will gather round my door—
Listen! they are coming!
Laughter sweet and hurrying feet
Are the merry sounds I hear.
—Youth's Companion.

An Indian Story.

Away out in the Indian Territory lived a boy who had no home like you have. His face was copper-colored, his hair straight, jet black, and fell on his shoulders. He spent his time wandering over the prairies, shooting with his bow and arrow, or swimming in the river which flowed near his home, which was only a tent or "tepee," as these Indians call it. You see, now I am telling you an Indian story.

Well, Jack No Ear, for that was the name of this boy, grew to be a real good boy. He went to a large school built by the white man for the Indian children. Jack studied hard, and in a little while learned to talk like we do.

One day Jack went out on the prairies, not far from the school, to watch a baseball game between Indians and white boys. While Jack was watching the game, one of the white boys swore at George White Eagle, the chief's son. Jack ran across the prairies and into the school to the superintendent's office to tell him what a bad thing he had heard. (Now you see that Jack No Ear had two good ears and used them well.) Jack, all out of breath, said to the superintendent, "White boy killed George White Eagle." The superintendent was sure that he was mistaken, but Jack kept saying, "Joe Kink, bad boy, killed George White Eagle with his tongue." He meant he swore at him. Indian boys never swear; they cannot swear in their own language, for there are no swear words in the Indian tongue.—Reformed Church Messenger.

All Questions Answered.

In a bookstore in Georgia stands a glass tank filled with water, in which there is a single goldfish. Hanging on the outside of the tank is a placard, which contains the following answers to questions which the proprietor of the shop had got tired of replying to by word of mouth:

This is a goldfish.
It is alive.
There is only one of it.
We got it from a boy.
We do not know where the boy got it.
It has never died.
We feed it whenever we want to.

A Little Girl Who Became Famous.

This is the story of a girl who went from New York State to live on a farm in the backwoods of Wisconsin sixty years ago. There was no railroad then, so the family traveled in white covered wagons called "prairie schooners," in which all their household goods were packed. The father drove one wagon. The girl's brother, twelve years old, drove the second wagon. The last wagon was driven by the mother, in front of whom, perched on a writing desk, sat the little girl. She was seven, and her sister beside her was four. A big Newfoundland dog trotted behind this procession. It took the family three weeks to go from New York State to the new farm home in the "Wild West."

No other children lived near, so, as the little girl grew older, she roamed the woods and made acquaintance with the birds and squirrels.

The Willard children had no toys except what they made for themselves. Frances and little Mary learned to use their father's tools and made things to play with. They were busy all the time. They helped mother. They studied and read. They made up wonderful games and played them.

At times Frances used to go off by herself and climb up to her seat in the limbs of a tree, which she called "Eagle's Nest." There she wrote stories and rhymes and hid them away.

Reading in the papers about the doings of the great world, she would often ask her brother and sister: "Do you suppose we shall ever go anywhere or be anybody or see anything?"

When Frances was eighteen years of age the family moved to Evanston in order that she and her sister might go to college. She studied hard. She became a teacher, and when she was thirty years old she was made dean, or head, of the college from which she graduated. But soon she gave up the honors of a career as an educator to devote her life to the service of others in the temperance cause.

For over twenty years she traveled, preaching and writing, in all parts of the United States and in foreign countries. She was honored in all lands for the good she did. When she died, seven years ago, thousands of people in Chicago passed in line around her bier to look for the last time on her beloved face.

The State of Illinois voted to place her statue in the Hall of Statuary at the national Capitol. This statue has been put in its place at Washington, and many great people made speeches describing the good, great, and useful life of Frances Willard, who is the first woman in the United States to receive so great an honor.

This was the history of the little girl who wondered, so long ago, if she "would ever go anywhere, be anybody, or see anything."—Philadelphia Record.

How to Promote Peace in the House.

1. Let each person remember that there are others in the house beside themselves.
2. That all, be they old or young, have a right to be considered as well as yourself.
3. That as there are differences of temper, disposition, and judgment amongst you, there should be bearing and forbearing.
4. Learn each other's tender point or peculiarity, and do all you can to avoid touching it.
5. When angry, or cross, count ten before you speak, and then only in a whisper.
6. If others are put out, do all you can to soothe; provoke not, reply not.
7. Enter into one another's trials, sickness, pleasures or plans, and seek to share them.
8. Let sunshine into all your ways, works, and words.
9. Provoke not the children to wrath; soothe, cheer, guide them aright.
10. Praise when you can, and when you cannot, say nothing to wound or irritate.
11. Speak kindly to servants—do not lord it over those under you.
12. Let the servants do what is to be done, without waiting to be told to do it.
13. Let this mind be in you which was also in Christ Jesus. Phil. ii. 2—8. Unknown.

He shall dwell on high who has lived with his heart there.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of he Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Nasty Journalism.

Nowadays one hears much of Journalism. Sometimes we praise a free press as the mouthpiece of liberty. Often it gets credit for being a great factor in the education of the masses, but, frequently its extravagances of utterance, its utter unreliableness and its commercialism lead it to be regarded as one of the greatest curses of our civilization.

In order to rightly judge the newspaper press a certain discernment is required. One should put himself in a position to be able to say which is the safe and which the dangerous sheet to patronize. In the minds of some it is a question of whether the public really wants the nasty, sensational trash served up to it every day or whether this rot is forced upon it by publishers whose only consideration is one of dollars. In our mind the question to be settled is not one of what the public wants, there are always plenty of people to be found who like buzzards, delight to feed on carrion. The matter is one that concerns the individual first of all, it is "up to him" to decide what he wants. Does he prefer to have a load of filth dumped into his home in the shape of a newspaper every morning? or, does he want legitimate news? He gets what he pays for. If he is fool enough to patronize a company of conscienceless scandal mongers who make a business of unloading stench into the homes of people he must be prepared to pay the price and see his children exposed to that which poisons them morally and mentally and is most likely to unfit them for decent and honorable positions in society.

Not all papers, however, are of the yellow sensational type of a certain New York sheet. The other day a person was again brought to notice who would be unknown except for the notoriety he attained, by abandoning his wife and infant child to ruin the life of a young girl, whom he later deserted to enter upon a new escapade with a third victim. Editors of this type just mentioned, regarded this adulterer and his paramour's act of shame as a choice bit of information worthy of the glaring head lines with which they made it a three days' wonder. There were, however, we are glad to observe, many sheets which ignored the incident, except in some cases to denounce the publishing of it. If freedom of the press means a license to drag immorality from its hiding place into the lime light of public notice, not to punish it, but to satisfy a morbid curiosity, then we are against a free press and pray for a power to suppress it. G.

REPORT

of the 22nd Session of the Middle District Conference,

held at Berne, Indiana, August 30—31, 1909.

The session was opened by a service led by Bro. P. P. Hilty and Bro. S. K. Mosiman. The latter preached on 2 Kings 6, 1—7. The certificates of the delegates were handed in and read. The following congregations were represented:

Berne, Ind., 785 members, 27 votes represented by J. W. Kliewer, S. F. Sprunger, I. A. Sommer, Joel Lehman, C. A. Neuenschwander, Friedrich Sprunger and C. W. Baumgartner.

Bluffton, Ohio., 27 members, one vote, E. J. Hirschler.

Clarence Center, N. Y., 26 members, 1 vote represented by J. W. Kliewer.

Dalton, O., 155 member, 6 votes, represented by A. A. Sommer, J. H. Tschantz, Menno Zuercher and Eli Kirchhofer.

Donnellson, Iowa., 175 members, 7 votes, represented by P. P. Hilty.

Fortuna, Mo., 140 members, 5 votes, represented by D. D. King.

Goshen, Ind., 217 members, 8 votes, represented by M. S. Niswander.

Noble, Iowa., 225 members, 8 votes, represented by S. M. Musselman, J. H. Wittrig, C. C. Sommer and Jos. W. Conrad.

Pandora, O., 274 members, 10 votes, represented by P. P. Steiner, P. B. Hilty, P. C. Suter, Albert Schumacher.

Swiss congregation near Bluffton and Pandora, 600 members, 20 votes, represented by Karl Roethlisberger, N. W. Basinger, John Schnegg.

Sterling, O., 43 members, 2 votes, represented by W. Shelly and Peter Krabill.

Summerfield, Ill., 138 members, 5 votes, represented by C. van der Smissen.

Stevensville, Ont., 17 members, 1 vote, represented by J. W. Kliewer.

Wadsworth, O., 154 members, 6 votes, represented by Warren S. Shelly.

Wayland, Iowa., 165 member, 6 votes, represented by S. M. Musselman, P. S. Schowalter, Nick Rich.

Trenton, O., 245 members, 9 votes, represented by S. K. Mosiman, H. J. Krehbiel and J. E. Amstutz.

The following letter from the Swiss congregation near Bluffton and Pandora was read:

Bluffton, O., Aug. 27, 1909.

The Swiss Mennonite congregation near Bluffton and Pandora, O., asks to be again received into the fellowship of the Middle District Conference and asks to have the following brethren recognized as their delegates: Karl Roethlisberger, N. W. Basinger, John Schnegg.

Our congregation numbers at present 600 members and is entitled to 20 votes.

1. Resolved: That we gladly accede to the request of the Swiss congregation near Bluffton and Pandora and by rising heartily welcome them into our fellowship. This was unaminously adopted and hymn 257 in the German hymn book sung.

2. The report of the last conference was read and adopted.

3. The time for the sessions was fixed for 9—11:30 a. m, 1:30—4 p. m.

4. Resolved, That the program committee shall prepare a list of such persons, to whom votes should be given. The following received the right: H. J. Kliewer, Menno Amstutz, S. P. Prieheim and later N. C. Hirschy.

5. The report of the treasurer of conference was read and adopted I.

6. Resolved: That the secretary shall ask the former treasurer, Bro. S. A. Hoover, to send in his reports.

The following were appointed as committee on resolutions: S. M. Musselman, John Schnegg and C. A. Neuenschwander. The charter as proposed by the committee was read.

7. Resolved: That 5 trustees shall be elected.

8. That we elect 5 trustees for the conference, that the one who has the largest number of votes shall serve 9 years, the next eight, and so on, so that the one who has the smallest number of votes shall serve 5 years, and that after 5 years every year one trustees shall be elected.

9. Resolved to adopt the charter as follows:

To enable the conference to receive legacies and to own real estate and to make a legal deed, it was necessary to have the conference incorporated.

Charter II.

The names and residences of the elected trustees are:

J. F. Lehman, Berne, Indiana, 9 years.

P. B. Hilty, Pandora, Ohio, 8 years.

C. A. Neuenschwander, Berne, Indiana, 7 years.

J. P. Schowalter, Wayland, Iowa, 6 years.

S. J. Moser, Fortuna, Missouri, 5 years.

MONDAY AFTERNOON.

The session was opened by a short service led by J. E. Amstutz.

The following subject was treated by Bro. H. J. Krehbiel: Education and the future of our conference activities.

The interesting discussion was introduced by Bro. Albert Schumacher.

The report of the school trustees was read and discussed. III.

10. The financial report was distributed and approved. IV.

11. Resolved: To lay the resolution on the table till tomorrow morning, which adopts and approves the report of the school trustees. The sessions always closed with a hymn and prayer.

TUESDAY MORNING.

The session was opened by a short service conducted by Bro. D. D. King.

The election of school trustees resulted in S. M. Musselman, D. D. King and John Bixel for three years, W. S. Gottschall, 2 years.

12. Resolved: To take up the resolution put on the table in the afternoon.

13. Resolved: To vote on it by ballot.

14. Resolved: To adopt the corrected report of the school trustees. III. 114 yes, 2 no.

Essay by Bro. E. J. Hirschler. Topic: What can our conference do to urge and encourage young men to prepare themselves for the ministry?

The interesting discussion was opened by Bro. W. Shelly.

The report of the committee on evangelization was read, V. also the financial report VI.

15. Resolved: To adopt the two reports. The election of a member of the evangelization committee resulted in the unanimous re-election by acclamation of Bro. P. P. Hilty.

Bro. S. F. Sprunger read an essay on the Topic: Interdenominational fellowship.

The discussion was opened by S. M. Musselman in the afternoon.

TUESDAY AFTERNOON.

The session was opened by a short service conducted by Bro.

Menno Amstutz.

16. Resolved: To accept the invitation of the Bethel congregation near Fortuna, Mo. to hold the next conference there.

17. To accept the report of the newly elected trustees as follows:

The constitution of the Middle District Conference with the following amendment and changes was adopted.

Organization of trustees as a board. The trustees shall after each election organize themselves as a board by electing among themselves a president, a secretary and a treasurer.

On page 6 of the constitution to omit the word treasurer and to add the following paragraph. "The treasurer elected by the trustees shall also serve as treasurer of the conference."

The organization of the trustees had the following result: President, J. F. Lehman; secretary, P. B. Hilty; treasurer, C. A. Neuenschwander.

The election of officers had the following result: Chairman, S. K. Mosiman; secretary, C. van der Smissen.

The election of a member of the program committee resulted in E. J. Hirschler.

A referred question was answered. The topic: What are some of the present day hindrances to a deeper spirituality, and how we shall face them, was introduced by Bro. P. P. Hilty and the discussion opened by Bro. A. A. Sommer.

The committee on resolutions proposed the following, which were adopted.

1. That we ask for the publication of the papers read in the Bundesbote and MENNONITE.

2. That we very much appreciate the presence of our missionary H. J. Kliewer and that we express our gratitude by rising.

3. That by our prayers and our influence we will aid our school in Bluffton as we have never done before and will encourage young people to attend the school.

4. That we as delegates and visitors express our heartfelt gratitude for the kind reception and entertainment by rising.

5. That we express our heartfelt gratitude to our Heavenly Father for the rich blessings which He has showered down upon us during the days of conference, by singing hymn No. 271 in the German hymnal.

18. Resolved: That we as conference wish Bro. H. J. Krehbiel and his family God's richest blessings upon their future work in the Pacific Conference.

19. Resolved to adjourn, — Hymn No. 593.

C. v. D. SMISSEN, Sec.

Jovial Incidents.

"Willie," said the Sunday-school teacher, "who slew the giant Goliath?" "Why — er — lemme see," stammered Willie.

"Come, now, that's an easy question."

"Oh, it ain't the question that bothers me; it's the answer."

Miss Smith: "I see that the legislature has passed a law prohibiting the women from wearing birds or feathers in their hats."

Aunt Maria: "It ain't fair. I heard of how men in the cities wear swallow-tail coats and they never say a word against it."

Dr. Carpenter was noted for the quickness of his wit, and it was a common saying in the town in which he lived that he lived that he always had an answer ready when it was required. He was once introduced as "Doctor Carter." Immediately his friend saw his error and corrected himself. "Never mind," the doctor said instantly, "it's only a slip of the pen."

"Which is the cow that gives the buttermilk?" innocently asked the young lady from the city, who was inspecting the herd with a critical eye.

"Don't make yourself ridiculous," said the young lady who had been in the country before and knew a thing or two. "Goats give buttermilk." — Springfield Journal.

Little Freddy had been severely punished for spilling a glass of water on the table. While the tears were still welling to his eyes, he turned pathetically to his father. "Pa," he sobbed, "what would you have done if that glass had been full of ink?"

A well-known Chicago merchant was once asked to talk to the boys of a business school. He prefaced his address by a few extempore remarks:

"Boys," said he, "as I approached the entrance to this schoolroom I observed on a panel of the door a word most appropriate to an institution of this kind. That one word expressed the quality most useful to the average boy when he steps into the field of business. Can you tell me what it is?"

"Pull," shouted several of the pupils with a burst of laughter, while the horrified merchant recognized that he had taken his text from the wrong side of the door.—Ex.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 26.—How MISSIONARIES WIN SOULS FOR CHRIST. 1 Cor. 9:19-23.

QUESTIONS.

1. How and why ought missionaries, though free, to bring themselves under bondage to all? 1 Cor. 9:19—23,

2. How is the Bible, the word of God, a means of winning souls for Christ? Ps. 19:7—14.

3. How are souls won by preaching? Rom. 10:11—20.

4. How do missionaries win souls by their kindness? 1 Tim. 4:6—16.

5. Why have the missionaries to go after the lost? Matt. 22: 9; 28:18—20.

6. How can missionaries win souls by prayer? Neh. 1:4—11; Phil. 1:3—9; Ephes. 1:15—20.

7. How do medical missions win souls? Matt. 10:7—8.

MEDITATIONS.

Our Lord Jesus says: "Whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life for a ransom for many." So the true missionary, home or foreign, or pastor, will try to become as much as possible like the people to whom he ministers. There is a danger of over-doing this and to become ridiculous, but where God gives the wisdom, the missionary will work with more success, if he as much as possible tries to accommodate himself to his people.

The Bible is a wonderful book, not only in its contents, compilation and history, but also in its effects. No book in the world has had such an influence upon its readers. In the history of missions we find many examples, where the reading of the Bible has brought people to believe in Christ Jesus. Just now in Korea the Bible is doing a great work in bringing the people to Christ. The translation of the Bible into the language of the people is one of the first things which the missionaries try to accomplish.

The usual way of winning souls is by preaching the word of God and though this preaching must be accompanied by individual work and by teaching, it is the means mostly used to bring souls to Christ; since by the preaching the people are made acquainted with the truth and are enabled to accept it.

The most effective way of winning souls is by the love and kindness shown by the missionaries. The example of the missionary speaks the loudest. The Christ spirit in the life of the missionary is the greatest attraction to people who have not such love, and cannot help but admire it. The Christian character in the converts is also a most potent means of converting others.

Since only few lost souls will go and seek Christ, Christ through His servants goes to seek the lost. There is a false idea, that the heathen are ready and willing to accept Christ; there are a few such, which have been seeking for the truth and who gladly receive it, when they find it in Jesus Christ; but most heathen have to be sought and are seldom willing to yield to the strange truth which the missionaries bring especially since Christianity involves for most heathen sacrifices which we cannot understand and value. They are not willing to accept even the recognized truth, because they are not willing to pay the price which it requires.

Prayer is one of the most potent means to convert souls. We ourselves are so weak and sinful, we lack love and wisdom, so we have to ask God for what we need. And since the best way to learn to love a person is to pray for him, we learn to love the unamiable by praying for them. God will hear and grant the earnest, fervent prayer for the conversion of others, even if we have to wait sometimes for years. The praying pastor and the praying missionary will be the most successful, for prayer draws down upon ourselves and others God's blessings.

When our Lord was on earth He did not only preach, but also healed the sick. He tells His apostles to heal the sick and though only few can heal the same way as Christ and the apostles did, the medical mission has shown itself in the last 25 years one of the most effective, not to say the most effective auxiliary for the preaching of the word of God. Sickness makes people more willing to think of and to listen to serious things. Many a word heard in the hospital or dispensary has brought fruit. Therefore most missionaries have or are trying to have medical missionaries and hospitals, as well as deaconesses. The physicians find entrance and welcome, where missionaries would not, and their Christian influence is most blessed and effectual.

"Friendship consists in being a friend, not in having a friend."

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Sept. 26.

SUBJECT:—Self-Control for Others' Profit and God's Glory. I Cor. 10:23—33.

GOLDEN TEXT:—Let each one of us please his neighbor for that which is good unto edifying. Rom. 15:2.

The lessons of this passage

have much to do with conscience. Conscience is the voice within, which approves right and condemns wrong. This sense may be quick and sharp or it may be slow and dull, depending on whether it is obeyed or disregarded and suppressed. Paul writes to Timothy (1 Tim. 4:2) of men with consciences seared as with a hot iron through hypocricy. The hypocrite knows what he ought to do or say or be—what may of right be expected of him, and to gain his sinister ends he pretends to follow that way, but in reality doesn't. Conscience thus mocked and set at naught soon becomes numbed, even as does the sense of touch in a seared hand. Such a course continued in develops contempt for conscientious scruples which he pretends to regard.

Again, conscience is dulled by the habit of lightly passing over the question of the moral bearing of one's actions, not allowing the conscience a voice in reaching the decisions of life. Thus a person becomes what we call unscrupulous, and he is not to be trusted. On the other hand, sincerely following the dictates of one's conscience developes character and secures the confidence of our fellowmen. In the case of a conscientious person, though he may at times be mistaken and get on the wrong side of an issue, his conscientiousness wins for him the respect of all, and sooner or later he is sure to get out on the right side. When a person does wrong conscientiously, as for instance, Paul or Saul, persecuting the Christians, the trouble is not with his conscience but with his understanding. What he needs is light, and God sees that he gets it, if he is sincere.

We see therefore it is a good thing for a person to cultivate a clear-speaking conscience, and to keep it void of offense toward God and men (Act. 24:16). But Paul states two cases, or rather two forms of the same case, in which he advises his Corinthian brethren not to raise any question for conscience to decide. It is possible to trouble one's conscience unnecessarily, that is, to raise a moral question where there is none involved of necessity. A piece of meat coming from an animal killed before an idol in sacrifice is thereby not affected in its quality for food, and is just as eligible as any other of like quality for the man who does not know where it is killed or who, knowing this, knows also that the idol is nothing to him but a piece of wood or stone (I Cor. 8:4). He can buy and eat it without bothering his conscience about it. There is no question of right or wrong involved. He takes and uses it with no thought of the idol as doing in the slightest sense homage to it. On the oontrary he gives thanks to God for that meat the same as for any other, because all belongs to Him and comes from Him; for the earth is the Lord's and the fulness thereof.

So far all is good: ask no question for conscience' sake. But the moment the question is raised by another, who has not reached that point in his understanding where he can dissociate the use of such meat from the thought or feeling of homage to the idol, the case is changed. That man could not eat that meat as unto the Lord. If the exercise of your liberty, says Paul, would lead him to do violence to his conscience you would no longer be guiltless. You can leave it alone without any harm to yourself, and the law of love to your brother requires you to do so. Why have your liberty, that is the exercise of your emancipated understanding, condemned (judged) by the harm it has worked to your brother? In time your brother may come into the same liberty in which you are now, but selfish disregard or uncharitable impatience on your part will not help him to it, but rather be a hindrance and a stumbling block in his way.

No one liveth unto himself. This is a truth not to be accepted as of necessity, but to be thankful for. To live for others is a source of greatest blessing to ourselves. Seeking to make others happy brings greatest joy in return. To follow the precept of our golden text means the exercise of a loving spirit, which like every other life principle gains strength by the exercise. What we do unto the least of His in His name is counted as done unto Him, and so it is indeed. A life thus liyed is a Christ-centered life and grows broader and deeper all the time. A self-centered life dwarfs in nothingness.

This altruistic view is the highest ground on which to stand for total abstinence from intoxicating beverages. You may not see any harm personally in a glass now and then, and for yourself need not make the matter a question of conscience. But how about your weaker brother? Doesn't the law of loving concern for him give you a higher point from which to look at it? Rather than be the cause, indirectly even, of one of our fellowmen, whether your own or some one else's son or brother, going down to a drunkard's grave, who with the least spark of Christ's love in him would not say with Paul, I will not touch the cup while the world standeth?

Announcement and Invitation.

Conference of Mennonites of Central Illinois will be held September 22—23, 1909, at Aurora, Hamilton Co., Nebr.—An invitation of welcome is extended. Come on the B. & M. in Nebr. to Aurora. A. OESCH.
Aurora, Nebr.

Invitation.

We invite any of our Mennonite brethren who desire to attend our Conference and Convention to be held at Aurora, Neb., Sept. 22—23, and bid them a hearty welcome, desiring their co-operation.

Yours for Christ,
A. AUGSPURGER.

PROGRAM

Of the Sunday-School Convention of the Mennonite Sunday-Schools of Central Illinois

To be Held at Aurora, Nebraska, September 22nd, 1909.

FORENOON SESSION.

9:00 Praise Service....Clarence Risser
9:20 Welcome.....Julius Oesch
9:30 Opening Address.....
.....Sam Stuckey or substitute
9.50 What is the relation of the Sunday-school to the Church?.....
.....Rev. Lee Lantz
10:10 The Teacher's Commission..
.....F. E. Risser
10:30 The best plan to prepare a Sunday-school lesson to get the most out of it in thirty minutes.....M. L. Ramseyer
10:50 What has the Sunday-school done for me.....Geo. Donner
11:10 Is the Home Department practical and profitable.....
.....Luella Engle
11:30 Song
11:50 Business
12:00 Adjournment for dinner

AFTERNOON SESSION.

1:20 Praise Service
1:30 Children's Hour.....
.....Mrs. Lydia Engle
2:00 The children, the charge of the Church.....Mrs. Ida Troyer
2:20 Temperance in the Sunday-school.....Rev. Lee Lantz
2:40 Need of a Teacher's Training
.....Julius Oesch
3:00 The effectual child training
.....Rev. John Litwiller
3:20 Thoughts gathered from the convention....Rev. John Lehman
3:50 Secretary's report
4:00 Report of the Nominating Committee
Adjournment
President, Sam Stuckey,
Secretary, G. I Gundy.

Christian Endeavor Session.

7:00 Praise Service
7:30 The Power of Prayer....Bro. Rutt
7:50 The Power of the Holy Spirit
.....Miss Lizzie Streid
8:05 The importance of Junior Endeavor..Miss Barbara Strubbar
8:15 The Power of the Holy Life
.....Miss Maud Gundy
8:30 Testimonal Meeting
Adjournment
Miss Pearl Maurer, Secretary,
Alvin Guth, President.

PROGRAM

Of the Central Illinois Conference of Mennonites

To be Held at Aurora, Nebraska, September 22 and 23, 1909.

MORNING SESSION.

8:00 Quiet Hour.....Rev. J. H. King
9:00 Praise Service
9:20 Welcome.....Rev. A. Oesch
9:30 Response and Opening Address, "Why a Conference?".....
.....Pres. A. Miller
9:50 Secretary's Report.....
.....Rev. A. Augspurger
10:00 Cultivating the Spirit of Reverence. (a) For the Word.....
.....Rev. P. Schantz
10:20 (b) For the Holy Sabbath.....
.....Rev. Jos. Kinzinger
10:40 (c) In Worship.....Rev. Jos. Zehr
11:00 (d) In the Home.....
.....Rev. J. Gungrich
11:20 Church Extension.....
.....Rev. Vsl. Strubbar
11:50 Business. Appointment of Committees
12:00 Adjournment for Dinner

AFTERNOON SESSION.

1:30 Praise Service.....Henry Plank
1:40 God's Call to Man and Man's Response.....Rev. A. Augspurger
2:10 The Church Versus Fraternal Orders.....Rev. E. Troyer
2:40 Report on Home Missions.....
.....Rev. Schantz
2:50 The Need of Home Missions and Their Needs.....A. Rutt
3:20 Report on Foreign Missions and the Present Outlook.....
.....Rev. J. H. King
3:50 Report of Committees
4:00 Adjournment for Lunch

EVENING SESSION.

7:00 Praise Service
7:20 If a Man Will Serve God, What Should Be His Attitude Toward the Church.....
.....Rev. C. Rediger
7:40 Evangelistic Service.....
.....Revs. Lantz and Troyer
Rev. A. Miller, Pres.
A. Augspurger, Sec.

Contributions.

For Home Mision.

The following gifts were received in August:

A. GENERAL TREASURY.

From Salem church at Dalton, O. $12; Zion church at Donnelson, Ia, $16 32. The following gifts were received from N. F. Toews: Hoffnungsfeld church, Kan. $30.79; congregation at Herbert, Sask. $15; congregation at Winkler, Man. $8.10; cong. at Altona, Man. $17; cong at Henderson, Neb. $10 65; cong. at Dalton, S. D. $17.45; Emil Klein $1; a small girl 15 cts.—The following gifts were received from H. Brown: from the cong. at Driscoll, N. D. $10 20; cong at Herbert, Sask. $22.60; cong. at Aberdeen, Ssk. $6; Bro. Harder, Herbert, Sask. $1; Bro. Ratzlaff do. $1: Bro Harms do. $1.

B. CITY MISSION TREASURY.

From Elizabeth Nickel, Pasadena, Cal. $1; Y. P. S. of the Gnadenberg church, Kan. $8.50; S. S. of the Grace church, Pandora, O. $30.

Gratefully acknowledged,
M. HORSCH, Treas.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

News of the Week.

PEARY VS. COOK.

PEARY AGAIN CALLS COOK AN IMPOSTOR.

NEW YORK, September 11.—Commander Peary affirms his previous statements to the United Press that Dr. F. A. Cook has never been near the north pole, and asserts that at the proper time he will bring forward proof to back up his statement that the Brooklyn physician is an impostor. Commander Peary is still with the Roosevelt at Battle Harbor, Labrador.

WHAT COOK'S FRIENDS SAY.

Despite Commander Peary's positive statement that Dr. Cook has not been to the north pole, adherents of the Brooklyn explorer declare Commander Pear's own story is the best confirmation they could ask of Dr. Cook's claims.

The claims of Dr. Cook as to his rapid traveling and the finding of smooth ice were doubted by other explorers who had never found conditions likewise. Cook caused doubt by announcing an average speed of sixteen miles a day in the last 360 miles of his polar dash.

Peary declares he covered the last 345 miles of his trip in nineteen days at the rate of more than eighteen miles a day and in the last four days covered 130 miles, or thirty-five miles a day. Cook found the ice packs "more active" (than before) about the 88th parallel, and some cracks, which were quickly healed by new ice. Peary found, at about the same point, "strong drift ice to south," but with new ice forming over the cracks, that "buckled" as the sledges passed. Cook found that in the last one hundred miles to the pole the ice was smooth and the traveling easy.

Cook described the pole as a "vast sea of purple snow and ice, no land, no life."

Peary found nothing but ice and snow with no signs of life or land.

Cook found temperature at pole April 21, 1908, was 38 degrees below zero.

Peary found temperature at pole April 6, 1909, was 33 degrees below zero.

SAYS PEARY STOLE COOK'S HOUSE.

COPENHAGEN, Sept. 12.—A remarkable letter giving Dr. Frederick A. Cook's version of the trouble with Commander Peary over supplies appears in the newspaper Politiken. The letter was written by Dr. Norman Hansen, a prominent Danish physician, who several times visited Greenland to study eye diseases of which he has made a specialty. In his letter he says:

"Now that Dr. Cook has gone, I am no longer under any obligations to keep silence, and will exercise my right to publish the story about the house in Annatook, a story which Dr. Cook himself had too much delicacy to relate to the world.

"Dr. Cook had built his house for stores in Annatook, north of Etah, and it was this depot which he started to reach in February, crossing Smith sound. It was a pretty large house, the walls being built of heavily filled provision boxes, so that Dr. Cook knew that when this important point was reached, everything would be safe. He had, before the start arranged with a young friend named Whitney that he have the right to use the house while hunting musk-oxen for sport, in the winter of 1908 9.

"When Dr. Cook and his two Eskimos, exhausted and half starved, came within a shot's distance of the house in Annatook, young Whitney came out to bid him welcome, but inside the house was a stranger, a giant Newfoundland boatswain, on watch. This man had been placed in Dr. Cook's house by Peary when the latter passed Etah with his ship bound north.

"Peary had given the boatswain a written order which commenced with the following words:

"This house belongs to Dr. Frederick A. Cook, but Dr. Cook is long ago dead and there is no use to search after him. Therefore I, Commander Robert E. Peary, install my boatswain in this deserted house.

"This paper the boatswain, who could neither read nor write, exhibited to Dr. Cook and the latter took a copy of this wonderful document. This copy, however, he does not intend to publish if Peary's course does not force him to do so. Dr. Cook had to put a good face on the unpleasant situation. He had to beg to get into his own house and had to make a compromise with the boatswain with strong fists.

PEARY MUST FACE CHARGE.

NEW YORK, Sept. 13.—Since Commander Peary began his attacks on the veracity of Dr. Cook, the Brooklyn man's friends have been exceedingly active in obtaining ammunition for a counter attack.

It is learned that Dr. Cook's friends have prepared a bombshell which they plan to explode shortly after the arrival of Peary and Cook in New York.

This takes the form of affidavits sworn to by Joseph White, who was a member of the Peary expedition, and by Rudolph Francke, who accompanied Dr. Cook.

In these affidavits Commander Peary is accused of opening letters intrusted by Dr. Cook to Francke, his own employe to bring back from the arctic seas.

These letters disclosed Dr. Cook's plans and progress toward the pole. When Francke became disabled and left Dr. Cook he started for home, met the Peary expedition on the way back and spent several days on the Roosevelt.

Francke has sworn that Dr. Cook's letters not only were read, but were changed by some one on the Roosevelt.

ONLY ONE ESKIMO AT POLE WITH PEARY.

BATTLE HARBOR, Labrador, September 13.—The following details of Commander Peary's journey to the north pole have been gleaned from members of the expedition on board the steamer Roosevelt.

The only men to reach the pole were Commander Peary and one Eskimo, Egingwah by name. The other white members of the various parties that left Cape Columbia were sent back one by one as Peary drew daily nearer to his goal. Mathew Hansen, Peary's man "Friday," and three Eskimos, the only other members of the reduced party that made the final dash, were left one march sonth of the pole.

Captain Robert A. Bartlett and George T. Borup started February 27 from Cape Columbia with a number of Eskimos and dogs on the march across the ice, heading north. On March 1 Commander Peary left Cape Columbia with his party, consisting of seven white men, seventeen Eskimos and 136 dogs. On March 4 Peary came up with Bartlett, who had pitched his camp at the side of a lead of water which it was impossible to cross. The combined parties had to wait until March 11, seven days before further progress was possible.

The sun was seen for the first time March 5, and an observation showed that the explorers were a short way from the 84th parallel.

On the 85.38th parallel the party consisted of Peary, Bartlett, Matthew Hensen, the colored man who has been Peary's personal assistant on so many of his expeditions; the Eskimos, seven sledges and sixty dogs, and the journey northward was resumed. The ice was perfectly level as far as the eye could see. Bartlett took the observation on the 88th parallel on April 2, and then reluctantly returned, leaving Peary, Hansen and four Eskimos, with provisions for forty days, to make the final dash to the pole.

This reduced party started the morning of April 3. The men walked that day for ten hours and made twenty miles. They then slept near the 89th parallel. While crossing a stretch of young ice three hundred yards wide, the sledge broke through. It was saved, but two of the Eskimos had narrow escapes from drowning.

The ice was still good and the dogs were in great shape. They made as high as twenty-five miles a day.

The next observation was made at 89.25. The next two marches were made in a dense fog. The sun was sighted on the third march, and an observation showed 89:57.

SAYS TEMPARATURE WAS THIRTY-TWO.

When the pole was reached, April 6, a series of observations were taken at 90. Peary deposited his records and hoisted the American flag. The temperature was 32 degrees below zero (Fahrenheit). The pole appeared as a frozen sea. Peary tried to take a sounding but got no bottom at 1,500 fathoms.

Peary stayed at the pole for thirty-four hours, and then started on his return journey the afternoon of April 7.

On the return the marches were continuous and Peary and the Eskimos suffered greatly from fatigue. They had their first sleep at the end of the eighth march from the pole, in the igloos left by Bartlett. Here there was a violent snowstorm.

On April 23 the party reached the vertical edge of the land ice, west of Cape Columbia. The Eskimos were delighted to reach land, and the party slept for two days. They repaired their sledges, rested their dogs, and resuming the journey, reached the Roosevelt April 27.

PEARY DECLARES AGAIN HE DISCOVERED THE POLE.

BATTLE HARBOR, Labrador, September 14 (via wireless to Cape Race, N. F.)—"I am the only white man who has ever reached the north pole, and I am prepared to prove it." This statement was made to the representative of the Associated Press by Commander Robert E. Peary, in reply to a question on the Peary-Cook controversy.

"I have already stated publicly that Cook has not been to the pole. This I reaffirm, and I will stand by it, but I decline to discuss the details of the matter. These will come out later. I have said that Dr. Cook's statement that he had reached the pole should not be taken seriously, and that I have him nailed by concrete proofs to support my statement. In six months you probably will get the whole story."

"When Dr. Cook has time to issue a complete authorized version of his journey will be the proper opportunity for me to make public the information which I have.

"After that the jury—in other words, the people and the scientific bodies of the world—will pass judgment on the matter, and there will be nothing left of Dr. Cook's case but his own assertions that he has reached the north pole. In the meanwhile it is my determination not to deal with debates for the reasons already stated."

Three Children are Kidnapped, One Dead.

UTICA, N. Y., September 13.—Black Handers are believed to be responsible for a terrible crime unearthed here early to-day. Three children, kidnapped from their homes last night, were found under a big culvert near St. Agnes's cemetery by a passing milkman.

One of the children, Teresa Percopia, age eight years, had been shot to death. Another, Fannie Infusino, aged six, was suffering from bullet wounds in her arm, while the third, Freddie Infusino, age two and one-half years, was dying from a wound in the abdomen.

The Italian colony, numbering fifteen thousand persons in Utica, is in a state of wild excitement, and if the kidnappers and assasins are caught and identified grave trouble is feared. The victims are all Italian children.

From the evidence they have in hand the police believe there is no doubt the crime was committed by members of the Black Hand. The entire police and detective forces have been put on the case and they have bloodhounds also at work.

Two suspects were placed under arrest to-day and put through a thorough sweating.

Halley's Comet Back on its Schedule Time.

CAMBRIDGE, Mass., September 14.—Halley's comet, traditional since 250 years before the Christian era, as the forerunner of evil times for the lower classes, has been sighted again after seventy-four years' absence from the immediate ken of astronomers.

A dispatch received Sunday at Harvard university observatory from Professor Wolff, or Heidelberg, bears the news that he discovered the comet Saturday—5,642 in right ascension, 6 hours, 18 minutes, 12 seconds; declination 17 degrees, 11 minutes north.

Astronomical authorities agree that even if the observatory telescopes reveal the comet distinctly, it will not be visible to the naked eye until next April or May.

Beverly's Glory a Thing of the Past.

BEVERLY, Mass., September 14.—President Taft left his summer home this afternoon for Washington. But his way lies along the Pacific coast, the Gulf of Mexico and the Atlantic coast, and before he reaches the capital and resumes his duties at the White House the President will have traveled about thirteen thousand miles, visited twenty-nine states and two territories, made about three hundred speeches, shaken hands with probably 100,000 persons and been seen and heard by three million of his countrymen.

Dare to be true, nothing can need a lie;
A fault which needs it most grows two thereby.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, SEPTEMBER 23, 1909. No. 37.

Just Keep Sweet—And Sing.

If things don't go to suit you,
What use to frown and sigh?
You can't frown back the sunshine
That's missing from the sky,
Nor frown away the winter
In wishing it were spring.
The wisest thing to do, my friend,
Is just keep sweet—and sing!

A song will make one's burden
Seem lighter, while a sigh
Adds to the load we carry,
We can't tell how or why.
We only know it does it
And that the lilt and swing
Of cheerful song makes happy heart;
So just keep sweet—and sing!

Don't fret, and fume, and worry,
And make things worse, say I,
Since we can't help what's happened;
So laugh away the sigh,
And trust that on the morrow
The clouds will all take wing,
Believing God knows what is best;
So just keep sweet—and sing!

Items of News and Comment.

Christians, give no offense.

Our conduct, if selfish, will be injurious not only to us but also to others with whom we come in contact.

Christ did not please Himself, when "He went around." He is to be our example though it may seem hard at times and not pleasing to our plans and carnal wishes.

Marconi, the wireless telegraph inventor, is now trying to get the British government interested in a scheme which he has worked out for linking the British Empire around the world with wireless stations.

Comparison of Wages.

$100 spent in coal-mining pays $55 wages.
$100 spent in shipbuilding pays $37 wages.
$100 spent in clothing pays $32 wages.
$100 spent in railway pays $30 wages.
$100 spent in furniture pays $29 wages.
$100 spent in beer pays $27 wages.

Going to College.

Would we advise parents to send their sons to college? If the young man is pious, and has developed the power to say no, we would by all means advise a college course. If not, the delay of a few years will be very advisable. At what age would he best enter college? Not too young. The benefit of a college course does not lie in the information gained, but in the acquiring of a capacity of sound judgment.

During the years of immaturity this can not be developed. A boy of fourteen can not grasp it. Better wait till he is eighteen or twenty years of age; then let him follow his own bent. But choose the college with care.—Southern Presbyterian.

Think of It.

No less reliable a body of men than the National Liquor League informs us that "the Anti-Saloon League is a menace to good government, the quietude of communities and vested property rights, and that it exists for no other purpose than to provide occupation and revenue for the members of a close corporation." Of course, these good, truthful and disinterested men will be believed by some. Who ever knew of one of them to speak a word that was not strictly reliable? Still some will not believe them. "A menace to good government and the quietude of communities!" If it is, then, away with it and reintroduce the saloon everywhere as a factor for good government, and as conduciye to "quietude of communities." How quiet a few saloons make a community! What good order, what sober serenity, what happiness for homes and families are secured by a few saloons, open all night and Sunday, with gambling attachments and other shameless accompaniments! What a pity that the Anti-Saloon League should seek to disturb this pure and lofty institution, especially as it exists, itself, for no other purpose than to support and make rich the officers of a "close corporation." We had not supposed it to be a "close corporation." We thought it was made up of millions of the good people inside and outside of all the churches, and that all are asked to participate. But the liquor men say otherwise. That settles it, of course.—Ex.

He who hunts for flowers will find flowers; and he who loves weeds may find weeds.—Beecher.

Notice of Dissolution.

To the churches of the Middle District Conference and of the General Conference of the Mennonites of N. A.

Since the special aims and purposes for which this church has stood in the past can now be better pursued in other ways, the Mennonite church of Bluffton, O., has this 19th day of Sept. 1909 been dissolved with the unanimous consent of its members.

We hope that with the united efforts of the Mennonite churches of Allen and Putnam counties and with the blessing of God, which we earnestly invoke, greater things can be accomplished for the spiritual welfare of this community and for the Central Mennonite College in the future than have been accomplished in the past.

By order of the congregation,
The Deacons,

D. S. Beeshy,
J. E. Amstutz,
J. Hirschler.

The Annual Meeting of the Moody Bible Institute Corporation.

The annual meeting of the corporation of the Moody Bible Institute was held yesterday afternoon and evening in its office building, 153—163 Institute Place, Mr. Henry P. Crowell presiding. The report of the business manager, Mr. A. F. Gaylord, showed a budget for the year of $67,138.66, which had been met by donations and interest from a limited endowment with the exception of a balance of $1,133.22.

The building committee reported that one of the three new edifices, the Men's dormitory and gymnasium, 152—154 Institute Place, was well under way, and would be ready for occupancy by Thanksgiving, the money for it being in hand or in sight; and that the architect is working on the plans and specifications for the second of the group, a Woman's building, to be erected at 812—816 LaSalle Avenue corner Chestnut Street.

Dean James M. Gray reported that in many respects the past year had been the most successful in the history of the Institute.

1323 students have been enrolled in the Day, Evening and Correspondence departments, the larger proportion being men. These represented 31 different Christian denominations, and came from every state and territory of the United States and 19 foreign countries. 70 were graduated during the year, having completed the two year course. 700 books have been added to the library. An earnest revival was experienced in the early spring, resulting primarily from prayer, lifting a large number of the students to a higher plane of Christian living. 2918 meetings were conducted in this city by the students in connection with the practical work department of the Institute, and 3196 persons professed convertion to Jesus Christ as the result of them. Many more calls for workers have come in during the year than the Institute has been able to supply from either its Bible or Music courses.

For the coming year the Bible course has added to its staff the executive officers of the International Sunday-school Association, who are to take one hour a week regularly for systematic training in methods of Sunday-school work under the special direction of Mr. Marion Lawrance.

The Evening department opens Tuesday evening, September 21st. Plans are being made to re-open the Union Bible Class in the Moody church on Saturday night, October 16th, and requests are being considered for similar classes in other parts of the city.

The usual mid-winter conference of Christian workers will be held in the early, instead of the latter part of December, to fit in with the return of Messrs. Chapman and Alexander from their Evangelistic campaign in Australia, who are to take a leading part in it. A large program is also under way with reference to a special summer course next year for the benefit of young pastors and school teachers through the country, for which leading lecturers are being engaged.

The faith that will not trust God will bear watching in civil contracts.

You may cover up your sin from others, but its consequences will find you out.

The Teacher's Equipment.

Paper read by Bertha Alderfer.

In the Sunday-school work there must be a worker, for whom organizations are made, and that worker is the Sunday-school teacher upon whose individual fidelity depends the success of the cause. Therefore, as training and preparation are required; to do good work of any kind, whether it is to build a house, make a ship, or teach a lesson, it is necessary that the worker and especially the Sunday-school teacher should be taught, trained and equipped for his work.

The first and most important problem in connection with every department of Sunday-school is how to secure true and effective teachers. The teachers should be carefully selected by the superintendent and approved by the pastor. The main question in the selection of teachers is one of qualification. The question sometimes is brought up, should teachers be selected with reference to their residence? Most certainly not. An earnest teacher living farther away from the church will be more likely to attend than an indifferent and incompetent teacher living near. Thus we see that for the Sunday-school teacher certain qualifications are necessary and these we shall now consider:—

I. First of all, the Sunday-school teacher should be a Christian. His work is for the Gospel of Christ, to bring souls to Christ, and build up souls in Christ, hence the worker himself needs be a follower of Christ. He should be a Christian in belief. No one can speak confidently and earnestly in behalf of a cause unless he believes in it. Therefore no one should undertake the teaching of the Bible unless he believes it to be God's Book. The teacher also should be a Christian in experience, for only those who have entered into this experience can have sympathy with the Gospel, understand its mysteries and teach it to others. A blind man can not understand sight and an unconverted heart cannot comprehend spiritual things. The teacher should be a Christian in example. He is a teacher not merely for an hour on the Sabbath, but for seven days of the week, and his life is far more potent than his words. Be a living example for others and a shining light for our Lord Jesus Christ.

II. As the teacher's work is under the auspices of the church, he should be a church member. He should be a church member by or in profession, for a teacher who is outside the church will hardly lead his scholars into the church. He should be loyal and even maintain an earnest whole-souled devotion to the church where he belongs, while cordial and brotherly to all other Christian bodies. There are, in every church, two classes of members, the workers and the idlers. The teacher should be one of the working members bearing the church upon his heart and its work in his hands. Without good teaching a school is but a name.

III. The teacher should be a Bible student, a student that is eager to search the scriptures for truth to feed his own soul and supply the needs of his class. He should be a Bible student in thoroughness. In order to teach the word of God he must study it. Not only the lesson but the chapter and the book containing the lesson, for only as he has a wide and full knowledge of the Bible can he understand the lesson which he must teach his class.

IV. The teacher must be a friend as his work has relation to living souls. He must be a friend in sympathy. To sympathize with his scholars he must make a study of each of his pupils, after which successful study the teacher and pupils should then work together upon the lesson. Show the scholars that you are a friend in helpfulness. The way to win the scholars' love is to love the scholars.

V. The teacher's work is the work of teaching and therefore he must be a teacher. Not merely in the knowledge of the lesson, though in that he must know a great deal more than he expects to impart to his class. But he should have a knowledge as to the methods of teaching and an understanding of the work in which he is engaged as well as a knowledge of his scholars as I said before. The wise teacher is also a teacher in tact, that is, to grasp each opportunity and make the most of it.

(The Sunday-school teacher should know the truth from personal experience. He should have faith and spiritual discernment. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." "The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." He who has felt the power of the Gospel is able to proclaim and apply its precious and loving truths.)

How may these qualifications be attained to make well equipped teachers, who are being needed in most of our Sunday-schools? If these qualifications as mentioned have not yet been reached, become a Christian, an active church member, and a thorough Bible student, attend Sunday-school conventions, see other expert teachers at their work to be benefited by their experiences. An excellent way to prepare for Sunday-school teaching is to take a teacher's training course mapped out by the State Sabbath School Association. To teach whether by word or action is the highest function on earth. So let each teacher strive to become more fully equipped and aid in the equipment of others.

Atheism, Anarchy, and the Saloon.

Those who followed with care the trial of the Chicago anarchists some years ago, were impressed, said the *Christian Evangelist*, with two things. The first is that the prisoners on trial, and almost all the witnesses that have been examined for the defence, are *atheists*. When called to the witness stand they chose to *affirm*, on the ground that the invocation, "So help me God," is an appeal to a being in whose existence they do not believe. So far we have not discovered a single one, prisoner, anarchist, socialist, or a sympathizer, who is not an atheist. If this trial demonstrates anything, it is that *atheism is anarchy*.

The second point that strikes us with great prominence is the close connection of the anarchists with the saloon. The advertising office of the *Arbeiter Zeitung* was in a saloon, the socialistic demonstration that threatened the Board of Trade on the day of its formal opening dissolved into the saloon, the detectives who have testified on the side of the prosecution have held their conversations with anarchists in some saloon, and in every attempt to prove an alibi it has been testified that the prisoner was in some saloon not far from the time of the bomb explosion. We will venture the assertion, based upon close attention to the facts bearing upon the subject that have been incidently elicited, that there is not an anarchist or a sympathizer with the anarchists, who is not a patron of the saloon. The saloon and anarchy are linked, beer and butchery are associated; drinking and dynamite are in fellowship; rum is the foster-mother of ruin.

The reasons for the unfailing association of atheism and the saloon with anarchy are apparent. Atheism destroys the fear of God, the restraints of eternal judgment, the sense of the responsibility to a divine ruler, who will deal out absolute justice and whom no man can escape. It is the murder of the conscience. It fits a man for "treason, stratagem, and spoils." It can take a tender regard for human life out of the heart and convert men into Jacobins, Communists, petroleuses, and dynamiters.

Then comes the saloon. At its bar tens of thousands of workingmen spend one-half their wages. It is established that the workingmen of the United States waste for the enrichment of the saloon keepers from four to five hundred million dollars a year. The result is that they are impoverished, their families are in want, they are filled with envy of those who are in better condition, and are easily persuaded that their misfortunes are due,—not to the real cause, the tribute they pay to the saloon keeper,—but to the tyranny of capital. The saloon empties their pockets, and atheism and drink put the devil into their hearts.

We are in full sympathy with all that will lift up the toiling masses. We ardently desire to see them prosperous and happy. We know that can never be until the saloon power is broken down. We appeal to them for the sake of their own prosperity, for the sake of their families, and for the sake of our country, to help put it down. They have no right to air their sufferings while they spend hundreds of millions annually in tribute to their destroyer. Let them cease to talk about the starvation of their families as long as half their earnings go for beer instead of bread. And we wish to say to the American people that the most dangerous menace to the peace and security of our country that exists to-day is the saloon. —The Safeguard.

In Summer Time.

By Rev. G. W. Arnold, M. D.

Some churches give Satan full swing in the summer, then during the winter try to recover those he has captured.

During the hot months the devil does his best business. Summer Sundays are his "Bargain Days." Every possible kind of amusement and allurement is planned to take the people's thought, time and money. And often as these attractions increase, efforts at religious work decrease.

Some Questions.

1. Why should not the church be as much alive to its summer opportunities for saving souls, as the devil is for destroying them?

2. If there is necessity for such tremendous effort to reach the unsaved in winter when counter-attractions are comparatively weak, is there not double necessity for extraordinary efforts to meet the spiritual needs of the people in summer time when the tendency is strong against the routine of religious meetings?

3. Are not those out of Christ as thoroughly lost in summer as in winter time?

4. Are not souls as valuable in summer as in winter?

5. Are not death and hell as possible in summer as in winter?

6. Do Satan and his servants go on vacations in summer time?

7. Are not church services as important in summer as in winter?

8. Does the gospel set up a different standard for summer services, than for winter?

9. Is there any good reason why Christians should slacken their zeal in Christ's work in summer time?

10. Will winter zeal atone for summer neglect?

11. Is the habit of summer back-sliding ever justifiable before God?

12. What is the wisest and safest course for professed Christians, and all other people to pursue?

13. What is it to let our light shine before men?

14. What is God's sentence upon those who knoweth to do good, and fail to do it? Matt. 25:41. Let us ponder, pray and persevere.

A Day of Beginnings.

To-day is a beginning day, my father told me so,
And not like yesterday, for that was the old year, you know;
But New Year's Day is different and nicer, seems to me,
So I'm beginning everything as new as new can be.

When mother combed my hair to-day, I didn't cry one tear,
I've always, always, cried before, but then that was last year;
I didn't stamp my foot at Tom—he took my orange, too—
I would have quarreled yesterday, but now the year is new.

I went to church, in grandma's pew, and heard the preacher say
That everybody should begin a good, glad year to-day,
Especially the children, because they're going to grow,
And should make the world all over, and better, as they go.

Then every one stood up and sang, and I sang right out too,
Because I think beginning days are splendid days, don't you?
And if I am as good this year as ever good can be,
Why then, the next beginning will be happier yet, you see.

—Priscilla Leonard.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

A Friend.

Give me the friend who does not fear
What the world may think or say;
Who is not swayed by every breeze
To bend another way.

Give me the friend whose every word
Is not of flattery:
Who does not always try to speak
Just what may pleasing be.

A friend is he who seeks the faults
In one who is his friend,
And does not, silent, pass them by
But speaks, those faults to mend.

He is a friend who does not change
With turn of fortune's wheel,
But is firm and true, and constant, too,
In woe as well as weal.

The one who has a friend like this
Has cause for thankfulness.
"Thank God!" I say for such a life;
May God reward and bless.

—Anna C. Chandler, in the Watchman.

Youth of Theodore Cuyler.

Theodore L. Cuyler was a man whose memory the young people should revere and whose life is worthy of emulation. Doctor Cuyler died after a short illness at the age of eighty-seven.

He was born in western New York. In his autobiography, written a few years ago, he says:

"Washington Irving has somewhere said that it is a happy thing to have been born near some noble mountain or attractive river or lake, which should be a landmark through all the journey of life, and to which we could tether our memory. I have always been thankful that the place of my nativity was the beautiful village of Aurora, on the shores of the Cayuga Lake, in western New York."

He then tells of his ancestors, and comes to the days of his childhood with this picture:

"In the days of my childhood the march of the modern improvements had hardly begun. There was a small steamboat plying on the Cayuga Lake. There was not a single railway in the whole State. When I went away to school in New Jersey, at the age of thirteen, the tedious journey of the stage-coach required three days and two nights; every letter from home cost eighteen cents for postage, and the youngsters poured over Webster's spelling-book and More's geography by tallow candles, for no gas-lamps had been dreamed of, and the wood fires were covered, in most houses, by nine o'clock on a winter evening. There was plain living then, and not a little high thinking. If books were not so superabundant as in these days, they were more thoroughly appreciated and digested.

"My father, who was just winning a brilliant position at the Cayuga County bar, died in June, 1826, at the early age of twenty-eight, when I was but four and one-half years old. The only distinct recollections that I have of him are his leading me to school in the morning, and that he once punished me for using a profane word that I had heard from some rough boys. That wholesome bit of discipline kept me from ever breaking the third commandment again. After his death I passed entirely into the care of one of the best mothers that God ever gave to an only son. She was more to me than school, pastor, or church, or all combined. God made mothers before he made ministers; the progress of Christ's kingdom depends more upon the faithful, wise, and pious mothers than upon any other human agency."

After telling of the delight and profit of his days at the grandfather's farm, where his widowed mother lived, he describes his religious training:

"My Sabbaths in that rural home were like the good old Puritan Sabbaths, serene and sacred, with neither work nor play. Our church (Presbyterian) was three miles away, and in the winter our family often fought our way through the deep mud or snow-drifts piled as high as the fences. I was the only child among grown-up uncles and aunts, and the first Sabbath school that I ever attended had only one scholar, and my good mother was the superintendent. She gave me several verses of the Bible to commit thoroughly to memory, and then explained them to me. I also studied the Westminster Catechism. I was expected to study God's book for myself, and not to sit and be crammed by a teacher, after the fashion of too many Sunday-schools in these days, where the scholars swallow down what the teachers bring to them, as young birds open their mouths and swallow what the old birds brings to the nest. There is a lamentable ignorance of the language of scripture among the rising generation of America, and too often among the children of professedly Christian families."

"The books that I had to feast on in the long winter evenings were 'Robinson Crusoe,' 'Sandford and Merton,' 'The Pilgrim's Progress,' and a few volumes of my grandfather's library that were within the comprehension of a child of eight or ten years old. I wept over 'Paul and Virginia,' and laughed over 'John Gilpin,' the scene of whose memorable ride I have since visited at the 'Bell of Edmonton.' "

"During the first quarter of the nineteenth century drunkenness was fearfully prevalent in America, and the drinking customs wrought their sad havoc in every circle of society. My grandfather was one of the first agriculturists to banish intoxicants on his farm, and I signed a pledge of total abstinence when I was only ten or eleven years old. Previously to that, I got a taste of prohibition that made a profound impression on me. One day I discovered some "cherry-bounce" in a wine-glass on my grandfather's sideboard, and I ventured to swallow the tempting liquor. When my vigilant mother discovered what I had done, she administered a dose of Solomon's regimen in a way that made me 'bounce' most merrily. That wholesome chastisement for an act of disobedience, and in the direction of tippling, made me a teetotaller for life; and, let me add, that the first public address I ever delivered was at a great temperance gathering (with Father Theobald Mathews), in the city hall of Glasgow during the summer of 1842. My mother's discipline was loving, but thorough: she never bribed me to good conduct with sugar plums; she praised every commendable deed heartily, for she held that an ounce of honest praise is often worth more than many pounds of punishment.

"During my infancy that godly mother had dedicated me to the Lord, as truly as Hannah ever dedicated her son Samuel. When my paternal grandfather, who was a lawyer, offered to bequeath his law library to me, my mother declined the tempting offer, and said to him, 'I fully expect that my little boy will yet be a minister.' This was her constant aim and perpetual prayer, and God graciously answered her prayer of faith in his own good time and way. I cannot now name any time, day, or place when I was converted. It was my faithful mother's steady and constant influence that led me gradually along, and I grew up into a religious life under her potent training, and by the power of the Holy Spirit worked through her agency. A few years ago I gratefully placed in that noble 'Lafayette Avenue Presbyterian Church,' of Brooklyn (of which I was the founder and pastor for thirty years), a beautiful memorial window to my beloved mother representing Hannah and her child Samuel, and the fitting inscription, 'As long as he liveth I have lent him to the Lord.' "—Watchword.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of he Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Charter of Middle District Conference.

(Omitted in the Conference report, after resolution No. 9)

We, the undersigned subscribers with our associates, having been organized into a conference, and being desirous of becoming incorporated as such agreeable to the provisions of the laws of the State of Indiana do voluntarily join ourselves together into a corporate body and do hereby certify:

First: That the name of this corporation shall be: "The Middle District Conference of the General Conference of the Mennonite Church of North America."

Second: That the purposes for which this corporation is formed, are:

a) The support of religious worship by the promotion and maintenance of home and foreign missions, religious schools, seminaries and other church institutions.

b) The soliciting, receiving and accumulation of funds for the support and maintenance of the above named institutions and for other benevolent purposes by accepting donations, contributions and legacies.

c) The disbursement of funds received for such purposes through committees or trustees duly elected by said Conference.

Third: That the place where the business of this Corporation pertaining to the secular affairs of said Conference is to be transacted, shall be Berne, Adams Co., Indiana.

Fourth: That the term for which this Corporation is to exist, shall be perpetual.

Fifth That the secular affairs of this Corporation shall be under the control and management of five trustees, to be elected by the delegates to said Conference at its regular sessions. The names and residences of the trustees appointed for the first year are:

J. F. Lehman, Berne, Indiana, 9 years.

P. B. Hilty, Pandora, Ohio, 8 years.

C. A. Neuenschwander, Berne, Indiana, 7 years.

J. P. Schowalter, Wayland, Iowa, 6 years.

S. J. Moser, Fortuna, Missouri, 5 years.

Sixth: That the By-Laws of this Corporation shall be made by the Trustees of said Corporation and be in force until the approval of the said Conference at its regular or special sessions and they shall be deemed and and taken to be the laws of said Conference subordinate to the Laws of the State of Indiana and the Constitution of the United States.

In Testimony whereof we hereunto subscribed our names &.

Reports of the 22d Middle District Conference.

(I) Report of the Treasurer.

RECEIPTS.

Conference collection 1908	$12 90

PAYMENTS.

W. W. Miller, traveling expenses to the Illinois Conference	$ 9 49
Berne WITNESS, printing	2 78
	$12 27
Balance	53

Gerhard Vogt Fund.

RECEIPTS.

Capital (in notes)	$3000 00
Interest received	177 50
	$3177 50

PAYMENTS.

H. J. Krehbiel, traveling expenses	$ 16 50
3% Interest to G. Vogt	161 77
	$178 27
Balance	$2999 23

(III) Report of the School Trustees.

Looking back upon the past year of our school we are reminded of many things, which ought to fill us with gratitude toward our kind Heavenly Father.

The arrangements for the last year of our school were made very much more difficult by the resignation of the president of the school, Dr. Professor N. C. Hirschy a few weeks before the beginning of the school. By the help of God we succeeded in engaging very capable temporary help, until our teaching force could be enlarged to the intended number. Under the efficient supervision of capable teachers this year also the work in the school has prospered. The whole number of students was 92. Of these 7 graduated this spring; 3 in Jr. College, 1 of the academic and 3 of the business department.

In spite of such a small number of students the far reaching influence of our school can not escape any thinking person who thinks of the many teachers and S. S. teachers in our surroundings, who do more efficient work on account of the teaching received in our school. Besides we ought not to forget that about one-third of the pulpits of our district are filled with ministers who have either whollly or partly received their preparation in our school. Such facts ought to encourage to continued liberal contributions.

Our building has been preserved from damage by storm or fire and we have not been obliged to spend any considerable sum for repairs. By careful management and by curtailing the expenses the demands on our treasury last year did not exceed what without deficit could be paid out of it.

But since the promises of temporary contributions cease with the payments of this fall, the board of trustees at its last yearly meeting made arrangements to energetically commence to collect an endowment fund. We hope, that by September 1st, 1910 the sum of $60,000 can be collected for this fund. If not, conference has to decide further in this matter.

The gift of $5,200 which several years ago we received conditionally and the donor of which did not allow her name to be published belongs now by the death of the donor unconditionally to the school. The donor was Sister Maria Herschler, of Ashland, O., who died in the Lord last spring. The same sister deeded some time before her death also 40 acres of land near Hayesville and a dwelling house in Ashland to the school, worth $4000—$5000. But now a nephew of the deceased friend of our school as one of the nearest heirs has in court objected to the legality of the deed, so this gift remains for us in doubt until the court decides about it.

The prospects for our school are now more encouraging than they ever have been since the school was founded and we hope that the conference and the congregations as well as the members will do their duty, that this institution, which has been a blessing to our congregations, may be preserved for our conference in the future.

(IV) Financial Statement for the Year 1908—1909 of the Trustees of Central Mennonite College.

Balance, August 1st, 1908	$ 19 00
Total Receipts	5248 62
Total	$5267 62
Total payments	$5242 77
Balance on hand	24 85
Total	$5267 62
Assets and liabilities	$32090 50

The full report is in the College Record.

(V) Report of the Evangelization Committee.

In last year's report the committee indicated to conference, that two new fields might possibly be occupied and for this purpose ought to be investigated, One of these fields was Orrville, O. The investigation brought to light the fact that our brethren, the Old Mennonites, had so far occupied the field that they intended to buy a church which was for sale, which they did. The field is too small that we could have worked there without possible unfriendly competition, so we thought it but fair that we should leave to them as the first occupants the whole field.

The other field which was to be investigated was Ft. Wayne, Ind., but we had to acknowledge before hand, that to work such a field would require so many expenses, that not our District Conference by itself but the General Conference ought to undertake it. But since the General Conference has just commenced other similar work, we thought it more advisable to desist from any new work there; and we did not investigate it further.

In Stevensville, Ont., Bro. M. G. Oberholtzer worked faithfully, but since the small congregation were of different opinion, whether the congregation needed such help, the committee thought it advisable to discontinue the work. The congregation provides now for services, but the meetings are too few to build up the field.

In Sterling, O., Bro. Albert Schumacher has done the most work. During the summer the brethren served there who served as supply in the Wadsworth pulpit. The work there is in a properous condition.

In providing ministers for vacant situations the committee has only given indirect help in calling atetntion to brethren, who might possibly be obtained for the field.

The providing of vacant situations with ministers seems lately to have become a hard problem for our denomination. This may be connected with the fact that in regard to calling, stationing, paying, educating and changing of ministers we are now in a period of transition. New conditions ask for new methods of working but these should only be introduced after examining them carefully. For this we have to pray for wisdom from above. We have to put ourselves under the guidance of the Holy Spirit. May God help us.

The Evangelization Committee per J. W. Kliewer, secretary.

(VI) Treasurers' Report of the Evangelization Committee.

Amount on hand Sept. 1908	$358 94
Receipts during the year	195 26
Total	$554 20

PAYMENTS.

To M. G. Oberholtzer for work in Stevensville	$ 60 00
To S. P. Prieheim trip to Stevensville	10 00
Total	$ 70 00
Balance on hand	$484 20
Interest	8 00
Total	$492 20

Report of the S. S. and Y. P. Society Conventions

Held on Sept. 1, 1909 in Connection With the Middle Dist. Conference at Berne, Ind.

The meeting opened at 9 o'clock with a praise and devotional service led by the president J. E. Amstutz.

The order of the day having been decided upon, and the necessary committees haying been appointed, the convention proper was opened with the topic, How should a S. S. library be conducted in order to secure the best results?" This was ably handled by P. P. Hilty from Donnellson, Ia. In the discussion many helpful suggestions were given. Also the advantages of a library and the dangers to be avoided were presented.

The second topic to be discussed was; "Advantages of a State Teachers' Training Course." This was presented by Menno Burkhalter in such a way as to arouse great interest as shown by the discussion which followed. We believe that many of the delegates resolved to start a class in their home S. S. if possible.

Karl Roethlisberger read a very good paper on the important topic,—"How may the religious instruction in the S. S. be brought into vital relation with week day living?" The principal thought emphasized was; "Live what you teach" or in other words "Character is caught, not taught." Many helpful suggestions were brought out in the discussion, such as,—"Do personal work;" "Visit the homes;" Emphasize one truth each Sunday and ask little folks to practice it during the week." Class Organization etc.

The afternoon session opened with a short praise service. Then followed the topic,—"How may the music in our S. S. be made more effective?". This topic was opened and well discussed by Albert Schumacher. He pointed out some of the points in which we fail, or are most apt to fail, then gave good suggestions for the improvement of our Sunday-school music.

The last topic for consideration was,—"The Cradle Roll and Home Dept. in a country S. S.," opened with a paper by Anna Gerber, and thoroughly discussed both pro and con.

Then followed the Round Table conducted by J. F. Lehman. This is the one phase of a S. S. convention which usually lags a little. But in this case it was the most lively of all the discussions. Mr. Lehman had previously assigned the questions to different S. S. workers, so that there was not one moments pause when a number was called for.

The report of the Nominating Committee was then called for, and from their report the following officers were elected. Pres., E. J. Hirschler, Bluffton; Ger. Sec., Clara Lehman, Fortuna, Mo; Eng. Sec., Nettie Moser, Bluffton; Program Com.: John Schneck, Pandora, J. E. Amstutz, Oxford, O. J. P. Habegger, Berne, Ind.

The following resolutions were proposed and adopted:

1. Resolved that the Sunday-schools not having a Teacher's Training Classearnestly endeavor to organize one as soon as possible.

2. Resolved that a Cradle Roll and Home Dept. should be organized in every S. S. in our district.

3. Resolved that we thank the people of Berne for their entertainment and show same by rising.

4. Resolved that we thank our Heavenly Father for the pleasant weather and many blessings received during this convention.

This ended the S. S. Convention.

The meeting after supper was a convention of the Young Peoples' Societies. The topics discussed were: 1st. "Why should systematic giving be encouraged in our societies?" On this a paper written by Adolph Fletcher was read by Rose Welty. 2nd. "How can the Young Peoples' Society be kept active and enthusiatic?" This topic was opened by Warren Shelly. Both topics were thoroughly discussed.

After this Rev. S. M. Mussleman gave an interesting report of the International C. E. Convention held at St. Paul.

Alltogether we must say, the day was full of blessing and it was good for us to be there.

MRS. EMMA PRIEHEIM,
Eng. Sec. pro tem.

Report of the Annual Business Meeting of the Ladies' Missionary Societies

of the Mennonite Middle District Conference, Held Aug. 31, 1909, at Berne, Ind.

The meeting opened with singing. The scripture lesson and prayer were led by the president, Miss Helena Liechty.

After a roll call of the various societies belonging to the district, the officers for the ensuing year, were elected as follows: Pres., Louisa Sprunger, Berne, Ind.; V. Pres., Hillegonda v. d. Smissen, Newton, Kan.; Ger. Sec., Matilda Basinger, Pandora, O.; Eng. Sec., Alpha Loganbill, Fortuna, Mo.

Program committee: Mrs. S. K. Mosiman, Bluffton, O., Miss Susie Hilty, Pandora, O., Miss Lisetta Kinsinger, Trenton, O.

The convention decided to equally divide, the collection to be taken that evening, between home and foreign missions.

After expressing our thanks to the Evangelical church for the use of their building for this meeting, and to Mrs. Benj. Sprunger for her generosity in presenting the convention with a secretary book, the meeting closed with singing and prayer, in which was remembered the meeting to be held that evening.

The program in the evening was well rendered to an appreciative congregation.

A special treat which we all enjoyed was a song sung by Mrs. Miller, an old lady over 82 years of age and a member of the first Mennonite Sewing Society organized in America. Her voice is still clear and melodious. The song was an inspiration to us all.

The collection which was taken at this meeting amounted to $91.89. MRS. EMMA PRIEHEIM,
Eng. Sec. pro tem.

The Fraternal Order.

A man was importuned to join a fraternal order.

"I'll think it over," he said, as he walked down the street with the member of the fraternal order who was so solicitous about the matter.

Just then the solicitous member ran into a man, or the man ran into him.

"Get out of my way," snarled the solicitous member.

"Get out yourself!" came an answer, as angry.

The solicitous member had raised his arm to strike, and the man was prepared to do the same thing, when the solicitous member, espying an emblematic button on the lapel of the man's coat, said: "O, pardon me, brother, I see you are a member of our orker."

"That's all right!" the man said, grasping the outstretched hand.

"I'm trying to get my friend, here," said the solicitous member, "to join our order."

"You might as well stop trying," said his friend.

"Why?" the solicitous member asked, amazed, "I thought you were on the point of joining us."

"And so I was," he answered, until you and your brother member collided. Then I saw that you were ready to fight, without much provocation, until you discovered that he was a member of your order."

"That's one of the strong points of our order," said the solicitous member; "we never fight another member of the order."

"Well," his friend answered, "I don't want to join any such fraternal order whose precept is to be brotherly only to brother members of the order. If I join any fraternal order it will be in one whose precept is to be brotherly to all men."—Sel.

Wise men ne'er sit and wail their loss,
But cheerily seek how to redress their harm.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 3:—LIFE LESSONS FOR ME FROM THE BOOK OF EPHESIANS. Ephes. 4: 1—6, 25—32. (Consecration meeting.)

QUESTIONS.

1. What does Paul say about himself, about his readers and what does he wish for them? Ephes. 1:1—2.

2. How did God bless them? Ephes. 1:3—8.

3. For what does Paul give thanks and for what does he pray? Ephes. 1:15—23.

4. How were we dead and are alive now? Ephes. 2:1—10.

5. What does he say about Jews and Gentiles? Ephes. 2: 11—22.

6. Which mystery was made known unto Paul? Ephes. 3: 1—12.

7. What does he desire and pray for them? Ephes. 3:14—19.

8. How does Paul exhort them? Ephes. 4:1—8.

9. For what purpose are the different officers and members of the church? Ephes. 4:9—16.

10. What is the consequence of truly learning to know Christ? Ephes. 4:17—32.

11. What does Paul say about the different members of the household? Ephes. 5:22—6, 9.

12. Who are our enemies and how can we fight them? Ephes. 6:10—18.

MEDITATIONS.

Paul calls himself an apostle of Christ Jesus through the will of God. He knows that he is an ambassador of Christ Jesus, but through the will of God. The readers to whom he writes he calls saints, not as being sinless, but as being set apart for God, belonging to God, because they are faithful in Christ Jesus. And

he wishes to them grace, the undeserved kindness or forgiveness of God, and the peace which follows it and which comes from God as our loving and beloved Father and our Lord Jesus Christ.

Paul blesses God, thanking God for what He has done for His readers, pouring out upon them every spiritual blessing, but all through Jesus Christ. In Him we were chosen before the foundation of the world. Through Jesus Christ and in Him we were foreordained unto adoption as sons, not because of our worthiness, but according to the good pleasure of His will; for in the Beloved Christ, He bestowed freely His grace on us; because in Him we have our redemption through His blood.

He thanks God for the good work begun in them and prays for them, that God may give unto them a spirit of wisdom and revelation in the knowledge of Him, so that they may know the hope of His calling, the riches of the glory of His inheritance and the exceeding greatness of His power to usward, who believe.

We are dead through our tresspasses and sins, for God is life, sin separates us from God, so we were dead, subject to a spiritual power opposed to God, doing the desires of the flesh and of the mind and by nature children of wrath; but God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, made us alive with Christ. By faith Jesus lives in us and so we live in communion with God, having a new life. So we are His workmanship created in Christ Jesus for good works.

As Gemtiles the readers were alienated from the commonwealth of Israel and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus they that once were afar off are made nigh in the blood of Christ. So Jew and Gentile have through Christ access in one Spirit unto the Father, and the Gentiles became fellow citizens with the saints, and of the household of God.

Paul calls it the mystery of Christ, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.

Paul prays for his readers, that they might be strengthened with power through His Spirit in the inward man; that Christ might dwell in their hearts through faith; to the end that they, being rooted and grounded in love, might be strong to apprehend with all the saints what is the breadth and length and heighth and depth and to know the love of Christ which passeth knowledge, that they might be filled unto all the fullness of God. We can know by experience but never fully understand the love of God in Jesus Christ.

Paul then exhorts them to walk worthily of the calling, wherewith they were called, with all lowliness and meekness, with longsuffering, forbearing one another in love. He beseeches them to give diligence to keep the unity of the Spirit in the bond of peace, because there is one body and one Spirit.

The different Christians have received different gifts, but all shall use them for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ.

If we truly learn to know Christ we will become like Him, that we put away the old man and that we are renewed in the Spirit of our mind, and put on the new man, that after God has been created in righteousness and holiness of truth.

In our letter Paul pictures to us the relation between husband and wife in the loftiest terms and compares it with the relation of Christ and the church. The relation between parents and children and servants and masters he puts under the one direction, as unto God and not unto men.

The enemies of the Christians he points out as formidable and calls them the spiritual hosts of of wickedness in the heavenly places. Paul therefore exhorts the Christians to take up the whole armor of God, that they may be able to withstand in the evil day, and he describes the whole armor of God, with which we can overcome the enemy.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Oct. 3.

Subject: Pauls's Arrest.—Acts 21: 27—39.

Golden Text: Suffer hardship with me as a good soldier of Christ Jesus.—1 Tim. 2:3.

The persecution of which Paul had been so abundantly forewarned, came upon him speedily. If he had gone to Jerusalem with the expectation of enjoying a brief but well-earned rest from his arduous missionary labors, in blessed fellowship with the believers there liying and there gathering during the days of the feast, the quick breaking of the storm-cloud over his head cut short the realization thereof. However, after all that the Spirit had spoken to him directly and through others on his way thither, he had no reason to expect anything better than that which actually happened to him. Bonds and affliction were sure to come and we have no evidence that he hoped to escape them against the clear revelation he had received. But he did not know how soon or in what manner the prophecy would be fulfilled. We find, therefore, that instead of courting trouble with the Jews, from whom he no doubt expected the predicted trouble to come, he tried not only to avoid giving unnecessary offense, but also at the suggestion of his brother ministers engaged in a ceremonial observance by means of which it was hoped to pour oil on the troubled waters and relieve the tension of feeling which was known to exist.

It is always right to ward off an outbreak of hostilities as long as one can without compromise of principle and without thereby raising a doubt in people's minds as to where we stand on a vital question. We know that Paul would have been the last one to be knowingly guilty of either. When he agreed to help those four Christian brethren in fulfilling the law of Moses in the matter of a voluntary vow they had taken upon themselves, he was not going back on either his teaching or his practice hitherto. It was on his return from his second missionary journey that he stopped at Cenchrea long enough to absolve himself from a similar vow in accordance with the law on the subject given by Moses. There was therefore no degree of mere pretense involved in his action here at Jerusalem, and with the Jewish Christians it probably had the desired effect. But as for appeasing the hatred of the unbelieving Jews, he might as well have been preaching the gospel that while. They knew his teaching which transferred the emphasis from the keeping of the law to faith in the atonement of a crucified and risen Christ, and they were especially offended by his treating Jews and Gentiles as standing on an equality before God in the matter of entrance into the Messianic blessings. His great success in gaining many Gentile as well as Jewish converts made them all the more bitter in their hatred of him, and now to see him in the temple as though still a loyal Jew was to them provoking rather than appeasing. Thus instead of warding off the outbreak of persecution it probably hastened it.

Moreover they had seen with Paul in Jerusalem a Gentile convert from Ephesus, and they at once jumped to the conclusion that he had taken this man with him also into the temple, into which, all except the outer court, none but Jews were allowed to enter. Whether those that started this rumor thought it was true or purposely raised a false rumor in order to stir up violence against Paul, they could not have hit upon anything better calculated to inflame the excitable crowd. In reality, one who, like Trophimus, had received Christ and was thus a child of God (John 1:12), had also a right in the Father's house. Though uncircumcised according to the flesh yet having received in Christ the true circumcision not made with hands (Col. 2:11), his entrance into the temple would not have desecrated it. Nevertheless Paul knew that even many of the believing Jews would not regard it in this light while the unbelieving Jews would bitterly resent the intrusion, and he was too prudent to thus unnecessarily provoke them. We must therefore regard the rumor as false, but that fact made it not the less inflamamtory. Enemies of the truth and of good people never hesitate to make use of falsehoods in order to gain their eyil designs.

For the time being Paul was saved from certain death by the interference of the Roman authorities. The soldiers rescued him from the excited mob who were bent on killing him. As he was carried out of their reach they hurled after him the shout which sounded like the echo of the cry in Pilate's judgment hall regarding the Master Himself, "Away with him!" In this too the bond-servant of Jesus was following in the way of the Master. He had been for a number of years in the school of suffering and had learned how to endure, as a good soldier of Christ.

Though aching with the pain of the blows that had been rained upon him, and haying been snatched, as it were, out of the jaws of death, he manifests no excitement, but calmly asks leave to face his persecutors and speak to them. He was bent on winning some of them, if possible, for the faith, and save them. One soul saved out of this rabble would repay him for all the suffering. Indeed he would turn this moment of shameful treatment into one of joy in testifying for his Savior, even though none should heed. If he must go down he will do so with his colors, the banner of the cross, flying, his parting words being an earnest appeal to his enemies to flee from the wrath to come, to know the love of Him whom they as yet rejected, to be saved by the blood which their hatred, if persisted in, would bring in condemnation upon themselves and upon the beloved nation (Rom. 9:2, 3).

News of the Week.

Domestic.

COOK GREETED

By Cheering Thousands.

New York, September 21.—The steamer Oscar II, with Dr. Frederick A. Cook, the north pole explorer, on board, reached quarantine early this morning and anchored to await in pection by the health officer of the port.

At sunrise the steamer was dressed with flags and preparations were made to receive the explorer's wife and children who were coming down in a tug, and to meet a reception committee of city officials and friends of Dr. Cook, who went down the harbor on the steamer Grand Republic.

Dr. Cook was standing amid a group of passengers on the saloon deck when the health officer boarded the ship. The explorer's face was tinged with a healthy bronze and his demeanor was modest and unassuming. He answered questions freely, but declined to discuss the attitude of Commander Peary.

The scene as Dr. Cook was welcomed by his family and friends was one long to be remembered. From 5 o'clock this morning the explorer intermittently paced the saloon deck of his steamer, placing his marine glasses to his eyes and watching every tug or other vessel which approached the Oscar II to see whether he could observe his wife on the deck of the craft.

At last the right tug was dimly outlined through the mist and Dr. Cook, springing to the companionway, was down the ladder before the tug was alongside and the doctor ran down boarded the tug and ran to the hurricane deck, where his wife was waiting for him, waving the Stars and Stripes.

Meets His Wife.

The returned explorer folded her in his arms and held her without a single word passing between them. While husband and wife greeted each other, absolute silence prevailed among the onlookers. Then Dr. Cook broke the silence.

"Where are the children?" he said. His wife did not reply, but led him to the children a few steps away. He kissed his eldest daughter, then seized the younger one in his arms and raised her to his shoulder. At this the spectators broke out into cheering. Dr. Cook was transferred to the Grand Republic, which was lying a quarter of a mile away, on board of which Dr. Cook was greeted by the official reception committee.

Standing on the upper deck of the steamer, Dr. Cook addressed the committee and his friends as follows:

"To a returning explorer there can be no greater pleasure than the appreciation of his own people. Your numbers and cheers make a demonstration that makes me very happy and should fire the pride of all the world. I would have preferred to return first to American shores, but this pleasure was denied me. Instead, I came to Denmark, and the result has come to you by wire.

"I was a stranger in a strange land, but the Danes with one voice rose up with enthusiasm, and they have guaranteed to all other nations our conquest of the pole.

"You have come forward in numbers in a manner still more forcible. I can only say that I accept this honor with a due appreciation of its importance. I heartily thank you."

The steamer Grand Republic, with Dr. Cook, his wife and children and members of the Arctic Club on board, steamed up the North river from the Battery to the foot of West One-hundred-and-thirtieth street, where a brief stop was made.

A Triumphal Trip.

The trip up the river was a triumphal one. The Grand Republic was greeted with the siren shrieks of hundreds of craft, small and large. Dr. Cook stood on the upper deck.

The steamer, after reaching the foot of West One-hundred-and-thirtieth street, went up the North river as far as Spuyten Dyvil and then retraced its course to the battery and proceeded up the East river to the foot of South Fifth street, in Brooklyn, where Dr. Cook was to land.

While the Grand Republic was making her way up the bay a band struck up "Home, Sweet Home" and the crowds sang "For He's a Jolly Good Fellow."

Somebody threw a wreath of white roses and evergreens about Dr. Cook's neck and it remained there, though sadly disheveled, during the trip up the bay on the Grand Republic. Dr. Cook held an informal reception, shaking hands cordially with every man, woman and child on board.

Several women fought their way to the explorer's side and kissed him lustily. Mrs. Cook's veil was torn off, her hat knocked away and she was almost pushed off her feet. Dr. Cook received the same kind of treatment.

As the Grand Republic passed the three French battleships anchored in the river the French sailors manned the rails and gave three lusty cheers for the explorer. The tricolor was dipped in salute.

When Dr. Cook finally set foot on his native soil of Brooklyn he passed through cheering throngs and flower-arched streets to his home at Bushwick avenue.

Everywhere he was met with the same clamorous shouts and demonstrative approval, which swept aside any dissenting note if it existed.

Dr. Cook bore his honors calmly and with dignity, smiling upon the crowds, bowing acknowledgments to the oft-repeated cheers and grasping the outstretched hands of friends and strangers.

Captain Osbon, of the Arctic Club, so diminutive that he could hardly reach Dr. Cook's massive shoulders, led the rush in Brooklyn. He threw his arms around the neck of Dr. Cook and fairly shouted: "God bless you, Cook. We knew you could do it."

Peary Also Is the Recipient of Laurels.

Sydney, N. S., Sept. 21.—Commander Robert E. Peary, will accept no invitations to receptions and no public honors until the question of the discovery of the north pole has been decided by scientific authorities. This he made known to-night in a statement which he gave out for publication.

The explorer will leave Sydney at 7 o'clock to-morrow morning and will reach his home on Eagle island Friday morning.

The reception of Commander Peary began when the Roosevelt edged her way past Low point, eleven miles down the bay, and continued all the way to the harbor and until the commander reached the Sydney hotel, where he made a short speech and found himself the center of a demonstration in which hundreds of people pressed about him and shook his hand.

Taft Meets Japanese.

Minneapolis, September 20.—President Taft, who spent Sunday here, attended services at the Westminster Presbyterian church, conducted by Dr. J. E. Bushnell, and met the fifty members of the Japanese commercial mission to the United States. The President bade the Japanese a hearty welcome to the country, assured them of the lasting friendship of the American people, paid a tribute to their qualities of industry and patriotism and drank a toast to the emperor of Japan as "The warm and sincere friend of America," amid great enthusiasm among both his Japanese and American hearers.

Governor Johnson Dies in Hospital.

Rochester, Minn., September 21.—Governor John A. Johnson, three times elected Governor of Minnesota, a candidate for the Democratic nomination for President of the United States in 1908, and looked upon by many throughout the country as the probable Democratic national standard bearer in 1912, died at St. Mary's hospital here at 3:25 o'clock this morning, following an operation for intestinal trouble, last Wednesday. Governor Johnson was forty-eight years old.

The news of Governor Johnson's death cast a deep gloom over St. Paul to-day. Everywhere were heard expressions of almost personal sorrow and on every hand were seen tributes to the memory of the Governor-citizen. Flags were half-masted and portraits of the late Governor were hung in windows framed in black.

The most expressive tribute to Governor Johnson came from one of opposite political faith, Secretary of State Julius Schmahl, who said: "Political criticisms cease with death. One of nature's own creative statesmen has passed away. Two million of inhabitants of a great state pause and weep at the bier. Nature endowed him with a remarkable conception of the craft of statesmanship—the insight into human nature, the demands of the people, and, above all, it gave him that love of his fellow-man which has made him loved by all."

The members of the Japanese honorary commercial commission, who are in St. Paul to-day, through Baron Fichi Shibusawa, sent a telegram of sympathy to Mrs. Johnson.

Strikers March to Work Under Flag.

Pittsburg, September 17.—The second strike of workmen employed at the plant of the pressed Steel Car Company, which was declared Monday, was brought to a dramatic end to-day. Carrying the Stars and Stripes, two thousand American workmen, who were not favorable to the strike, assembled early at the McKees Rocks end of the O'Donovan bridge, and cheering enthusiastically, started toward the big plant. On the way 2,100 foreigners joined the Americans. When the gates were reached one thousand Slavs, Russians and Poles, who had threatened trouble in the event any of the men attempted to enter the works, were encountered, but when they saw the great body of men determined to return to work, they, too, fell in line, entered the plant and the strike was over.

Gulf Coast Stormswept.

Biloxi, Miss., Sept. 20.—The gulf storm struck this city at 3 o'clock this morning, the wind increasing until it reached a velocity of 60 miles an hour at 5 o'clock this afternoon and still increasing. It is estimated that $40,000 to $50,000 property damage has been suffered.

New Orleans, Sept. 20.—After attaining a velocity of sixty miles an hour at New Orleans at 7 o'clock to-night the West Indian hurricane reduced at a late hour to-night in its intensity. Four are known to be dead in New Orleans. The property damage will exceed $100,000.

Pensacola, Fla., Sept 20.—Blowing steadily all day at a velocity between fifty and sixty miles an hour, the wind this afternoon increased to hurricane speed and indications are that it will still increase during the night. Shortly before dark the weather bureau displayed the hurricane signals and all vessels in the bay hurried to a cove for shelter.

Bankers Oppose Guaranty Laws.

Chicago, September 17.—Bankers representing every state in the union met to-day in the closing sessions of the thirty-fifth annual convention of the American Bankers' Association in the Auditorium theater here.

Resolutions condemning in strong terms both guaranty deposit laws and the establishment of postal savings banks were adopted by the association. In criticising these two propositions Arthur Reynolds, of Des Moines, Ia., chairman of the federal legislative committee, referring to the postal savings bank declared that the "danger of the political use of such a power should cause all patriotic men to hesitate before adopting such a radical measure."

As a substitute for these plans the committee recommended state and federal supervison and the creation of separate savings departments in national banks. This resolution was referred to the currency commission of the association.

While the American Bankers' Association convention at Chicago was adopting resolutions against the establishment of postal savings banks to-day, President Taft was advocating the propositon in a speech at Milwaukee.

Robbers Hold Up Rio Grande Train.

Leadville, Colo., September 17.—A Denver & Rio Grande passenger train was held up by five robbers, near Malta, Colo., at midnight. The railroad officials say the robbers failed to get a cent of booty. Several posses were sent out early to-day and were searching the country near the scene of the robbery.

Earthquake Far Away.

Washington, September 20.—An earthquake of moderate intensity began at 3:29:38 o'clock yesterday afternoon and continued an hour, according to the record taken from the seismograph at the United States weather bureau this morning. The officials estimate the center of activities was located about four thousand miles from Washington. It is believed that the shocks were centered in Brazil, where yesterday all cable communication with the city of Manaos, situated on the Rio Negro, ten miles from its mouth in the Amazon, was cut off. Reports from there indicate the towns of Santarem and Obides were also affected by the shocks.

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gefeiert in Verbindung mit der Sitzung der Konferenz im Jahre 1908. In gefälliger Pamphletform 96 Seiten mit vielen Bildern.

Preis, portofrei 50 Cents.

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, SEPTEMBER 30, 1909. No. 38.

God Holds the Key.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the door,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—John Parker.

Items of News and Comment.

Slander of any kind means a bad act.

Christians will not long escape trials. Be prepared for them.

Sister Rose Lambert, of Hadjin, Turkey, is a victim of typhoid fever.

It is our business always to do our duty though wicked men may disapprove and misuse it.

The new Mennonite school at Hesston, Kan., began work on Sept. 22 with 21 students.

Bro. J. E. Amstutz, while pursuing his studies at Oxford, Ohio, will serve the Trenton church as their pastor.

Sister Ida Epp, daughter of Rev. J. Epp, of the Bethel Deaconess Home, Newton, Kan., is seriously ill of typhoid fever.

According to reports from Sebastopol, the health of the Czar is very bad. The emperor and empress intend to remain some time in the south making a sojourn in the vicinity of Malta.

The four missionaries sailing for Champa, India, left Hoboken on Oct. 25, 11 o'clock a. m. They were accompanied to the port by Rev. A. S. Shelly.

Paul's courage to stand for the truth, and his firm faith to trust God's guidance is a great and helpful inspiration to the true disciples of Christ.

A meeting has been appointed to be held at the Mennonite church, Lancaster, Pa., on Oct. 18, in the interest of the Home for Homeless and Dependent Children.

On Sunday, Sept. 19, Missionary Suckau and wife attended the Sunday-school at the First Mennonite church, Philadelphia. All present were glad to have them speak to the school.

Rev. Henry Ummel, of Switzerland, who is in this country since August, is visiting congregations in Illinois, Kansas and Nebraska. At his return he expects to make calls at points in Indiana and Ohio.

The dedication of the new church in Inman, Kan., is announced for Sunday, Oct. 3, services to begin at 10 o'clock a. m. A cordial invitation is extended to attend the dedicatory service.

The Preparatoy School at Rosthern, Sask., is expected to open on Oct. 1. Up to this time about $7500.00 have been solicited for the erection of this institution of learning. Bro. David Toews, the faithful principal, urges the young people of that section to attend at once if possible.

The assessed value of the property of saloons and eating houses in the entire State of Illinois is only $281,479. In Cook County, including Chicago, it is only $18,586. This includes bar fixtures, liquors, glassware, food, tables, chairs, etc. Buildings, of course, are taxed as real estate.

Thirteen State capitals are now "dry." The last of these to join the swelling ranks was Charleston, W. Va., whose council decided on June 7, by a vote of twenty-four to fourteen, to rout liquor and thereby sounded the death-knell of fifty saloons. A short time before that, Lincoln, Nebr., decided by popular vote to oust liquor. Concord, N. H., and Montpelier, Vt., are "dry." The other "dry" capitals are the seats of government in the States having State-wide prohibition, namely: Augusta, Me.; Topeka, Kans.; Bismark, N. D.; Atlantic, Ga.; Jackson, Miss.; Nashville, Tenn.; Raleigh, N. C.; Montgomery, Ala.; Oklahoma City, Okla.

Having passed the American medical examination 47 Chinese students have sailed for the United States in charge of Tong Kai Son, a graduate of Yale. They are sent under the arrangement that part of the Boxer indemnity that was returned by America was to be expended in education.

The Moody Bible Institute of Chicago announces that its annual Mid-winter Convention of Christian workers will be held earlier than usual this year, to coincide with the return of Messrs. Chapman and Alexander and their party of evangelists and teachers from Australia who are to take part in the Convention. The dates now contemplated are Dec. 2 to 5.

Eight legislatures in the United States have put the cigarette under the ban. It is high time that they did. Last year the republic consumed nearly 5,500,000,000 cigarettes, an increase of 250,000,000 over the preceding year. The day before the prohibitory enactment came into force in Minnesota (September 1st) more than 1,000,000 cigarettes were sold in Minneapolis alone.

The statistics which the secretary of the Y. M. C. A.'s of the world has just issued are worthy of note. At the commencement of 1909 there were in active operation no less than 7,823 associations, with a membership of 821,209. Of these associations about 3,000 employed a paid secretary, and 1,161 owned the buildings in which they met. The real estate of the association is valued at $50,103,676. The associations of the United States and Canada led in this magnificent enrollment with nearly 2,000 branches, 446,032 members, and buildings worth more than $40,000,000. Germany has more associations than America, but they report only 117,682 members. The American branches, in buildings and endowments, own nearly $63,000,000. The scope of the Y. M. C. A. is necessarily limited, but where it is needed, it is usually badly needed. It has done a noble work for the young men of many of our cities, and we rejoice in its continued prosperity.

How to Overcome the Lack of Reverence for God's House.

By Hattie Wile.

That there is a great lack of reverence for God's house extant becomes apparent to every observant person, no matter where one may attend any religious gathering, be it Young People's meeting, Sunday-School sessions, prayer meeting, or church services. Even Christians seem to forget that He who is the same yesterday, to-day and forever, is still burning with quenchless zeal for the purging of His Father's house, and are doing a great deal toward making it a den of thieves instead of a house of prayer.

This lack of reverence manifests itself in various ways, conversing about anything and everything except the things of Christ while entering and leaving the house of God, defacing the furniture, inattention to the preaching and reading of the word, whispering and giggling during the service, especially is this so of the younger people and the so-called back seat Christians.

I do not wish to say, however, that every Christian that sits on the back seat is a back seat Christian, far from it. There are busy mothers that have slipped away from household cares at the last moment; there are humble, unfashionable worshippers, too much strangers to go far forward, yet not liking to stay away, who are as near to God in the back seats as if they were next to the speaker's desk. But the fact remains that the man who habitually chooses the back seat in the Lord's house expresses thereby the inward desire of his soul; he wants to follow Christ—afar off. But for all existing conditions there must be some causes. Why, then, such a lack of reverence for God's house? And how overcome it? The best way to overcome any evil is to remove the cause as far as possible. There are un-

doubtedly many causes for the lack of reverence of God's house, so we will speak of a few of what may be causes and how to overcome them.

One reason, and perhaps the chief reason for lack of reverence of God's house is lack of love for God Himself, which is a result of our perverseness by nature and self will. The remedy for this lack of reverence is a thorough consecration to God and love and reverence for His house will be the natural consequence; for no place fills the child of God with awe and reverence as God's house. Here it is the child of God finds refreshment and blessing for it's soul. The promises are many which give assurance that God reveals Himself in His sanctuary. He is everywhere, but nowhere is He so near His children as in the place where His name is recorded. There He has covenanted to meet with His people and to reveal Himself in their midst. Since the days of the tabernacle in the wilderness the place where God is worshipped has been a potent factor in the individual life of the child of God and as a child loves it's home so should the whole being, soul, heart and flesh yearn for the courts of the Father's house. Every Christian should possess a spirit like the Psalmist when he says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple," Also, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

However there may be some earnest Christians who lack the attitude of reverence for God's house merely through thoughtlessness or who find it very hard to acquire an attitude of reverence which may come from habits formed during childhood or youth. Such should never in attending divine services speak or think of it as only going to church or preaching service but as a meeting with God or acquiring the habit of self-communion, and every thing else will follow. Spend some time every day in the silence of your own chamber talking to your soul about the great concerns of life, and it will not be long before you will have the consciousness of God's presence.

If, then, some Christians lack the attitude of reverence for God's house from habits formed in childhood, how may such habits be prevented from being formed. That is where the work of the home and Sunday-school comes in. To the sorrow of many children parental religious training is neglected or entirely omitted. The family altar, the daily reading of God's word, and family prayer, followed by parental admonitions and instructions are unknown and the consequences are pride, indifference disregard for parental authority, irreverence. And so the little child without any training goes generally unaccompanied by parents into the Sunday-school, properly into the primary department where the teacher is trying to cope with the latest method of teaching the little people. Yes, we must try to impress the truths upon their minds in just as pleasant a way as possible, we must not restrain or rebuke them lest we irritate them and so destroy the mental conditions to receive the lessons we would teach. The result is very often confusion, disorder, disrespect for the S. S. room, which is only a part of God's house. If a child with such habits goes into the higher grades of the Sabbath school it requires a tactful, conscientious, prayerful teacher to impress such a one with a desire for reverence for God's house.

As already said reverence can not be taught altogether. It is a condition which comes from within, an outgrowth of our spiritual life. But a great deal can be done by the S. S. to prevent the appearance of lack of reverence for God's house where the home fails to do its part. Make the sessions for the little people in S. S. even shorter if needs be but hold them responsible for their behavior. Even children should be made to feel that the Lord is in His holy temple and that all the earth should keep silence before Him.

Teacher's Part.

By H. A. ALDERFER.

The teacher's part in promoting regular attendance of the scholars at the church services.

We will first note the relation of the teacher to the pastor and the church.

The Sabbath-school teacher is the Levite of the New Testament church. Levites were not vested with the priest-hood, but were aids to the priests, especially in the way of giving instruction.

The S. S. teacher does this work on Sunday, the same day that church services are held, he thus occupies a position midway between the fireside and the pulpit. The S. S. teacher may also be termed the pastor's right arm.

Second, we will note that the S. S. should not be considered a separate institution from the church, but a part of the church, the Bible school of the church, a feeder or nursery of the church and that building up the church and church attendance is the ultimate object of S. S. work. These facts should be explained occasionally to the scholars.

The teacher must himself be a regular attendant at the church services. He must be able to invite, to go along rather than say "you go." He should courteously invite the class in the S. S. immediately after the lesson period, as well as invite the members of the class during the week, to stay for the services.

If the church services are held in connection with the S. S. session either before or after, it would tend to have the scholars in the services if they were allowed or requested to hold the class position in the services, that is, sit with the teacher, where this is practicable, where not, at least sit together as a class.

The teacher should have an understanding with the pastor that at stated times he preach special sermons for the children and young people and that the pastor on these special occasions often take a text from the S. S. lesson, thus driving the truth still farther home in the heart. These special services should be announced by the teacher to the class and also by the superintendent to the school, so as to make the scholars feel that this will be a service for them, thus creating a desire on the part of the scholar to attend church services more regularly.

The teacher may use a few minutes of the lesson period in alluding to the previous church service, have a brief review by the scholars of the services; one might be asked to give the text, another a brief outline of the sermon, another refer to the illustrations used, still others might tell of the impressions made. Of course in such review of the services, adverse criticism must be guarded against.

The teacher might also encourage regular attendance of the scholars at the church services by proving from the Scriptures that church services are as much for children as for parents, and by using S. S. lessons or passages in the S. S. lessons which urge or teach regular attendance to church services.

The teacher should become well acquainted with the scholar so as to have a heart-to-heart talk occasionally on this subject, for we believe that personal work along this line would make many scholars regular attendants at church services.

He might see that his scholars would have something to do in church services, as singing in the choir, acting as ushers etc.

He might become a factor in promoting regular attendance at church services by getting the class organized and pledged always to attend services in a body, keeping a correct record of attendance at church services as well as keeping a record of attendance at the session of the S. S.

How a Treat Was Lost.

Mrs. Rupert's four boys were a great trouble to her; they were so disobedient. One thing especially annoyed her: when they left school, instead of coming straight home, they frequently played about the fields, with the consequence that the dinner was seriously delayed, and their mother's domestic arrangements thrown into disorder.

"Now, boys," said Mrs. Rupert one morning, as they were about to set out for North College, "do make a point of coming home punctually to-day. I have a very particular reason for asking you to do so."

They promised obedience; but I am sorry to say that the instant they were let out of school, John, the eldest exclaimed—

"I say, let us go and have a game at leapfrog on Lemon Hill."

Little Claud, who had good impulses, but was seldom strong enough to withstand the influences of his elder brother, replied—

"But mother particularly asked us to be home early to-day."

"Oh," replied John, "that's only because she wants to get the dinner over quickly, and have the room cleaned, or the chimney swept, or something of that kind. It's of no consequence."

And so off they scampered to Lemon Hill, and for half an hour played at leapfrog in the long grass, garnished with daisies and buttercups.

A surprise awaited them at home. Their mother uttered not one word of reproach as they entered, but in perfect good humour bade them sit down to dinner.

"Where is Katie?" asked John, presently, on noticing the absence of his little sister.

His mother quietly replied—

"She has gone with your father to the Crystal Palace. He was going to take all you boys as well, but you did not come home from school in time, and it was impossible for him to wait, as it was necessary to catch a particular train."

I think these disobedient boys were punished very properly. They never stayed afterwards on their way home from school to play leapfrog on Lemon Hill.

The failure of our methods does not involve the failure of God's plan.

The Wonderful Bundle.

Every person has a bundle or burden that they carry, invisible to mortal eye, unappreciated by moral hearts, but there it is, a real tangible, heavy burden, that oftentimes makes the heart ache, and the spirit quail; some get so used to it that they grow callous of its being there, and accustomed to it, they become indifferent to its heaviness, and live as though it were not.

What is this burden? It is sin —a heavy dead weight; an incubus to every soul. The surprising part is that each person can, if they like, get rid of this burden, and be for ever free from it, but they will not; though heavy, they love it; though often a source of anxiety to them, they hug it; though told to let it go, they seem to think the parting with it a kind of difficult surgical operation, that cannot readily be performed, and act as if the burden and they were part and parcel of each other, and necessary to existence.

The Ethiopia Eunich got rid of his as he was riding, and he went on his way rejoicing. Christian, looking at the Cross, found his unloosed from off his back, and he saw it no more. A poor woman said she had taken all her good deeds and all her bad deeds, made them up into one bundle and thrown them at the foot of the Cross. What have you done with yours? Is it on thine own head, pressing thee down to hell? Is it cramping all thine energies and powers, a heavy burden pressing on thy soul to its eternal, never-ending destruction? Or have you thrown it down at the cross? Is thy load off thee and laid on Jesus Christ? If not, why not? Christ Jesus came to be, and is, the sin-bearer for you and me. He waits for thy burden of sin; He asks for it, wants it, is willing to take it. Then just give it to Him and be free! Oh, the gladness and joy of heart there is in knowing that the burden of sin is taken off thyself, and knowing that the Lord laid on Him the inquity of us all.

The pleasure of beginning soon palls. The enjoyment of work well done lasts as long as the service.

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Home Circle.

At Table.

You may breathe a pious blessing
Over viands rich and good,
But a blessing with long faces
Won't assimilate your food;
While a meal of bread and herring
With a glass of water clear,
Is a feast if it's accomp'nied
With the blessing of good cheer;
Knowing something funny, tell it;
Knowing sad, forget to knell it;
Something hateful, quick dispel it,
At the table.
—Elizabeth H. Francis.

Why He Lost His Friends.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—Success.

The Best Words.

The best word is always a safe word. It may, or it may not be a helpful word to the one who hears it, but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but there will never come into our hearts at such a time a single pang of regret oyer any word of impulsive or deliberate affection which passed our lips at any time. We have reasons to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterances. Apart from the question of the good we do to others by our words of love, we are the personal gainers, for now and hereafter, by every such word we speak.

The Friendly Greeting.

"Good morning, Mrs. Ainsley."

"Why, good morning, Bertha. I came so near not seeing you."

"There!" said Mrs. Ainsley, as she and her companion walked on. "I like it when a young person speaks to me in that way. It's cheering as one gets older and does not notice faces as younger people do."

The books on etiquette teach that the younger person should wait for the older one to speak first. That may do in case of slight acquaintance, but when two people are well acquainted and the younger one knows that the older person is really very friendly, it is sweet and sensible to show respect and love by speaking in a bright, friendship-accepting manner. Even a dignified elderly person likes to be treated as a friend by younger associates, likes to receive the warm greeting that tells of confidence on the part of the younger one, of gladness in the meeting.

If you find that you like to receive a warm greeting out of another's heart, remember that "hearts don't change much after all." Others like the spontaneous, hearty greeting, though they may be a few years your senior.—Wellspring.

Hot Water as a Remedy.

There is no remedy of such general application and none so easily attainable as water, and yet nine persons in ten will pass by it in an emergency to seek for something of far less efficacy. There are but few cases of illness where water should not cccupy the highest place as a remedial agent. A strip of flannel or a napkin folded lengthwise and dipped in hot water and wrung out and then applied around the neck of a child that has the croup will usually bring relief in ten minutes. A towel folded several times and dipped in hot water and quickly wrung and applied over the seat of the pain in toothache or neuralgia will generally afford prompt relief. This treatment in colic works like magic. Cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism as hot water, when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water and applied to old sores or new cuts, bruises and sprins is the treatment now generally adopted in hospitals. A sprained ankle has been cured in an hour by showering it with hot water, poured from a height of three feet. Tepid water acts promptly as an emetic, and hot water taken freely half-an-hour before bedtime is the best of carthartics in the case of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will cure any curable case of dyspepsia.

Pure Air.

Whatever renders the blood impure tends to originate consumption. Whatever makes the air impure, makes the blood impurer. It is the air we breathe which purifies the blood. And as, if the water we use to wash our clothes is dirty, it is impossible to wash the clothing clean, so if the air we breathe is impure, it is impossible for it to abstract the impurities of the blood. What, then, are some of the most prominent things which render the air impure? It is the nature of still air to become impure. Running water purifies itself. Air in motion, draughts of air, are self-purifiers. Thus it is that the air of a close room becomes impure ineyitably. Thus it is that close rooms bring consumption to countless thousands. Hence all rooms should be so constructed as to have a constant draught of air passing through them. A man of ordinary size renders a hogshead of air unfit for breathing, and consumes its blood purifying qualities every hour. Hence, sleeping in close rooms, eyen though alone, or sitting for a short time in a crowded vehicle, or among a large assembly, is perfectly corrupting to the blood. Close bedrooms make the grayes of multitues.

Wise and Otherwise.

Albert—Fred's wife is awfully lazy isn't she? I hear that she does fancy work. Annabel—And I hear that he doesn't fancy work.

A boarding-house mistress, like the rest of us, has her weak and strong points—the weak point being her coffee and her strong point the butter.

Little Bob's mother had complimented the boy on his fine behavior during his first attendance at church. "I got awfully tired, though," he confessed, "But I didn't go to sleep, did I? Only just one foot."

Mr. Bloobumper—My dear, you have an irritating habit of asking "Why?" after every statement I make. Now, won't you try to break yourself of the habit? Mrs. Bloobumper—Why, certainly, my love. I'm sure I didn't know I did. I'll certainly try to break off the habit as you suggest. But, why?

The teacher had been reading to the class about the great forests of America. "And now, boys," she announced afterwards, "which one of you can tell me the pine that has the longest and sharpest needles?" Up went a hand in the front row. "Well, Tommy?" "The porcupine, ma'am."—Chicago News.

"Well, farmer, you told us your place was a good place for hunting. Now, we have tramped it for three hours, and found no game." "Just so. I calculate, as a general thing, the less game there is, the more hunting there is."

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the Interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

An Example of Manhood.

The death of the Governor of Minnesota, Mr. Johnson, is to be regarded as one of the severest losses to American manhood and statesmanship that our nation has felt for a long time. A few years ago when Mr. Johnson came before the people of his state, a nominee for the chief executive office of the commonwealth the party which he opposed was in power. The very worst they could say of him was that his father was a "drunk" and his mother had made the living for herself and family by taking in washing. These facts were loudly and often proclaimed with the expectation that a man raised under such conditions would be regarded by his fellow citizens as unworthy of confidence and honor. The people of the state were sensible and refused to consider Mr. Johnson in such a light. If, in spite of such discouraging conditions, a poor boy could show the pluck and ability they observed in Mr. Johnson, he was the man they wanted to fill the Governor's chair and for three successive elections he carried everything before him even though, in other matters the state was for the party to which Gov. Johnson did not belong.

Now-a-days one often hears the wail that the poor boy gets very little or no chance at all for distinction in competition with the one bred in an atmosphere of wealth and culture. It is true that such things give one a superior opportunity but they do not shut out the one who honestly tries and everlastingly keeps at it. Integrity and pluck are sure to lead to better and higher things.

When a son makes himself worthy of appreciation he pays a noble tribute to the sacrifice and heroic devotion of the mother who made success a possibility for him. It greatly encourages any mother and makes her load easier when she sees that the world esteems and honors the one for whom the drudgery and trials were endured. G.

Arctic Efforts That Count.

The discovery of the North Pole may be of some scientific value to the world. Every fact of any worth is given to it at a terrible cost; but we wonder, after all, if the information concerning the pole that the two explorers, Cook and Peary, brought to the world is worth the sacrifice of the many lives and the great sums of money spent in Arctic explorations in past years. One unfortunate feature in connection with the discovery of the pole is the prospect of having these two plucky men spend the rest of their lives in discrediting one another. It is a human failing to want honor and some men will do anything to get it. There is a class of men who have braved the Arctic ice and snows for many years, who nevertheless do not get or crave any human honors for their efforts. They are the missionaries to the ice lands of the North. They have endured as many privations and faced as many dangers, as did the pole seekers, in carrying the gospel to the icy north and they are worth ten thousand explorers in the good they have done. Dr. Groenfell, the present day apostle to Labrador, is one of many who has done an inestimable amount of good for both the bodies and souls of the people of the land of icebergs, yet we seldom hear much mention made of him. Carrying a knowledge of the Saviour to the people of the North is, to our mind, a far nobler task than merely bringing back to civilization the information that the North pole is located at the top of the earth. We have always suspected that the pole is just where the explorers located it., but we would not advise any one's going up there on a pleasure trip to see if they were right. G.

An Agreeable Farewell Service.

A very pleasant and appropriate farewell seryice was held for Brother and Sister P. A. Penner in Bethany Mennonite Church, Quakertown, Pa., on Sunday evening, September 19th. Brother and Sister Penner arrived at Quakertown on Sunday morning, direct from Niagara Falls. They attended services at Bethany in the morning, when A. B. Shelly preached, Brother Penner taking part in conducting the services. The Mission Committee of the Young People's Society of Christian Workers had prepared a program for a Farewell service in the evening, consisting of congregational, quartet and choir singing, a mission recitation by a small girl and several addresses. The church was well filled by the people of the town and those from outside churches. The services were opened by a song service, which was followed by Scripture reading and prayer by the pastor. After this Brother W. S. Gottshall, who was present, spoke very fittingly on the subject of missions, and was followed by Brother Penner in a touching farewell address. He spoke of the sorrow it caused to part with friends and relatives and especially with their own parents and his own dear young daughter. But for Jesus' sake they are glad to go back to India and further pursue the work there, which has become more dear to him than anything else. After prayer and the benediction pronounced by Brother Gottshall, the congregation joined in singing: "God be with you till we meet again," which was followed by Scripture responses by the Young People's Society. After the congregation was dismissed a farewell reception was tendered to the departing missionaries, when many of the audience came forward and pressed their hands, wishing them a God speed on their journey and to their work in India.

Brother and Sister Penner left the following morning for Philadelphia, from whence they expected to go on to New York in the afternoon to make preparations for their sailing on the S. S. Berlin the coming Saturday.

Quakertown, Pa., Sept. 24th, 1909.

Correspondence.

PHILADELPHIA, Pa., Sept. 26.—The Sunday-school and congregation of the First church started a week of special services this morning, beginning with the Sunday-school Rally service and to end with the observance of the Lord's supper next Sunday morning and evening. Our Sunday-school had a rousing Rally Day service, a good, very good attendance and a good program of responsive readings, special Rally Day hymns together with two of the old favorites, "Holy, holy, holy," and "Onward Christian Soldiers," special singing by a quartet and ladies' chorus and the primary class and a splendid address. We had sent special invitation cards to every member of the school from cradle roll up. United States and conquest flags and palms added to the attractiveness of the room. Mr. Alfred G. Patton, a consecrated layman from the Baptist church, gave us an excellent address drawing lessons from the life of Charles George Gordon, the great English soldier missionary, commonly known as "Chinese Gordon" because he was the man who subdued the rebellious Chinese. He was treacherously stabbed in the back in the depths of central Africa and his bones were left to bleach there. Of him it was said that "He always gave his strength to the weak, his substance to the poor, his sympathies to the afflicted and his service to God." What a splendid commentary on a man's life. This indeed is a noble pattern for each one of us. Mr. Patton warned the boys and girls about letting the Devil wind the small cords of little seemingly harmless sins about them. So many do this, feeling that these little things can be stopped at will, but before being aware the many small cords bind so strongly that giving up is impossible and the Devil is in power. We believe we can truthfully say that this was the best Rally Day we have had for years. We missed our pastor very much at this service. He underwent an operation on the 13th inst. and while recovering quite rapidly, he was unable to be with us. He hopes to be able to administer the communion next Sunday. We hope and pray that he may be fully recovered very soon. Mr. Patton had charge of the morning church service and delivered a splendid sermon, basing his remarks on Genesis 1:3, "Let there be light." His sermon was forceful and earnest. Among the prominent thoughts expressed were these: The church often misrepresents Christ through its quarrels and disputes; the church should be a light but the church members often make of no effect the suffering and death of Christ. We often sing, "The light of the world is Jesus," but this seems like putting too much responsibility on Jesus. We are the lights of the world, we who are members of His church, we are the lights of the world, Christ must shine through us, we must carry this light with us to our work among our fellows.

We should study God as revealed in the life of His son, Christ, who came and went about helping humanity.

He is a God of love and sympathy just as Christ was full of these qualities.

A rose, so the story goes, prayed this prayer once upon a time, "Our father who art in heaven, hallowed be thy name, thy will be done in me so that I may be the most fragrant and pleasing flower, that I may cheer and make things fragrant."

Would not this be a good prayer for each one of us, "Thy will be done in me, so that I may be Thy servant and do what Thou wantest me to do.'"

Rev. J. Bailey, of the Germantown church, had charge of the evening service and during the week evenings we expect to have visiting ministers and laymen to have charge of our services.

ANDREW S. BECHTEL.

SCHWENKSVILLE, Pa., Sept. 22, 1909.—The 14th annual anniversary of the Mennonite Home, Frederick, Pa. was held Sept. 18, 1909, when a large crowd of people, members of the different Mennonite churches of our Eastern district conference and their friends had assempled there for the day. More people were present than in previous years. A luncheon had been prepared by the neighboring congregations as is done each year. After luncheon was served an interesting program was rendered. Rev. Snyder, of Schwenksville, and Rev. A. M. Fretz, of Souderton, favored the audiences by addresses. Rev. A. S. Shelly and Rev. W. S. Gottshall also gave short talks. Rev. Mr. and Mrs. Suckau, who left for India to take up the great work of missions in that foreign land, were also among the visitors. After their introduction to the audience Rev. Suckau spoke in German. He spoke about the mission field and urged us to aid them in their service by our prayers and any other assistance we can give. The music was furnished by Markley's Orchestra, Zieglerville, which was well rendered. The day was profitably spent and being blessed by such a nice day for the occasion we feel that all those present felt it a day well spent.

MRS. J. W. SCHANTZ.

Herbert's Compromise.

The group of the academy boys gathered under the large chestnut tree that shaded one corner of the yard. It was a very warm June day, and every one was longing for the vacation so close at hand. Lessons had never seemed so irksome or play more tempting.

"I'll tell you a plan, boys," exclaimed one: "to-night, after supper, when it gets cooler, let's row down the river to the old mill and have a swim. It will be moonlight coming back."

"Jolly!"

"First rate!"

"Just the thing!"

"Then you'll all go?"

"Of course we will!"

"I don't know," said Herbert Gray, doubtfully. I don't believe I care to go," he added, indifferently.

"Don't care to go! Why not?"

"It will be too warm, and I'm too tired."

"Oh, nonsense!"

"Besides, I have a book I want to read."

"Let the book wait."

Why was it that Herbert's heart beat and his cheeks flushed as he stood there with his eyes on the root of the tree against which he was idly stubbing his toe while the boys waited for his decision? The truth is he was a coward just then, and he was painfully conscious of it. The real reason why he did not want to go down the river was because there was to be a prayer-meeting that night at the church he attended, and he thought he ought to go there. None of the other boys cared for religious meetings, and they would ridicule his choice. He was not a Christian himself—that is, he had not fully decided the question. He had been trying to compromise the matter by being as good as he could without openly professing allegiance to Christ. Somehow, he now felt that he could not keep up such a course much longer; neither was he ready to decide against the right. So, with a single heavenward thought that was almost an unconscious appeal for help, he faced the boys bravely, and speaking quickly but firmly, said:

"I'll tell you honestly why I can't go with you; I am going to church to-night."

There! now they might say what they chose. He was no longer afraid.

Most of them said nothing. A few, seeing it was no use to coax him, said "All right!" and moyed away; but one, who, like Herbert, had been standing on doubtful ground and unwilling to own it, announced his intention of going with him. It is needless to say that neither of them ever regretted the courageous stand he took, ond to it both of them owed much of their influence over their companions.—*Selected.*

"I Belong to the Lodge."

Why Men Do Not Attend Church.

A man with a fair kind of a head, but a poor heart, said to the writer, when approached for a contribution for the Bible cause: "No, sir; I don't give anything to 'that' cause; I belong to a church good enough for me."

I said, "What church do you belong to?"

He replied: "I belong to the lodge."

Then I said: "No one but a dolt in fraternity matter will claim that a lodge is a church." Nevertheless, the secret orders are hiding places; and the members of said orders—including some preachers—maintain that if the rules governing said secret orders are lived up to there is nothing more needed for time and eternity. If this is true, we do not have to go far to ascertain why so few men attend our churches. The lodges get the men and the preachers, too. The pastor who belongs to a lodge is the last one who should complain of preaching to audiences depleted of men. This sad state of things prevails not only in England and Germany, but also in many parts of the United States. The apostle Paul said: "This one thing I do." The late Bishop Gilbert used to say to his conferences: "Cut loose from all entanglements."—*John Thompson, in California Christian Advocate.*

54,750 Sins Versus 1 Sin.

If a man has lived fifty years and only committed three sins per day all that time—one in thought, one in deed, one in word—he will have committed fifty-four thousand seven hundred and fifty sins. Who is there that can say I have not done so? If we say we have no sin we deceive ourselves and the truth is not in us. Each person that lives and breathes on this earth is a sinner, coming under the condemnation of God, and deserves the death penalty.

There is one sin that rises up before God that outweighs all the 54,750 sins. That one sin is the rejection of His Son, the provided substitute for all sins and sinners. Commit this one sin, and all the rest cannot be atoned for. Accept God's message of love—the good news of salvation through the atoning work of Christ—then all the rest, even though they were ten times that number, are washed away like figures on a slate are with a wet sponge. For God pardoneth iniquity, transgressions, and sin—covers it over with the mantle of His forgiving love, and will not remember it anymore forever. Commit the one sin, all the rest remain, to heap up wrath against the day of wrath.

Accept Christ Jesus and His atoning substitution, each one is passed away, for "There is now no condemnation to them that are in Christ Jesus."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 10. —HOW CAN WE HELP OUR PASTOR? Ex. 17: 8—13.

QUESTIONS:

1. Does a pastor need help? Ex. 17: 8—13; Ephes. 6: 19—20.

2. How can we help our pastor by praying for him? Rom. 15. 30—32.

3. How did they need and do they need willing helpers? Acts. 6: 1—7; 1 Cor. 12: 4—11; 2 Tim. 4: 9—13.

4. How can we help him by generous support? 1 Cor. 9: 1—14.

5. How can we help him by following wisely? Hebr. 13, 7, 17—18.

6. How can we help him by regular attendance? Hebr. 10: 19—25; Acts 16: 14.

MEDITATIONS:

The question: "Does a pastor need help?" would not be asked by a pastor except to affirm it emphatically, and any one who knows anything about the work of a pastor, knows how much help and encouragement he needs.

Israel would have lost the battle against the Amalekites, if it had not been for the timely aid of the much weaker Aaron and Hur to the praying Moses.

Paul exhorts the Ephesians to pray for him, that utterance might be given unto him in opening his mouth to make known with boldness the mystery of the gospel.

Thus praying for our pastor, we will pray down upon him God's blessing. We will love him, because we pray for him. Our sympathy being enlisted for him, we will see where we can help him and be ready to pray and work for him in his need.

In the beginning of the church of Christ the apostles seem to have done all the preaching and even cared for the poor, but soon it became apparent, that the apostles could not do all the work, so the deacons were elected and helped not only in the distribution of alms, but they became evangelists, as Stephen and Philip show.

In the Christian church there are many divers gifts and these all should be used for the upbuilding of the church of Christ. Since the pastor ought to be the chief builder, all ought to help him in his work.

We can help our pastor by generous support. Our Lord has ordained, that they that proclaim the gospel should live of the gospel; and we as His followers ought to obey His command. There is very tittle danger that a pastor will become rich by preaching the gospel, but he surely can preach the gospel better, when he sees that His congregation appreciates His work. And since he has to be a good example in giving for his congregation, he ought to be enabled to give liberally, at least the tenth.

We can encourage our pastor by obeying him and by letting

him guide us in the right direction; for the pastor is responsible for his flock, he watches in behalf of our souls, as one who shall give account, that he may do this with joy, and not with grief: for this would be unprofitable for us.

Regular attendance of the meetings and attentive listening is a great help for the pastor and for the hearer. The pastor seeing the attention in the eye of the hearer, is inspired to his best efforts. To see the members of his congregation in their usual place helps the pastor, to see them attentive brings out his best powers. When the pastor sees or hears (and it is good sometimes to tell him so) that others pray for him, he can overcome many trials and temptations.

A praying working congregagation is a great blessing for a minister.

QUOTATIONS:

As in a dark night one goes before with a lantern for others to follow, even so the life and conversation of the pastor ought to be a burning torch to guide others in the way of salvation.

Cawdray.

When Homer had spent many lines in dispraising the body of Thyrsites, he briefly describes his mind thus: that he was an enemy to Ulysses, a wise and eloquent man. And there can be no more said of a bad man than this: that he is an enemy to his pastor. That is enough to brand him.

Suggestions for Young People's Meeting.

1. Any meeting, to be helpful, must be spirited, spiritual and laden with good, helpful thoughts.

2. To this end let the leaders be chosen from among those who are capable, studious, consecrated and Spirit-filled. It is a mistake to peddle the leadership out among incapable persons for the sake of encouraging them. The place to "break them in" is in the ranks. Let the leadership be intrusted to those who have had some training and have given evidence of fitness.

3. Give the task of framing programs to those who are willing to take an interest in the work, remembering that at least one experienced worker should be on the program committee.

4. In the course of a month or two every one connected with the meeting ought to have a place on the program. Mix the ready speakers with those who are more timid.

5. Let it be a *young people's meeting*. Older people ought to attend and be ready to assist with advice, counsel and helpful thoughts, but the bulk of the work ought to be done by the young people; that is, where there are enough of them to make the meeting a success.

6. Let it be understood that it is a religious meeting, not a mere social gathering.—Gospel Herald.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Oct. 10.

SUBJECT:—Paul a Prisoner—The Plot. Acts. 23:11—24.

GOLDEN TEXT:—I will say of Jehovah, He is my refuge and my fortress; my God in whom I trust. Ps. 91:2.

Paul's address made from the steps of the castle to the crowd out of whose hands he had just been rescued, had the effect of further infuriating the mob against him, an effect which was to be expected. What he said in defense of his course of life was not calculated to appease their enmity towards him. The simple narrative of the visions and experiences that brought about his conversion from Judaism to Christianity, from being a persecutor of the followers of Jesus to an active propagandist of the new faith, presented indeed a convincing argument and justification of his course. How could he do otherwise than to obey these heavenly visions and the voice of Jesus speaking, not from the grave of an imposter, but from the transcendent glory of heaven! But against the prejudice of these Jews these assertions from one whom they regarded as an imposter himself had no weight, but they were stung afresh by the necessarily implied accusation of having brought upon the nation the blood of their Messiah as well as the blood of martyrs to the true faith; and when he came to the statement that the Lord had commissioned him to go with His message to the Gentiles because the Jews would not receive it, their rising indignation could be contained no longer. With violent demonstrations they renewed the cry, Away with him.

This renewed violence came near bringing upon him a cruel scourging in order to wring from him a confession of wrong doing. Saved from this only by an appeal to his right as a Roman citizen, he was the next day brought before the council of the Jews, there to be examined in somewhat less barbarous style. However, here too he had to meet lawless uinjstice with a severe rebuke and finally to be rescued again by the soldiers from death by violence at the hands of his countrymen.

He was now a prisoner in the Roman castle, against whom the Roman officer, in authority there, could find no charge of wrongdoing, but whom he dared not set free because of threatened violence against him. The situation was perplexing both to Paul and to the chief captain. But the difficulty was soon cleared up for both of them. In a vision vouchsafed to Paul that night he was reassured that the Lord could and would turn this trying experience to account for good. He was indeed being persecuted but he was not forsaken (2 Cor. 4:9).

The words of the Lord that night set the seal of approval upon his faithful testimony now given in Jerusalem and gave him a further commission to be His witness also in Rome. Both the approval and the commission were comforting to the apostle. They brought to him good cheer. He had desired to go to Rome (Acts 19:21). He had written a wonderful epistle to the believers there and had assured them of this desire (Rom. 1:11—13; 15:28–29). Hitherto he had been hindered but now he is assured that he shall go there.

However, his testifying at Rome should be like that at Jerusalem, viz., as a prisoner. He had not allowed himself to be deterred from going to Jerusalem in the face of certain bonds and affliction, and now this bondage should be the means of bringing him to Rome. To any one with selfish ends in view this thought would have been disappointing; but to one whose only aim was "to testify the gospel of the grace of God" and thus to accomplish his course and the ministry received of the Lord Jesus (Acts 20:24) it was not thus. The Lord's assurance made even a journey in bonds look bright with encouraging prospects.

For Claudius Lysias, the chief captain, the difficult situation was resolved by the disclosure made to him of a plot to lynch Paul. This gave him a good excuse to send the prisoner away and thus get shut of the embarrassing situation. Moreover, he was anxious to shield Paul as a Roman citizen from any unlawful violence. Thus a political distinction, which had come to Paul by inheritance, was used of God to further His ends with this servant of His.

This company of conspirators against the life of Paul was likely composed, in part at least, of members of "that wild and fanatic association called Sicarii or Assassins, which played so prominent a part in the Holy Land in the last years of Jerusalem." — *International Revision Commentary*. The oath these men took together show their desperate character. They hesitated not to call down upon themselves a great curse in case of failure to accomplish their purpose. God saw to it that their design failed of accomplishment; but in His mercy He does not always visit the imprecated curses upon such men. We have no reason to think that they starved themselves to death to escape the curse. Wicked oaths do not generally bother the conscience of the swearers very much.

Though assured by the Lord Himself in the vision that his life would be spared to go to Rome, Paul made use of the information brought to him by his nephew to do what he could to thwart the plotters' purpose. It does not argue lack of trust in God's power to fulfil His promises, if we make use of such means as are put to our hand. It is, in fact, our duty to use the means, recognizing them as God-given for the very purpose. We should see God's providences in fortuitous circumstances as well as in those things which appear miraculous.

Peculiar interest attaches to the young man, Paul's nephew. Did he share with Paul a faith relationship as well as that of blood? Was his mother, Paul's sister, a Christian? It seems almost a pity that Luke does not tell us more about them. Paul had a number of his relatives in his circle of Christian fellowship. Six of these are mentioned in his letter to the Romans (Rom. 16:7, 11, 21).

Ministerial Meeting.

A meeting of the ministers of the Eastern Conference will be held in the historic Mennonite Church at Germantown on Wednesday, October 6th. (the anniversary day of the landing of the 13 Mennonite families from Crefeld at Philadelphia in 1683), beginning at 10:30 a. m., at which the following topics will be discussed:

1. The ups and downs of a pastor's experience.—A. M. Fretz.
2. Lessons to be learned from the history of the persecutions of our forefathers for their religion.—S. M. Grubb.
3. Denominationalism: What is the right attitude to take in regard to it?—J. W. Schantz.
4. The pastor out of the pulpit. —J. W. Bayley.
5. A historical paper will be read by N. B. Grubb.

A. B. SHELLY, Pres.

Marriages.

KINDIG—KREMER.—On August 28, 1909, at the home by Rev. J. W. Schantz, Schwenksville, Pa., Mr. John Kindig, of Hatfield, and Miss Clara Kremer, of Souderton.

News of the Week.

Domestic.

HUDSON—FULTON CELEBRATION.

BEGINS WITH A GREAT NAVAL PAGEANT.

NEW YORK, September 25.—Saturday, September 25, 1909, will be recorded as one of the most memorable days in the history of America's metropolis. Long before the official ceremonies of the first day of the Hudson-Fulton celebration began hundreds of ships, ranging from ocean liner to the pert little motorboat, waited restlessly at their moorings in the lower bay for the signal which would start them in a gay procession about the ten miles of warships at anchor in the Hudson. Every craft was decked with flags and bunting and every band in the vicinity of New York had been engaged to provide music for the hundreds of thousands of persons.

Estimates as to the number of visitors in the city vary from one million to 2,500,000 persons. It was expected by the police that five million persons would witness the day and night naval pageants.

As the hour for the starting of the naval parade drew nearer prices for seats on grand stand advanced. Seats that were selling in the early part of the week for $2 bought $3 and $4 to speculative dealers.

MASSED ON THE WATER FRONT.

The boom of sunrise guns aboard the warships in the North river awoke New York to the first day of the celebration, long planned and long awaited, which honors the deeds of Henry Hudson and Robert Fulton. The river that Hudson found and where Fulton set his steamboat was the place toward which the eyes of the people turned for the most impressive pageant that ever floated in the New York harbor.

Humanly speaking, the city to-day was a shell, with probably two-thirds of its population massed on its water front. From the Battery to Spuyten Duyvil the sloping western edge of Manhattan island afforded a vantage ground from which the hundreds of thousands of spectators viewed the naval parade that moved up and down the river. Probably two millions lined the Jersey shore, and on the western water front of Brooklyn, facing the bay, at least half that number watched the gathering of this pageant in the waters between the mainland and Staten island.

SEE A THOUSAND VESSELS.

This is what they saw to-day under the unclonded September sun:

A thousand vessels, varying in type, from the one-man catboat to the mighty British cruiser battleship Inflexible.

Fifty-seven warships representing the navies of the United States, Great Britain, Germany, France, Italy, Holland, Mexico and Argentine—450,000 tons of steel, bearing 28,000 officers and men and armed with 1,897 guns.

Copies of the Half Moon and Clermont, so faithful to the original models in every detail that Hudson and Fulton themselves would have been puzzled to tell the difference.

One hundred and twenty steamboats and ferryboats, seventy-five steam yachts, seventy-five motorboats, three hundred tugs and steam lighters, four hundred sailing craft and small launches.

CLERMONT JOINS THE HALF MOON.

The days's first spectacle—not counting the grim lines of warships in the North river—was the assembling of the naval pageant in the upper bay. Between 10 and 11 o'clock the squadron of four American cruisers and five submarines assigned to escort the Half Moon and the Clermont met in the Kill Von Kull, between Staten island and the New Jersey shore. The Clermont was towed from its night anchorage at Stapleton, S. I., to join the Half Moon off St. George. Then, with the escort trailing to the rear the two little craft which epitomize the celebration cruised along the Brooklyn shore in sight of the spectators that blackened every street and housetop in view.

The quaint craft were greeted by a deafening outburst of whistle on the steamers that dotted the upper bay so thickly that their pilots had to proceed with utmost caution. The Clermont, after reaching open water, cast off her tow, black smoke belched from her antiquated funnel, and her uncovered paddle wheels beat the choppy waves of the harbor into a froth as she charged along, puffing and wheezing, at the rate of five miles an hour. The copy of Hudson's sailing vessel was towed behind.

Meanwhile the rest of the parade was assembling, and when the Half Moon and the Clermont finished their round of the upper bay and sailed into the mouth of the Hudson they fell into line. The assembling of the five hundred or more boats that followed Hudson's and Fulton's craft up the river occupied the whole morning and it was late when the mass of the parade was on the way.

The Half Moon and the Clermont went only as far as One-hundred-and-tenth street, where the land ceremonies of the day occurred, with speeches by Governor Hughes and others. While these were in progress the other vessels rounded the head of the warship line at Two-hundred-and-twenty-second street and returned along the Manhattan shore. The Half Moon and the Clermont will remain at the foot of One-hundred-and-tenth street until Wednesday.

In the bay the Half Moon and the Clermont were the entire show. Lieutenant Lam, of the Dutch navy, costumed as the discover, was a conspicuous figure in the poop of the Half Moon.

Boy Lodges in Tree; Man Buries Family.

NEW ORLEANS, September 24.—Belated reports to-day of death and destruction from Monday's hurricane in Louisiana and Mississippi show further loss of life and property. The list of dead is now over one hundred. With little hope that a number of others reported missing escaped, the total dead may reach 150.

News of fifteen additional deaths along the waterways between Morgan City, La., and the gulf and on the adjacent coast have been received. Nearly all of these were fisherman caught in small craft by the storms.

Stories brought here by persons arriving from the stricken districts reveal many pathetic and unusual occurrences. A four-year old child was found lodged in the branches of a tree on the lower coast of Terrebonne parish, having survived for three days without food or water. Two other children about the same age were found on a mound in the middle of of the prairie between Terrebonne bayou and Little Caillou. No other signs of human life were in evidence in the vicinity.

Bonds for Irrigation.

SPOKANE, Wash., Sept. 28.—President Taft delivered here to-day his long anticipated speech on the conservation of natural resources and outlined the policy of his administration on this subject.

He took the stand that while the present administration is pledged to follow out the policies of Mr. Roosevelt, such a pledge does not inuolve him in any obligation to carry out these policies without congressional authorization. The president added, however, that he would exert every influence on congress to enact legislation which shall best subserve the requirements of the situation.

President Taft created much enthusiasm when he announced that he would urge upon congress the necessity of authorizing the secretary of the interior to issue $10,000,000 bonds for the completion of irrigation projects in the west upon which work had been suspended because of lack of funds and the discovery that the projectors in their enthusiasm did not closely observe the limitations of the reclamation act. Hardships have been worked upon many settlers through the suspension of work. Senator Borah, of Idaho, and othern western senators and representatives have urged upon the president that a bond issue was the only way by which justice could be done.

Aurora Borealis Cuts Queer Capers.

CHICAGO, September 25.—Violent electrical earth currents, believed to emanate from the aurora borealis, today disturbed the telegraph service over the entire country and for a time stilled the ticking of the Morse instruments in the offices of the telegraph companies. While the drift of the currents noticeble in cities from San Francisco, Seattle, Omaha, through Chicago, Cleveland and Pittsburg to New York, was apparently to the east, its strength was little more pronounced in one section of the country than another.

The currents were first felt about 5 o'clock in the morning and increased in intensity for two hours, reaching the heaviest wave at 7:10 a. m, when all the telegraph activities were at a standstill. The force of the disturbing currents was so great that fuses were blown out and resistance lamps lighted up brilliantly.

Thortly after 7 o'clock the currents began to subside and intermittent service was resumed. The conditions at 9 o'clock were fast becoming normal.

The World Didn't Come to an End.

WEST DUXBURY, Mass., September 24.—With only a heavy rain to console them for the end of a world cataclysm, three hundred members of the triune immersionists, who gathered here expecting the end of the world at 10 o'clock this morning, are dazed at the blow to their faith and disappointed that they have not been snatched up to the clouds as their leaders foretold.

In their little chapel at Ashdod, five miles from here, the faithful awaited the end of all things, praying and singing throughout the morning with increasing fervor. Shortly before 10 o'clock heavy clouds overspread the sky and the most fervent waited, momentarily expecting the heavens to open and the crust of the earth to slide off into a vast abyss. But there was nothing doing.

Slowly the minutes dragged by, and when the prophesized hour had come and gone their dazed amazement was pitiful. Some declared there had been a mistake in the year, and that the end would come on next September 24. Others explained that a revelation which was made to one of their number last night indicated that the destruction was to be deferred until some time during the twenty-four hours beginning at 6 o'clock this evening. The faithful still continue confident that their prophecies would be fulfilled.

CAN NOT BE MISTAKEN IN LAST REVELATION.

WEST DUXBURY, Mass, September 25.—"O, Lord, don't disappoint us," prayed the Triune Immersionists at intervals during the meeting which they held throughout last night in "The Bethel," their building opposite the chapel at Ashdod; but their prayers remained unanswered to-day, for the Lord had not appeared in person to them and the world was still intact.

While there was no note of real wavering among the members of the Latter Reign of the Apostolic church, there was a tendency among some of them to-day to intimate that published stories concerning the time set for the end of the world were not exactly in accordance with their beliefs, and that they would not be surprised if it were delayed.

Indeed, several who had been in attendance on the meetings for the last few days left for their homes to-day. However, they refuse to make any statements before they left.

Taft Preached Sermon to Mormons.

SALT LAKE, Utah, Sept. 26.—In the pulpit of the famous Mormon tabernacle in this city where four years ago Theodore Roosevelt, then president, preached a long sermon on right living and the duties of good citizenship, President Taft faced an audience which he said led him to try to follow in the footsteps of his predecessors and deliver a preachment.

Mr. Taft did preach a sermon—text and all. The immense audience in the flag-draped edifice, the splendid musical program of operatic and patriotic selections, the enthusiastic cheers as President Taft appeared and the quick response of the audience to points which he endeavored to impress upon his hearers inspired him, the president declared, with higher thoughts of country and patriotism.

The president's sermon was an appeal for amity between the people for attributing the best rather than the worst motives to the action of others when possible to do so and not to harbor hatred or animosity.

"SOFT ANSWER" HIS TEXT.

"A soft answer turneth away wrath, but grievous words stir up anger" was the text Mr. Taft selected from the Book of Proverbs. The sermon was a homely utterance, largely made up of a relation of stories to give emphasis to the points.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, OCTOBER 7, 1909. No. 39.

Prayer.

I do not undertake to say
That literal answers come from heaven,
But I know this that when I pray,
A comfort, a support is given
That helps me rise o'er earthly things
As larks soar on airy wings.

In vain the wise philosopher
Points out to me my fabric's flaws,
In vain the scientists aver
That "all things are controlled by laws."
My life has taught me day by day.
That it availeth much to pray.

I do not stop to reason out
The why and how. I do not care,
Since I know this, that when I doubt,
Life seems a blackness of despair,
The world a tomb, and when I trust,
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,
If I lift my soul up in prayer,
Some sympathetic loving Power
Sends hope and comfort to me there.
Since balm is sent to ease my pain,
What need to argue or explain?

Prayer has a sweet refining grace,
It educates the soul and heart.
It lends a luster to the face,
And by its elevating art
It gives the mind an inner sight
That brings it near the Infinite.

From our gross selves it helps us rise
To something which we yet may be.
And so I ask not to be wise,
If thus my faith is lost to me,
Faith that with angels' voice and touch
Says, "Pray, for prayer availeth much."
—Selected.

Items of News and Comment.

"Curses, like chickens, come back to roost."

"Be of good cheer" will reach the truly faithful in due time.

In Indiana 2,453 saloons have been closed. During 1908 15,000 saloons were closed in twenty-two states.

The United States drink bill decreased during the year about $80,000,000. What do you think caused the reduction.

God is able to defeat the plans of many conspirators. If it need be He can use a boy, as in the case of the Apostle Paul in Jerusalem.

A great World Missionary Conference is to be held in Edinburgh, Scotland, June 14—24, 1910. About 1,100 delegates are expected, of whom about 500 are to be from the United States and Canada.

A five days world conference of Young Men's Christian Association has been held at Barmen—Elberfeld, Germany, representing over 800,000 members.

Bro. Eddison Mosiman, of West Middletown, Ohio, who recently took a course at the McCormick Seminary, Chicago, where he was awarded a scholarship, will soon leave for Germany to continue his studies for two years.

A recent investigation of several thousand patients who attempted suicide showed that the tendency of the present day literature and theology caused many of them to think life cheap.

A good spirit was manifested towards the Bluffton college on Sunday afternoon, Sept. 26, by the Sunday-school of the First Mennonite church, when they unanimously subscribed $500 towards the college endowment fund.—Bluffton News.

Russia is again endeavoring to get a port on the Pacific which will not freeze up during the winter. They are endeavoring to secure absolute control of a railway through Chinese territory, including control of the Chinese towns along the road.

Hazing among college students is one of the savage customs which should be absolutely and forever abolished. Most colleges forbid it. The United States Government has forbidden it at its institutions, and seven students have recently been expelled from West Point Academy. Young men and boys should learn that what is criminal under our civil laws is intolerable in any respectable college.

The important question: Why is the supply of young and educated men for the sacred ministry steadily diminishing? is fittingly answered by Bishop Charles E. Cheney. He says that the zeal of a young theological student is often cooled at the door of the seminary by "the admonition that the business of the twentieth century minister is to lead the sociological reform, instead of trying to convince of sin and show the way of salvation. Leading men to Christ has been superseded by leading the poor to a better environment. Hygiene instead of heaven, food rather than forgiveness, country air in place of creeds and confession of faith, constitute the mission of the modern minister."

Rev. W. H. Grubb was suddenly called on Monday evening to transact important business at the home of one of his members, which turned out to be only a ruse to divert his attention while members and friends of the Quakertown and Perkasie congregations entered his home. Eventually it dawned on Mr. Grubb's mind that the day following was his thirtieth birthday. There was reciting, solos and singing by the guests, after which refreshments were served. Then the guests showed their good will and appreciation by overwhelming the pastor with gifts, provisions, checks, etc.

Let it be set down as an undeniable fact that there is less violation of the liquor laws in dry territory than in wet. The fewer saloonkeepers and the fewer saloons the fewer violations will there be, for there will be fewer opportunities. The way to put a stop to gambling is to shut up the gambling dens. It would be a great impediment to the sale of dry goods if the dry goods stores should all be closed by law. We would consider it a great blow to popular education should the schoolhouses all be destroyed. If we wish to stop drunkenness, carousing and the demoralization of the young and the ignorant let us shut up the saloons, and keep them shut.—Herald & Presbyter.

A national Missionary Campaign, from October 1909 to April 1910, is being planned by the Layman's Missionary Movement. A similar plan has been used in Canada during the past winter, culminating in a Canadian National Missionary Congress, attended by over 4,000 commissioners, representing all Protestant churches of the Dominion. The plan in America involves the holding of men's missionary conventions in about fifty of the most important centers in the United States, from the Atlantic to the Pacific. The culminating feature of the campaign will be a National Missionary Congress, at which 5,000 or more of the most representative Christian men of America will meet in April, 1910.

General Frederick D. Grant has been criticised and complained of to the War Department by the liquor men for heading the great parade in Chicago, on September 25, in favor of law and order. They say he had no right to appear in his United States military uniform in a temperance or prohibition demonstration. General Grant answers: "It was not a temperance parade, but a demonstration in favor of good government and law and order, and I should have been derelict in my duty if I had not, when requested, headed the parade as I did, and I shall continue, until prohibited, to do the same thing whenever I deem it necessary to advance the cause of good government." Of course, the War Department is not going to stand for any such nonsence as these whisky men are clamoring on. It is not unlawful or disorderly for any United States citizen or soldier or officer to be on the side of law and order and temperance and morality and righteousness. Against these things, even in our day, there is no law. These whisky men would not object to a uniform being carried into a saloon or a gambling den. It hurts their feelings to see anything like the arraying of public men in opposition to their organized wickedness.—Herald & Presbyter.

The White Ribboners' Convention.

The following clipping from The Christian Herald will be interesting and encouraging to the friends of temperance.

The gathering of the white-ribbon delegates at Omaha, Neb., for the thirty-sixth annual convention of the National Woman's Christian Temperance Union heralds the close of a very active and successful year of temperance endeavor.

The beginning of temperance work has been made in the Canal Zone; the campaign for submis-

sion of the prohibition question to the people has been won in Florida; New Mexico has come into line, the capital city, Santa Fe, having passed an ordinance to abolish saloon licenses after January 1, 1910; fifteen new dry counties have been won in South Carolina, where only six dispensary counties remain, and State-wide prohibition is expected from the next Legislature; Idaho County, Idaho (the largest county in the whole United States, it is said), has been carried for "no saloons"; Nebraska, Iowa, the District of Columbia, Kentucky, Missouri, Oregon, Arizona, Indiana, Delaware, South Dakota, Virginia, Louisiana, Ohio, Utah are all organized by temperance workers for "no saloons in 1910." Tennessee has joined the ranks of Prohibition States, making nine in all.

The 1909 W. C. T. U. convention is one of planning and preparation for next year, when many States, as has been indicated, are to be the scene of vigorous campaigns to abolish the saloon. In Indiana, where more than two-thirds of the population of the State already live in dry territory, an effort is now being made to have a prohibitory amendment submitted to the people. In Delaware, two of the three counties have prohibition and the third, New Castle, is asking for a special election on the question. No-license territory has been greatly increased in Arizona, and a strong fight is to be made for prohibition in Statehood. Ninety-six of the one hundred and nineteen counties in Kentucky have banished the saloon under local option and the campaign is on for State prohibition. All the temperance organizations of Missouri are united in the Missouri Constitutional Amendment Association to abolish the saloon. New York State has its first dry county (Yates), and more are to be added. South Dakota legislators are pledged to refer the New Church Federation's bill for local option to the people in 1910. Resubmission of the prohibition amendment is demanded in Vermont.

These are a few of the pressing legislature movements in which the National Woman's Christian Temperance Union is actively enlisted in various parts of the United States, of which but one-third now remains open to the liquor traffic.

One of the most interesting new endeavors of the W. C. T. U. is the Independent Japanese Coast Work (whose third mission has been recently erected), led by Rev. Mary A. Bowen, of California. The Japanese women are actively at work, and fly the white emblem of temperance and purity with great enthusiasm.

Signal work has been accomplished this year by Mrs. Edith Smith Davis, of Wisconsin, and Mrs. Martha M. Allen, of New York, heads respectively of the departments of scientific temperance instruction and of medical temperance and representatives of the Woman's organization at the great International Temperance Congress in London last July. A novel and helpful course of study in scientific temperance instruction has been planned by Mrs. Davis for the use of missionary training institutions, and has been adopted by the Chicago M. E. Missionary Training School and others.

Through its medical temperance department, led by Mrs. Allen, the W. C. T. U. is enlisting the aid of nurses' association in the educational work among women in the homes; for nurses can do much to warn women of the danger of nostrums, and of the family prescription of alcoholic and other powerful and habit-producing drugs. The Nurses' Associated Alumnæ of the United States and the Society of Superintendents of Nurses' Training Schools in annual session at St. Paul and Minneapolis, last summer unanimously adopted the W. C. T. U. resolution:

"Inasmuch as the poverty, misery and crime, resulting from the use of alcohol and other narcotic drugs, are an aftermath of their action as physical poisons, and they are scientifically proved to be a directly contributory cause of many diseases, as tuberculosis, Bright's disease, and, above all, the Black Plague, we, as women, as nurses, as health teachers, and as humanitarians,

"*Resolve*, That we will do all we can, with professional propriety, to teach their nature and effect, and discourage their use."

During the six months of the exposition the National Woman's Christian Temperance Union has a representative exhibit and rest-room at Seattle, in the Manufactures Building. An exhibit was also made at the biennial convention of the Christian Endeavor Society in St. Paul, and schools of methods have been held in the various Chautauquas.

JANE A STEWART.

The First Christian Missionary.

We see, in this twentieth century, a mighty effort being made, by God's people all over the world, to win souls for the Lord Jesus Christ. Like a mighty river, it bears along the work of God men of all nations, of all denominations, and of different degrees of education. Like a huge building, the Church of God is rising into a glorious temple. Africans, Hindoos, Japanese, Chinese, Arabs, Jews, Red Indians, Persians;—men and women from all the countless tribes of earth, are being brought as living stones to add to the mighty pile.

Who began this great work? Who was the first missionary? Who was the mason who laid the first stone in the great building which has been erected by Christ's faithful workers and messengers?

Where did our Lord go to find His first missionary?

He went to a strange, weird country, to Bashan, the land of the giants, a vast territory on the east of Jordan, full of ruined, deserted cities, which were lived in, and were famous places, more than 1400 years before the birth of Christ. There, in the old kingdom of the giant Og, our Lord found His first missionary.

Many years ago Professor Porter discovered the remains of the stronghold of this giant race. He came in the desert upon an oval island of black rock, standing out upon the plain, and raised 30 feet above it. This wide plateau is 60 miles long; it is formed of black basalt, and is evidently of volcanic origin. The rock has the appearance of having once been thrown up from some crater in liquid form and of having hardened as it cooled. There it stands, rough, and jaded, and unclothed, and upon it may still be seen deserted cities and villages, cut out of the rock itself.

It is a dismal place, for the ruins, the rocks, the old walls are all black, and, as the traveler wanders among them, he can see that the doors are made of the same stone as the walls; he can notice that the streets are perfect in form as on the day they were carved out; and he can, without any help from the Bible, discover for himself that the cities were inhabited by a race of giants, for the doorways are of so great a height, that men riding on camels could pass inside the houses without bending.

In this strange land, inhabited in olden times by strange giants, lived the strange man whom our Lord selected as His first missionary.

His appearance was very awful, for he roamed about half naked, and with his long, uncut, matted hair hanging over his shoulders; his nails were like birds' claws, his skin was burnt and cracked with the scorching sun; his whole aspect was wild and degraded. By day and by night he wandered about in the old cemetery, howling like a savage wild beast. In the village near, the country people would wake up in the dark night, and tremble as they heard his shrieks and cries; and day by day, as the fearful traveler crept past the graves on the hillside he would often catch a glimpse of that awful figure, and would see him cutting himself with sharp stones, until his naked body was covered with blood.

So terrible was this strange man to the women and children in the country round, that, again and again, efforts had been made to tame him. They had caught him and handcuffed him and chained him up near the village, where he would be unable to hurt himself or others. But all was of no avail: he had snapped the chains as if they were made of tow, he had broken every fetter in pieces, and away he had gone, in madness worse than ever, howling and screaming as he went, and returning to his old haunts among the tombs.

This was the man that the Lord Jesus Christ selected to be His first missionary!

What strange tools God often uses to do his work; what unlikely agents are employed by Him to do the most important service!

The old graveyard was close to the shores of the Sea of Galilee. All night long the storm had been raging, and the waves of the sea had been lashed to fury. As that wild man cowered in his rock-cut tomb, he had looked out upon the stormy sky, and had trembled at the flashing of the lightning. The wind, as it came sweeping down the ravine, had howled louder than he had, and the noise of the storm had drowned his voice. Fierce was the wild tempest of the sea, and the waves, as they tossed hither and thither, were not more restless and agitated than his poor, wild, distracted soul.

But while early morning there came a sudden calm. In a single moment the storm was over, and the waves were stilled.

"The wild winds hush'd; the angry deep
Sank, like a little child to sleep;
The sullen billows ceased to leap."

A voice, which both wind and waves must obey, had said to them: "Peace, be still." And there was a great calm.

A boat, a small fishing-boat is seen crossing the lake. It is making for the shore close to the deserted graveyard. A little company of people get out of the boat and walk on the shore. It is Jesus of Nazareth, and His little band of disciples. The wild man rushes out of his cave to meet them. The disciples tremble as they see the blood streaming from his wounds, and as they hear the clanking of the broken chains on his wrists and ankles.

The devils, who are in possession of the poor man, know well who the stranger is. They are full of awe and terror; they compel the man to throw himself down on the ground before Jesus; they cause him to utter this strange cry:

"What have I to do with Thee, Jesus, Thou Son of God most high? I beseech thee, torment me not."

But listen, the Christ speaks. Only a few short words, but they are words of power:

"Come out of the man, thou unclean spirit."

And, just as the wind and the storm had obeyed His will, so now the angry demons are compelled to submit, and although they were a legion in number, they immediately went out of him.

And what was the result? Had you looked at that poor demented creature an hour afterwards, you would not have known he was the same man. Instead of his naked body being covered with filth and blood, he is washed and clothed; instead of tearing madly about like a wild beast, he is quietly sitting at the feet of Jesus; instead of hiding from men, and roaming in desert places, he joins the number of Christ's disciples, and would fain follow them wherever they go; instead of being a madman, he is in his right mind, quiet, peaceful, and happy. And all this is the doing of Jesus, the Prophet of Nazareth. Oh! how he loves this Jesus. Oh! how closely he clings to him. The cry of his soul is: Jesus has changed me, He has made me a new creature; blessed be His Name forever!

Does the Master grant his petition? Does He bid Peter and Andrew to make room for him in the boat? Does He take him with Him across the lake, and allow him to follow Him wherever he goes? No, he refuses to allow him to join the little company in the boat; He bids him to remain in the old country where he is known so well.

"Jesus sent him away, saying: Return to thine own house, and show how great things God hath done for thee." Luke viii. 39.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark v. 19.

So the first Christian missionary set forth on his work. Like most missionaries nowadays, he was an itinerating preacher; he moved about from place to place publishing the good news. Ten cities formed the field in which he labored; cities, which had been built and colonized by the Romans, and which they had called Deka Poleis, the ten cities, or, as we have it, Decapolis. Here, in these ten cities, the missionary spoke for his Master. And this testimony of his was borne in two ways. First by his appearance, for all in those cities had heard of him and most of them had seen him, and now, when he came amongst them utterly changed, and such a thorough contrast to what they had known him, they could not but be struck by the difference.

Why, this is the wild man from amongst the tombs! they would say. Look at him now, how gentle he is, how humble, strangely and completely altered in every expression of his face, in all his movements and habits, in the very tone of his voice, and in the way in which he comes amongst us.

Then they would begin to wonder how this remarkable change had been brought about, and this would give the missionary an opportunity to witness for his Master in a second way.

He would tell them all to whom he owed the new life he was leading; he would speak of the boat which crossed the lake, and of the one who had come to seek and to save the lost sheep amongst the tombs.

And so he published in Decapolis, in every one of the ten cities, how great things Jesus had done for him, and all men did marvel.

What was the result of the first missionary's work? What success attended his labors.

A few months later, we find that Jesus once more visited the country on the east side of the Sea of Galilee. The first time he had gone there, in spite of his wonderful healing of the man who had been the terror of the neighborhood, he had been practically turned out by the inhabitants: "They prayed him to depart out of their coasts."

But what does our Lord find on his second visit? So well has his first missionary done his work, that a tremendous welcome awaits him. Great multitudes crowd to hear Him; the sick, the lame, the deaf, the blind are brought to him to be healed, and we read what they said, as they watched His miracles: "He hath done all things well: he maketh deaf to hear and the dumb to speak." Mark vii. 31-37. And St. Matthew in his account of our Lord's second visit to Decapolis tells us that "They glorified the God of Israel." Matt. xv. 29-31.

Are we also, as opportunity offers, witnessing to Christ by our words, not ashamed to let others know what a dear Saviour we have found, and in the home, in the school, in the workshop, amongst our companions, neighbors, and friends, being ever ready to give a reason for the hope that is in us?—Mrs. O. F. Walton, in "Unbeaten Paths in Sacred Story."

Home Circle.

Ask God.

Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy.
—A. E Hamilton.

The Little Doctor.

As Dr. Byron was one day passing into the house, he was accosted by a very little boy, who asked him if he wanted any sauce, meaning vegetables. The doctor inquired if such a tiny thing was a marketman.

"No, sir, my father is," was the prompt answer. The doctor said, "Bring me in some squash," and he passed into the house, sending out the change. In a few minutes the child returned, bringing back part of the change. The doctor told him he was welcome to it, but the child would not take it back, saying his father would blame him. Such singular manners in a child attracted his attention, and he began to examine the boy attentively. He was evidently poor: his little jacket was pieced and patched with almost every kind of cloth, and his trousers darned with so many colors it was diffiult to tell the original fabric; but scrupulously clean and neat withal. The boy very quietly endured the scrutiny of the doctor, who held him at arm's length and examined his face. At length he said,

"You seem a nice little boy; won't you come and live with me, and be a doctor?"

"Yes, sir," said the child.

"Spoken like a man," said the doctor, patting his head as he dismissed him.

A few weeks passed on, when one day Jim came to say there was a little boy with a bundle down stairs waiting to see the doctor, and would not tell his business to any one else.

"Send him up," was the answer, and in a few minutes he recognized the boy of the squashes. He was dressed in a new, though course, suit of clothes, his hair very nicely combed, his shoes brushed up, and a little bundle tied in a homespun checked handkerchief on his arm. Deliberately taking off his hat, and laying it down with his bundle, he walked up to the doctor, saying,

"I have come, sir."

"Come for what, my child?"

"To live with you, and be a doctor," said the child, with the utmost *naivete*.

The first impulse af the doctor was to laugh immoderately; but the imperturbable gravity of the little thing rather sobered him, and as he recalled his former conversation, he silently felt he needed no addition to his family.

"Did your father consent to your coming?" he asked.

"Yes, sir."

"What did he say?"

"I told him you wanted me to come and live with you and be a doctor; and he said you was a very good man, and I might come as soon as my clothes were ready."

"And your mother? what did she say?"

"She said Dr. Byron would do what he said he would, and God had provided for me." And said he, "I have on a new suit of clothes, and here is another in the bundle," undoing the handkerchief and displaying them, with two little shirts white as snow, and a couple of neat checked aprons, so carefully folded it was plain none but a mother would have done it.

The sensibilities of the doctor were awakened to see the fearless, undaunting trust with which that poor couple had bestowed their child upon him—and such a child! His cogitations were not long: he thought of Moses in the bulrushes, abandoned to Providence; and above all he thought of the Child that was carried into Egypt—that divine Saviour who had blessed the little children. And he called for his wife, saying,

"Susan, dear, I think we pray in church that God will have mercy upon all 'young children.'"

"To be sure we do," said the wondering wife; and what then?"

"And the Saviour said, 'Whosoever receiveth one such little child in my name, receiveth Me.' Let us take this child in His name, and take care of him."

From this hour the good couple received him to their hearts and home. It did not then occur to them that one of the most eminent physicians and best men of the age stood before them in the person of that child; it did not occur to them that this little creature, thus thrown upon their charity, was destined to be their staff and stay in declining age—a protector to their daughter, and more than a son to themselves. All this was then unrevealed; but they cheerfully received the child they believed Providence had committed to their care, and if ever beneficence was rewarded, it was in this instance.

Faith is a belief in testimony. It is not a leap in the dark, as some tell us. That would be no faith at all. God does not ask any man to believe without giving him something to believe. You might as well ask a man to see without eyes, to hear without ears, and to walk without feet, as to bid him believe without giving him something to believe. —D. L. Moody.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Rev. Jacob Moyer.

"Remote from town he ran his godly race,
Nor e'er had changed, nor wished to change his place
Unpracticed he to fawn, or seek for power.
By doctrines fashion'd to the varying hour;
Far other aims his heart had learned to prize—
More bent to raise the wretched than to rise,
His house was known to all the vagrant train:
He chid their wanderings, but relieved their pain.
The long remembered beggar was his guest,
Whose beard descending, swept his aged breast.
The ruined spendthrift, now no longer proud,
Claimed kindred there and had his claim allowed.
Thus to relieve the wretched was his pride;
And e'en his failings lean'd to virtue's side.
But in his duty, prompt at every call,
He watch'd and wept, he prayed and felt for all;
Beside the bed where parting life was laid,
And sorrow, guilt and pain by turns dismay'd,
The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise
And his last faltering accents whispered praise.
At church, with meek and unaffected grace
His looks adorn'd the venerable place;
Truth from his lips prevail'd with double sway.
And fools who came to scoff, remain'd to pray."

Goldsmith.

But a few months have passed since the church was shocked by the news that death had claimed that sturdy, pious and able leader in our conference, the Rev. Christian Krehbiel and now again news comes of the death, last week, of the Rev. Jacob Moyer. Thus we have lost two of those who figured in the trying times through which our church has passed in the past years. Let us never forget that that which means so much to us in our church life comes to us through life efforts of such men as Brother Krehbiel and Brother Moyer.

Brother Moyer came from a family that had an important part in Mennonite affairs, as early as 1632, one of them having at that time subscribed to the confession of Dortrecht as a representative from Amsterdam. In Pennsylvania the family has been identified with our church since the early part of the eighteenth century. Nearly every one of our Eastern congregations owes something to the Moyer family that one or more of its members contributed to it by his loyal and consecrated service. Those of this very large family who, for some reason or other, did not enter the communion of our church generally have been identified with other denominations, to whom they brought the ideals of goodness and service inherited from their godly fathers.

Brother Moyer was one of the products of the Wadsworth experiment. He and others, by their subsequent work in and for our church have demonstrated that the institution in Ohio, short-lived as it was, supplied a real need and contributed an important chapter to the history of our church.

As a neighbor Jacob Moyer was always ready to show a neighbor's interest and do a neighbor's part. The whole community bears witness to this in their sincere regret for their loss.

He was one of that rare type of rural preachers who remind us of Oliver Goldsmiths' beautiful picture of the village parson. He was a deep thinker. His expositions and essays prepared for the conferences of his brother ministers were always marked by careful, well balanced thought and a rich knowledge of Scripture. Some of these productions have been published. He was a lover of the Word and, mild as was his manner, he could not endure even the suggestion of doubt or disrespect in regard to it. It was his difficult lot as a pastor to shepherd several widely scattered congregations and his work involved hardships that many would not care to assume but to him such work was both a pleasure and a duty. With men of Brother Moyer's type in our pulpits we may be sure that the Master will be well served and our church will gain the love and respect of everyone. G.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery. — Oliver Wendell Holmes.

Report of the Central Ill. Mennonite Conference,

held at Aurora, Neb., Sept. 22—23, 09.

The conference was held at the church of "Pleasant View" of which Revs. Oesch and Rediger are pastors, located seven miles southwest of Aurora.

Two coach loads of delegates from Central Ill. started from Peoria at 7:00 p. m. Monday the 20th. A happier and more cheerful band would have been hard to find and from the time they entered the coaches until their arrival at Aurora next afternoon was one long journey of cheerful seed sowing and praises unto the Lord. The journey was all too short and reminded one of the great day to come. On our arrival at Aurora as the coaches were being emptied the delegates all began to sing the familiar and appropriate song "I am here on business for my King." They were met at the train by the brethren at Aurora in carriages and automobiles, with which they seem to be abundantly blessed, and were royally entertained during all their stay with them. Long will our brethren at Aurora be remembered and find a warm spot in the hearts of the delegates from Central Ill.

The programs were rendered as previously given in the MENNONITE. On the morning of the 22nd at 9:00 a. m. the Sunday-school convention opened its first session with a hearty praise service led by Brother Clarence Risser, of Washington, Ill., who led the singing throughout the entire conference. It was his first experience of the kind and his prospects of becoming a leader in singing are certainly bright.

The following subjects were discussed in a spiritual and able manner:

"The relation of the S. S. to the Church,"—Rev. Summer, Ind.

"The teacher's commission," a paper by F. E. Risser, read by Barbara Strubhar.

"The best plan to prepare a S. S. lesson to get the most out of it in thirty minutes,"—M. L. Ramsayer.

"What has the S. S. done for me."—Rev. Donner, Neb.

"Is the home department profitable?"—Luella Engle.

AFTERNOON SESSION.

"Children's hour"—Mrs. Lydia Engle.

"The children the charge of the Church"—Mrs. Ida Troyer.

"Temperance in the S. S."—Rev. A. Augspurger.

"Need of teacher training"—Julius Oesch.

"Effectual child training"—Rev. J. Litwiler.

Thoughts gathered from the Convention, by Rev. J. Lehman.

Bro. Samuel Stuckey, of Gridley, Ill., was elected president and Sister Pearl Maurer, of Carlock, Ill., Sec. of the Convention for the coming year.

The evening session was devoted to "Endeavor" work.

"The power of prayer,"—Bro. Albert Ruth, of the Chicago mission.

"The power of the Holy Spirit,"—Lizzie Stried, of the Moody Institute.

"The power of the holy life."

"The importance of Junior Endeavor."—Barbara Strubhar, of the Moody Institute.

An open testimony meeting was then conducted by the chairman of the evening, Bro. Alvin Good. This closed the first day's work of the Conference, with a spiritual uplift and anxiety for the next day's service.

MORNING SESSION.

The next day's sessions were opened at 8 o'clock a. m. by an inspiring quiet hour service led by Rev. Jos. King, of Carlock, Ill. He took for his theme "Definiteness in prayer" and encouraged the delegates and all present to pray for something definite to be accomplished by our coming together.

At 9:00 a. m. the congregation repaired to the large tent, in which all the sessions of the Conference were held.

After an inspiring praise service the conference program proper was opened by a welcome address by Rev. A. Oesch, of the Pleasant View church. He heartily welcomed us to the wide range of the western plains to join hands and ranks with them in the great battle against sin. This was heartily responded to by Rev. Miller, of Ill., and chairman of the Conference. He also spoke on the subject of "Why a Conference?" the answer being, In order to form a better understanding, a more perfect unity and a more hearty co-operation with the sister churches in our mission work and the extension of Christ's kingdom.

"Cultivating the spirit of Reverence" (a) For the work, Rev. P. Schantz; (b) For the Sabbath, Rev. Jos. Kinsinger; (c) In worship, Revs. Jos. Zehr and Birkey; (d) In the home, Rev. John Kinsinger. In all of these phases of the subject the brethren showed that there seems to be a growing disrespect and irreverence for sacred things and authority. Remedy, more holiness and holy living on the part of professed Christians. "Church Extension" by Rev. Val Strubhar, in which he showed the needs of the field, and the churches' losses by not having sufficient laborers to till the outlying fields. He made an earnest plea for consecrated lives to this special service.

This closed the forenoon session. Dinners and suppers were served under the able management of Bro. W. G. Stutzman, of Carlock, Ill., who also deserves much credit in the splendid way in which he handled the crowds.

AFTERNOON SESSION.

After another hearty praise service the following subjects were treated:

"God's call to man and man's Response",—Rev. A. Augsburger, the leading thought being, Man's lost condition, God's call to him and in proportion to man's response God blesses him, affecting all humanity.

The Church versus fraternal orders, by Rev. E. Troyer, was ably handled, the leading thought being that God desires to manifest Himself and accomplish His work through the Church and not through some Christless organization.

Report on Home missions by Rev. Schantz. This w as an inspiring report to the Conference, they having organized during the first year of their work our first Home mission in the city of Chicago under the able leadership of Bro. Albert Rutt, who was ordained to the ministry by the Conference at Aurora. The board has also collected during the year without any special effort the sum of $1600 for the work with a balance in the treasury of $600 and money still coming in. God is certainly blessing their work and all of our churches with the missionary spirit, which ought to be and must be the leading spirit of the church if it wishes to continue its existence.

The need of Home missions and their needs,—Bro. A. Rutt, in which he gave the Conference a picture of some of the Godless parts of the city and its need of the Gospel, and also showed by the results of the work that it paid.

Report on foreign missions and the present outlook,—Rev. J. H. King, who turned the subject over to Bro. Haig, our field counsel in the foreign field. He told of the present difficulties in the work of securing leases or sites to erect stations, that our present station has through some mistake been located on a field previously granted to other societies, that our work will be on the standstill until these difficulties are removed, which he trusted would not be long; also stating that the work certainly is approved of God and encouraged us to greater efforts.

EVENING SESSION.

The evening session was evangelistic in its nature, the first address being: If a man will serve God what should be his attitude toward the Church? by Rev. C. Rediger. Leading thought, that the Church is God's and that God honors the Church and that a man cannot honor God and despise or ignore the Church.

Evangelistic address by Rev. E. Troyer, theme: Now is the time, there is danger in delay, appealing first for consecration to special service, and second to a reconsecration and third to the unsaved. Six souls responded.

This brought the Conference sessions to a close. The business of the Conference was conducted through the delegates in separate sessions held between the regular sessions in the church building.

In the first session the question of incorporation was brought up, and after prayerful discussion and consideration it was finally decided not to incorporate the churches for the present, but to only incorporate our mission work, then after further discussion it was decided to incorporate our "Home and Foreign mission work" into one body. It was also further decided that we retain our present two boards as commissioners of incorporation, and to dissolve the present two boards after securing the necessary papers of incorporation and organizing as one board with full power to appoint the necessary workers in the field and to organize themselves into committees as they see fit.

It was also further decided that the present Board meet with the Board of the Egli Mennonites, who are on the same foreign field and laboring under similar difficulties, and try to adjust matters amicably to all concerned.

It was also decided at these meetings that the secretary of the Conference issue report blanks and distribute them to the pastors of the churches, requiring a full report of the year's work, to be given by the secretary at the next annual conference.

The other usual routine of business was gone through at these meetings.

Rev. E. Troyer was elected president and A. Augspurger, secretary for the coming year.

And thus closed the encouraging and inspiring meeting of the Conference for another year, the delegates and workers returning homeward to their respective fields encouraged by the good results of the year's work and the bright prospects before them.

Whether at home or Nebraska land,
For Jesus Christ we'll take our stand,
Whether at home or whether on plain
Together we'll fight the battle o'er again.

A. AUGSPURGER,
Saybrook, Ill. Cor. Sec.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 17. PILGRIM'S PROGRESS SERIES X. DOUBTING CASTLE. Ps. 43: 1—5; 73: 13—20; 1 Kings 19: 1—18.

QUESTIONS:

1. What brought Job into Doubting Castle. Job 30:17—31.
2. When did Elijah despair? 1 Kings 19:4, 13—14.
3. When did Peter doubt? Matth. 14:28—31.
4. When was John, the Baptist, in Donbting Castle? Matth. 11:2—6.
5. Who shows us the key of promise? 2 Pet. 1:4.
6. Who is our helper? Isa. 37:21—29; 40:27—30.
7. What difference was there between By-Ends and his friends' aim and the aim of Christian and Hopeful?
8. What danger is there in seeking after riches?
9. What caution and example do we find in Lot's wife?
10. Why does God sometimes let us find pleasant rivers on our way?
11. What deceived Christian?
12. What experience had they in Doubting Castle of Giant Despair?

MEDITATIONS:

Job had undergone much tribulation until he cried out: "And now my soul is poured out within me; days of affliction have taken hold upon me. He hath cast me into the mire, and I am become like dust and ashes. I cry unto Thee, and Thou doest not answer me. Thou are turned to be cruel to me."

Elijah, the great prophet, whose prayer brought fire, and afterwards rain, from heaven, was full of hopes, that Israel now would turn to Jehovah, who had proved Himself the true God, but when instead Jezebel threatened his life, he fled and became so discouraged, that he asked God to take away his life and imagined that he was the only true worshippers left, until God gave him new work and new courage.

When Peter was walking on the sea at Galilee at the word of His Master, he saw the wind, became afraid and began to sink; he cried ont, saying, Lord save me. And immediately Jesus stretched forth His hand, and took hold of him, and saith unto him, "O thou of little faith, wherefore didst thou doubt?

John, the Baptist, lying in the dungeon of Machaerus, where Herod had put him, hearing in the prison the works of Christ, sent by His disciples and said unto him: "Art Thon He that cometh, or look we for another?" And Jesus answered and said unto them: "Go and tell John the things which ye hear and see:" "And blessed is he, whosoever shall find no occasion of stumbling in me."

In his second epistle in the first chapter the apostle Paul says: "Whereby He hath granted unto His precious and exceeding great promises; that through these ye may become partakers of the divine nature." The many promises which God has given us in His word enable us to overcome all doubts and tribulations.

When Hezekiah did not know how to overcome the mighty king of Assyria, he turned to God, and Jehovah was his strong helper. So will God help us in our trouble, if we turn to Him.

When Christian, after the death of Faithful, went away from Vanity Fair, Hopeful joined him and the two went on their pilgrimage together. They met By-Ends, who said he never strove against wind and tide and was most zealous when religion goes in his sliver slippers; and love much to talk with him in the street, if the sun shines and the people applaud him. His friends also were of the opinion, that they liked that religion best that will stand with the security of God's good blessings unto us. Christian and Hopeful thought it to be unlawful to follow Christ for loaves, as it is, John 6:26; how much more abominable is it, Christian said, to make of Him and religion a stalking horse to get and enjoy the world. Neither will it go ont of my mind, but that that man who takes religion for the world, will throw away religion for the world.

Demas stood near the road to the celestial city and called passengers to come and see the silver mine, where richer were easy to be gotten, but Christian said that many had been slain seeking after riches and besides that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

They found on their way the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart when she was going from Sodom for safety. Hopeful said: "She may be to us both caution and example: caution that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this cantion."

God lets us on our way heavenward sometimes find the river of God, whose water is pleasant and enlivening; that we may thereby

be strengthened and encouraged. If our road was always hard, we might get discouraged, but sometimes after dark or hard passages the sun of God's grace shines again.

When the road is very rough we sometimes get much discouraged, and try to find an easier way to heaven; but leaving the narrow way for easier paths, we will soon find that we are on the wrong way and at last we are brought to Doubting Castle of Giant Despair. Here the pilgrims suffered much and were nearly killed, when Christian remembered that in his bosom he had the key called Promise, which would open any lock in Doubting Castle. So they escaped and warned other pilgrims by a pillar not to leave the highway. The greatest danger was that the giant tempted them to suicide, but they remembered that "no murderer hath eternal life" and bore up with patience as well as they could.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Oct. 17.

Subject:—Paul a Prisoner—Before Felix. Acts 24:10—27.

Golden Text:—Herein I also exercise myself to have a conscience void of offense toward God and men always.—Acts 24: 16.

The soldiers who were detailed to take Paul to Caesarea, numbered four hundred and seventy in all—a force amply sufficient to protect their prisoner against any mob they might encounter. The first part of the journey was made by night, this circumstance making such defensive precaution the more necessary. With the coming of day the danger of attack was largely past, and the four hundred foot soldiers, therefore, returned (23:32), leaving the seventy horsemen to proceed the more rapidly with their charge, who was also mounted (23:24). Thus before another night came they delivered him into the hands of Felix at Caesarea, who having learned from the letter of the chief captain at Jerusalem and from Paul himself, the nature of the case, committed him to be kept in Herod's palace for a hearing as soon as his accusers would come.

The High Priest himself and a number of elders, together with a professional spokesman, came in due time, and the hearing began with a speech of accusation against Paul. This man, Tertullus, began his speech with a lot of fulsome flattery, offered to the governor, and ended with the sinister suggestion that he put Paul through an "examination" (v. 8), probably of the kind the chief captain at Jerusalem was about to administer to him (22:-24) when Paul claimed the protection of his Roman citizenship.

Our lesson begins with the governor's beckoning to Paul to make answer for himself. His opening words of gracious courtesy stand in noble contrast with the lying flattering of Tertullus. He states the simple fact that Felix's years of bearing rule over the nation gave him opportunity to become acquainted with the people and their religion, and asserts this as a ground of satisfaction on his own part in making his defense before him. Being familiar with the religious customs of the Jews, Felix could readily comprehend the application and force both of the accusation made against him and of what he now had to say in answer to it. The manly frankness of these words to the governor do the speaker credit.

The first part of his defense is a clear-cut plea of "not guilty." He denies unequivocally having done anything, during the few days he was at Jerusalem, calculated to disturb the peace and and orderly proceedure of the feast, and he challenges his accusers to prove any point of their accusation. In this challenge there was embodied, by the way, the broad hint that mere assertions would not be sufficient in a court of justice; proof of their assertions was necessary for conviction. This hint may have been meant for the judge as well as the accusers. When the Jews brought Jesus before Pilate, they wanted him to condemn Him without their even specifying the charges (John 18:30); and they finally got what they wanted without offering a shadow of proof against the victim of their hatred.

Paul takes up Tertullus' statethat he was a "ringleader of the sect of the Nazarenes." On this point he readily admits his identification with the cause of the despised Nazarene; but in refutation of the turbulent suggestion of the word "ringleader," he asserts that thus, namely by accepting Jesus as the promised Messiah and Savior, he served "the God of our fathers, believing all things which are according to the law and which are written in the prophets." To believe and teach as he did was, therefore, not revolutionary either in a religious or a political sense.

He shows, moreover, how this "Way which they call a sect" emphasizes the thought of a resurrection and coming judgment, in which the Jews also believed, and how it gives the believer therein a hope that his resurrection shall be a resurrection unto life eternal and not unto judgment (John 5:-29). To this end he claimed to have exercised himself that he might have a clear witness within, assuring him of being right with God, while also he sought to do his full duty under God toward his fellowmen. He could say this here in the hearing of Ananias without risk of further indignity being offered him by the High Priest as he had done in Jerusalem (23:2). But Paul knew, too, how such a reference to righteousness and coming judgment would possible strike home to the conscience of Felix, and some days later when opportunity offered, he pressed the reasoning along this line further upon his conscience until the Governor, terrified, abruptly dismissed the hearing for "a more convenient season."

Paul further calls attention to the fact that those who had started the uprising against him, certain Jews from Asia, were not there to make and substantiate any charge. In their absence, he again challenges those present to specify any wrong found in him when he stood before their own council in Jerusalem, and he adroitly repeats his own statement made there, which divided the council on that occasion, and which led some of them to say, We find no evil in this man (23:6-9).

From verse 22 we gather that Felix knew of the Christians and of their quiet law-abiding life. He had had plenty of opportunity to observe them right in his own city and in many other places in his governorship. As to Paul, the governor was also evidently convinced of his innocence, but to please the Jews he continued the case—a convenient way of trying to avoid a just decision, not unknown in our own day—and kept Paul in custody. And thus, while he was treated with indulgence as compared with many other prisoners yet for two long years he was there waiting the caprice of this venal ruler, who on the one hand hoped for a bribe from Paul or his friends, and on the other hand feared to lose his job through complaints lodged against him by the Jews. It was, finally, in that way that his misrule came to an end. But still hoping thereby somehow to ease his downfall, he left Paul bound and thus turned him over to his successor in office.

Marriages.

Bergstresser—Leber.—In Perkasie, Pa., on September 28, 1909, by Rev. W. H. Grubb, Mr. Howard M. Bergstresser to Miss Amelia G. Leber, both of Souderton, Pa.

Contributions.

For Home Mission.

A. General Treasury.

From Henry Schmutz, Ioamosa, Cal., $5.

B. City Mission Treasury.

By S. R. Aeschliman, treasurer of the Pacific Conference, a donation from said conference for the Mission in Los Angeles, $500; by J. W. Kliewer the following: from H. H. Stucky, $10; Mission boxes, $1.16; and half of the collection taken at the annual festival, Berne, Ind., $45 94; collection for city mission, Upland church, Cal., $23 50.

Gratefully acknowledged,
M. Horsch, Treas.

For Foreign Mission.

For The General Treasury.—West Swamp church, Pa. $29.75; West Swamp S. S., Pa. $5 33; West Swamp Y. P. S., Pa. $2.82; Sancon church, Pa. $3; Saucon S. S., Pa. $4.80; Bethany church, Quakertown, Pa. $7 82; Flatland church, Pa. $10.55; First Men. church, Reedley, Cal. $28.61; Deep Run church, Pa. $12 18; Hillsboro Men. church, Hillsboro, Kan. $17.20; Alexanderwohl church, Goessel, Kan., farewell services, $112.35; sale of albums, Alexanderwohl church, $3.50; sale of albums, Moundridge, Kan. $20; Eden Men. church, Schwenksville, Pa. $60; Bertolet Men. church, Frederick, Pa. $10.32; Sukhwara Soc., Bethel College, $30 Bethel College church, Newton, Kan. $22.30; West Zion church, Moundridge, Kan. $20.75; from two mission friends, Newton Kan. $300; mission friends, Swift, Ala. $10; Mrs. Jacobine Brenneman, Delavan, Ill. $25; from mission boxes, Berne, Ind. $9 90; birthday gifts, do. 67c; India photos, do. $2; collection for mission at conference, do. $88.67; half of the collection taken at the festival of the Sewing societies, do. $45.95; Men. church at Springfield, Pa. $10 27; from a family at Gotebo, Okla. $10; Johannestal S. S., Hillsboro, Kan. $32.-63; Mrs. Mary Isaac, Moundridge, Kan. $40; Bergtal S. S. at Korn, Okla. $8; Friedensberg church at Loretta, S. D. $23; church at Estrella, Cal. $37.-50; Christian church, Moundridge, Kan. $23.47; Hoffnungsau church at Buhler, Kan. $40.24; from a mission friend, Emmaus church, Whitewater, Kan. $400; Y. P. S. of First Men. church, Newton, Kan. $10; Salem-Zion church, Freeman, S. Dak. $38; First Men. church, Reedley, Cal. $21.56; Sichar and Salem S. S., Cordell, Okla. $4; Waldheim S. S. Children's festival, Waldheim, Sask. $15; Bethel church, Fortuna, Mo. $7.55; money refunded by J. A. Funk, for Indian helper $30; Hoffnungsfeld S. S. at Moundridge, Kan. $22.70; First Men. church, Pa. $22.90; Hoffnungsfeld — Eden S. S., Moundridge, Kan. 40; Tabor church, Goessel, Kan. $12.37; Neuhoffnungstal church Meno, Okla. $25; mission friend, Wisner, Nebr. $20; mission friend, Newton, Kan. $50; Bethesda Men church, Henderson, Nebr. $60.90.

Society Treasury. — Sukhwara So., Bethel College, Newton, Kan., for mission in Montana $30.

For Orphans in India.—West Swamp Y. P. S., Pa. for the support of the orphan Manahan, $20; C. J. Liechty, for India, $25; J. M. B., Philadelphia, Pa., for India, $3.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

Let nothing be counted trifling which tends to lift our lives to a higher level.

News of the Week.

Domestic.

AERONAUTICS.

Race for the Bennett Cup.

Zurich, October 5,—Le Blanc, one of the contestants in the international race for the Gordon Bennett balloon cup, which started from here on Sunday, landed at Zarzriva, Hungary, yesterday afternoon at 2:30 o'clock. Beauclair, one of the Swiss contestants, landed this afternoon at Pessnitz, in Silesia. Three of the participants in the contest, Mix, the American pilot; the Busley and Azuregu, now remain to be accounted for. Mix was last heard from on Monday afternoon in Bohemia, where he dropped a dispatch saying that he was traveling to the northeastward. The Duesseldorf, Isle de France and Cognac landed at various points in Austria to-day.

Baloon Race at St. Louis.

St. Louis, October 5.—Tidings from the ten balloons which left here yesterday afternoon were slow in coming in to-day. A southerly surface current gave them a false start, taking them across the Mississippi river into Illinois, but when they ascended into higher altitudes they recrossed the river and most of them were believed to be floating over Missouri to-day. The Missouri landed safely at 8 o'clock this morning at Hibernia, Mo., eight miles east of Jefferson City and one hundred miles from St. Louis.

Unidentified balloons were reported from the Ozark mountains district to the southwest and from Tipton due west. St. Louis III was so close to the ground at Boonville, 145 miles northwest, that the occupants easily learned their location. Another big balloon raced with a train near Macon, Mo.

The Farmer and His Gun.

A farmer near Unionville, Mo., nearly two hundred miles northwest of St. Louis, fired at one of the balloons, but the aeronauts were unhurt. Reports received this afternoon indicated that the balloons were sailing in several directions. Some were reported north, some south and some northwest.

Wrights are Not in the Show Business.

New York, October 5.—"I do not think I shall ever again take part in a flying meet for money," declared Wilbur Wright, the Dayton aviator, today, whose marvelous flight yesterday around Grant's tomb is regarded as the most spectacular ever made in America. "My brother and myself are not in the side show business. We are making a serious study of the airship. Every time we go into the air we make a study of some part of our machine, some part of the mechanism or some peculiar weather condition with a view to improving our machine."

This comment was elicited from Wright when he was asked if he would accept any of the fabulous offers made to him by managers who believed that he could be induced to make fights for them now that he had flown in New York.

"I regarded this New York flight as a difficult proposition," he went on. "One hundred years ago Fulton built his first steamboat. It was a puny little thing and he was jeered and hooted when he told of his plans. It was a toy compared to the giant Mauretania of to-day, but it was from the tiny Clermont that the Mauretania grew. My brother and myself regard our experiments as in the state as Fulton's steamboat—in its infancy. So I wanted to take part in this celebration and thus pay my respects to the man who had the nerve to build the first steamboat."

Wright left to-day for Washington to resume his school of instruction for army officers, whom he is to teach the use of his aeroplane.

Wright Makes a Perilous Flight.

New York, October 4.—Wilbur Wright, the aeroplanist, to-day defied the air, the water and the land in a marvelous flight over the numberless craft in New York barbor and the North river. Starting at 9:56, the aviator headed into the wind and flew over ferry boats, yachts, steamers and other craft in the harbor.

Flying high, Mr. Wright went up the Hudson river, over the fleet of battleships and on past Grant's tomb, encircling the British cruiser Argyle. Returning at faster speed with the wind, he came back over the water and landed at his starting point on Governors island in the most matter-of-fact way possible. He had been gone for 33 minutes and 33 seconds, making one of the most perilous trips ever attempted. The distance of the flight was estimated at fifteen miles.

"The machine responded in fine shape," said Mr. Wright, as he clambered through the network of wires of his machine, after he landed at the aerodrome on the island. "The motor worked fine. I started flying about seventy-five feet above the water, but kept on climbing higher until I was about two hundred to three hundred feet high.

Cook Says Pole Records Will Go to University First.

Copenhagen, October 5.—Professor Torp, the rector of the university here, has received the following cablegram from Dr. Cook:

"The press reports are incorrect. My records will go to you first.

"FREDERICK A. COOK."

According to a cablegram from Copenhagen, received yesterday, it was stated that Dr. Cook's willingness to request the University of Copenhagen to waive its claim to the first examination of the records of his journey to the north pole had caused keen disappointment and annoyance among the general public in Denmark, and that indications did not foreshadow a graceful acquiescense to the explorer's request.

Dr. Cook after his lecture in Baltimore last evening, explained the evident misunderstanding of his intentions on the part of the people of Denmark and also of America in the following words: "A wrong impression has been received in Denmark as to just what I said in Washington, and this, too, seems not to have been perfectly understood in this country. In order that there may be no further misunderstanding I am glad to announce that I shall adhere to the original plan to have the University of Copenhagen make the first examination of my records, but that I shall ask that university to withhold the announcement of the result of such examination until the records shall have been examined simultaneously by all the geographical societies of the world.

"Immediately after they have been examined by the University of Copenhagen, duplicate copies of my records will be submitted to all the geographical societies of the world and to any other scientific body desiring them.

What They Say About Cook.

New York, October 2.—Dr. Frederick A. Cook and Harry Whitney arrived in this city to-day from Boston. Although they traveled on the same train they did not meet on the way over.

In view of the conflicting reports regarding the acceptance of Dr. Frederick A. Cook's north pole discovery claims by polar explorers, the United Press sent inquiries by cables and telegraph to the world's leading arctic and antarctic explorers. Some of the replies were not received until to-day.

The following summarizes their replies:

Americans: Major-General A. W. Greely—Yes.

Rear-Admiral Melville—I donbt it.

Anthony Fiala—Undoubtedly.

Rear-Admiral Winfield Scott Schley—No doubt about it.

Englismen: L. C. Bernacchi—I am undecided.

Sir Charles Nares—I want more proof.

Lieutenant Ernest Shackleton—Undecided.

Captain Robert F. Scott—Can not say yes or no yet.

Danes: Captain Otto Sverdrup—Cook's claims are genuine.

Commander Hovigaard—Yes.

Dr. De Quevrain—Cook's story is satisfactory.

The replies of the four Englishmen were all noncommittal, which, according to the American view, is strictly in keeping with the jealous spirit Englishmen have manifested since Dr. Cook first started the world with his announcement of the conquest of the far north. The Englishmen declare that they want further proof before accepting unequivocally the claims of the Brooklyn explorer, though none will declare his open doubt of the correctness of the claims. It was expected from the first that Englishmen would be the last to concede that any other than an Englishman had found the pole.

The hearty acceptance of Cook's statements by the Danish explorers is regarded by scientific men to be the best indorsement possible, on account of the Danes' superior knowledge of arctic affairs.

Washington, Oct. 3.—Dr. Frederick A. Cook, the arctic explorer, announced to-night shortly after his arrival from New York that he will acquiesce in the proposition that the University of Copenhagen be asked to waive its claim to a prior examination of his records, in order that an American geographical society and other scientific bodies in this country may be enable to review his data. He said he would be satisfied to have the decisions of all these tribunals announced simultaneously.

Armed Man Gets Close to President.

Portland, Ore., October 2.—Captain Bailey and two local detectives arrested a heavily-armed man in front of the Portland hotel just as President Taft was entering his automobile to participate in the military parade this forenoon. The man refused to give his name, but said that he was from Boston.

Captain Bailey was attracted by the peculiar actions of the man. He had a camera in his hand and was trying desperately to reach a point of vantage close to the President. Summoning two decectives, Captain Bailey placed the man under arrest. When he was searched a six shooter was found upon him, together with a quantity of extra ammunition.

Sultan of Morroco Executes Pretender.

Paris, October 2.—A dispatch to the Matin, From Fez, says that inquiries show that El Roghi, the pretender to the throne of Morocco, who was executed at Fez in the middle of September, was put to death by Sultan Mulai Hafid himself, under circumstances of revolting cruelty. According to the correspondent, the monarch, assisted by his chamberlain, dragged the pretender into a cage of lions, then provoked the animals, which leaped upon the manacled captive, inflicting horrible wounds. Then, as El Roghi fell to the ground motionless, the lions left him alone, despite the goadings of the sultan, who thereupon pulled his still living victim outside the cage with hooks, emptied a can of lamp oil over him and set him on fire, feeding the flames with oil-soaked rags until nothing but the charred bones of the pretender remained.

Spaniards at the Mercy of Moors.

Madrid, October 2.—It is understood here that the government, after consultation with General Marina, the commander of the Spanish forces in Morocco, has decided to continue aggressive operations against the Moors. Reinforcements to the number of fifteen thousand men will be sent to Africa, and a regiment of lancers already has left. Mt. Guruga will be permantly occupied, and in addition the Spaniards will hold a big piece of territory with Tetuan as a base until the payment by Morocco of an indemnity of $20,000,000.

That the Spanish reverses, following the abandonment of Mt. Guguru to the Moors, have left the rebels in control of the situation is the general belief here, although the greatest care is exercised by the officials to prevent the publication of news from the front.

Premier Maura is practically willing to admit that the situation is beyond his control and to consent to the formation of a military dictatorship, with General Weyler at its head. The war office is doing its best to have this course followed, as, with General Weyler in control, they believe they could soon end the war.

Saskatchewan's Grain Crop.

On September 9th the Saskatchewan Department of Agriculture issued its harvest bulletin, which indicates a total yield of wheat for the province of 86,668,692 bushels, an increase over last year of 36,014,063 bushels. The estimated oat crop is placed at 100,-521,250 bushels, an increase of 52,141,-412 bushels; barley is estimated at 7,945,494 bushels; an increase of 3,979,770 bushels; flaxseed 4,155,540 bushels, an increase of 1,556,188 bushels. The total for the four grains amounts to 199,290,977 bushels, which exceeds last year's crop by 93,701,453 bushels. This year the average yield is considerably higher than it was last year. Wheat is estimated at 22 bushels to the acre; oats, 47; barley, 34; flax, 15. Last year it stood: Wheat, 14; oats, 27; barley, 17; flax, 10. Of course, these figures are but estimates, and yet they are careful estimates and should err, if at all, upon the conservative side. It seems to be the case that, regardless of any increase in acreage, Saskatchewan's grain crop is over 50 per cent. ahead of last year. Doubtless Manitoba and Alberta will be able to report an equally prosperous condition of affairs.—Christian Guardian.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, OCTOBER 14, 1909. No. 40.

Did You Consent?

O many the hearts that are broken
'Neath the rum fiend's cruel sway,
And deep is the anguish unspoken
Where he walks his remorseless way!
O the lives o'er which dark clouds hover,
The sighs where there should be song,
The disgrace which love would cover,
Did you consent to the wrong?

Shame! Shame! upon this great nation
Which barters its honor for gold,
Forgetting its high vocation,
Permitting its sons to be sold.
The price of blood in its coffers
Brings judgment, though mercy bears long,
While virtue in solitude suffers,—
Did you consent to the wrong?

And think you that God is not hearing
The cry of the sad and oppressed?
Ah! though with long patience He's bearing,
His judgments must fall at the last.
The flood-gates must sometimes be lifted,
Of the wrath to which evils belong,
And the gold from the dross shall be sifted,—
Did you consent to the wrong?

And when at last we shall gather,
To answer for all we have done,
Will conscience acquit, or the rather,
Condemn for consenting to wrong?
Can we hope for the Master's protection,
Or a place with the glorified throng,
While our brother goes down to destruction,
And we consent to the wrong?

—Rev. W. H. Clark.

Items of News and Comment.

Worldly rulers and even church officers too often displease God in order to please men. What is your motto?

According to the Chicago & Northwestern railroad for the year ended June 30, 1909, the road carried 27,000,000 passengers without a single fatality.

In Berlin also a Teachers' Missionary Union has been formed consisting of between 800 and 900 members. Such unions are spreading rapidly in Germany.

The Apostle Paul was obliged at Caesarea to defend himself, and with God's help he became victor over his unjust and bloodthirsty accusers. He was tactful and courteous in his dealings. He stood for truth and righteousness, for that which was good and pleasing to the Great Ruler of rulers.

To the Student Volunteer Movement has come the call for 351 missionaries. The appeal is made by thirty-eight societies representing almost every denomination.

The annual Western District Conference will convene af the Pretty Prairie church, Pretty Prairie, Kan., on Oct. 27. Rev. Henry Ummel, of Switzerland, expects to attend it before he returns.

The Pennsylvania Railway is planning to set out more than 1,000,000 trees. This will make a total of 3,430,000 trees planted in the last three years to provide for some of the company's future requirements in timber and sleepers.

Paul was kept in prison for a long while, but also there he enjoyed greater freedom of heart and soul than many outside of the prison bars. To be a slave or prisoner of sin is a terrible bondage. Christ Jesus came to make us free from it.

Hereafter the police ambulances of Chicago, instead of carrying first-class brandy as a "first aid," will carry spirits of ammonia. Chief Steward has found that the brandy intended for victims of accidents was being consumed by men in charge of the ambulance wagons.

Among the recent estimates of the world's population, religiously considered, is that of Dr. Zeller, director of the statistical Bureau, in Stuttgart, Germany. Dr. Zeller's estimate is as follows: There are 1,544,510.000 people in the world, of whom 534,940,000 are Christians, 175,290,000 Mohammedans, 10,860,000 Jews, and 823,420,000 heathen.

With building and equipment valued at $100,000 the Seger Indian training school has been offered to the State of Oklahoma through Prof. J. H. Connell, president of the State Agricultural and Mechanical College at Stillwater. It is proposed to have the school operated as a secondary agricultural college. Three sections of land belong to the school and the buildings are of stone and brick.

Missionary R. Petter, who with his family stayed several months at Kettle Falls, Wash., herewith informs their friends that after October 15th their mail is to be adressed to their mission station Cantonment, Okla.

Inspector C. H. Rappard, of St. Chrischona, near Basel, Switzerland, was called to his reward on Sept. 21, 1909, at Giessen, Hessen, where he had shortly before testified joyfully and earnestly for his Lord and Master. He passed away at the age of 72 years. Inspector Rappard served in this capacity at St. Chrischona for 41 years.

Bro. E. S. Hallman writing from Saskatoon, Sask., enroute homeward from Alberta, states that meetings were large and impressive. Ordination services were held at West Zion Church, Alberta. The lot was used between the brethren Israel R. Shantz and Norman B. Stauffer. Bro. Shantz was ordained to the office of Bishop. For deacon Bro. Moses K. Schmitt was chosen and ordained.—Gospel Witness.

Decreases in the use of drugs and liquor.—Recently Dr. R. R. Ross, Superintendent of the Buffalo General Hospital, read a paper before the American Hospital Association in Washington in which he touched upon the use of drugs in hospitals. He claimed that available statistics showed that fifteen years ago the average cost of drugs per patient was $2.90, while to-day it was but 91 cents. At the same time there comes to hand a report of the Melbourne hospital, Australia, which shows that hospitals are changing in another respect also. In 1874 with 3,594 patients, the Melbourne hospital had a yearly liquor bill of $6,900. In 1880, with 3,786 patients, the liquor bill had dropped to $5,115. In 1907, with 4,328 patients, the amount had decreased to $645; and in 1908, with 4,410 patients, the amount expended for liquor was only $495. We would not be surprised to find that with such a decrease in the drug and liquor bills of the hospitals, there was also a decrease in the death rate. The disposition to trust more to nature's own remedial forces is evidently on the increase in the medical profession, and we believe it is a sign of increasing wisdom.

Two Hundreth Aaniversary.

A very helpful meeting to all concerned was held in the historic church in Germantown, Pa., on Wednesday, Oct. 6th. Arranged by the ministers of the Eastern Conference as one of their periodic gatherings for mutual helpfulness, this meeting was characterized by several special features which made it particularly memorable for those who attended it. One of these added features was the celebration of the two hundredth anniversary of the coming of the first Mennonite settlers to Germantown. Two numbers on the program for the day had reference to this historic fact. One of these, a paper prepared and read by Bro. S. M. Grubb will, in accordance with a resolution voted, be offered for printing in full in the columns of the MENNONITE. Two other papers read by the Brethren A. M. Fretz and J. W. Schantz were of such an interesting and helpful character and withal so thoughtfully prepared, that it was thought well that they should be shared by a wider circle of our people, so that these too will probably be given in full to the readers of this paper.

The interesting historic address by Bro. N. B. Grubb given at the evening session treated of some important historic letters and other records relating to the sufferings and consequent migration of our Mennonite forefathers in the old country and in the early settlements here. The existence of these documents came to his knowledge but recently and he has already secured a few of them, translations of which will appear in the Year Book for 1910 published by the Eastern Conference. The raising of a fund for the publication and circulation of such historical matter was strongly advocated.

The other address of the evening was given by the pastor of the Germantown congregation, Bro. J. W. Bayley and treated of the work of a pastor aside from preaching of the word. In his characteristic, engaging style Bro.

Bayley spoke of sickroom visits and other pastoral ministration. His address was replete with many helpful suggestions.

The social feature of the day was the noon and evening lunch prepared by the ladies and served by them in the nearly finished addition to the church, which is soon to accommodate the overflowing Sunday-school. Around the well-laden table and in social converse during the intermissions between the sessions sweet Christian fellowship was enjoyed and strengthened.

Another feature of the day's proceedings was the leavetaking of Bro. W. S. Gottshall from the ministerial association of which he has for so many years been an active and prominent member. A brief period in the afternoon given to personal testimony gave the opportunity for him to give his brethren an openhearted account of the experiences that led him to accept finally the work to which he expects to transfer his activity in a few weeks. There were many heart-to-heart expressions of appreciation of past blessings enjoyed together, of regrets at parting, and of good wishes for coming days and years of labor for the Master. These sentiments were summed up in the form of resolutions adopted and signed by the ministers present.

A number of brethren from other denominations spent a part of the day with us and the enjoyment of sincere Christian fellowship was mutual. Among them were Hon. John H. Landis, Supt. of the U. S. mint at Philadelphia; Rev. Dengler, formerly pastor of the Reformed church at Perkasie; and Owen O. Shimmel, brother of the late Rev. L. O. Shimmel, who though at present holding his membership in another church has not lost his interest in the church of his fathers and of his own affiliation in earlier years. A number of lay members of our church were also present, and as always at these conferences, their presence was much appreciated.

The fixing of the place and time of the next meeting as also the arranging of the program for the same were left to the President and Secretary.

The Gospel in Chicago.

The Testimony of an English Philosopher.

By Ezra Westcotte Clark, Religious Editor, The Inter Ocean.

Chicago, once termed "the wickedest city in the world," has its Gideon band of consecrated and devout Christians who are quietly preparing to fight for truth and righteousness in an effort to deliver their fair city from the thraldom of vice and craft, and the souls of men from sin.

The soldier to fight must be trained. Conscious of the strength of the entrenched foe which they have to face at the opening of the fray, this band of faithful ones realize that they must be trained. The Moody Bible Institute stepped in at this juncture and sensing the need of the hour brought the Rev. John Thomas, the noted Baptist divine of Liverpool, to the city for a series of unique meetings.

Association Hall in the Central Y. M. C. A. building in the heart of the financial district was secured and for a week he spoke there each day at noon, and at night in The Moody Church. Dr. James M. Gray, Dean of the Institute, presided over the one meeting, and Dr. A. C. Dixon, Pastor of the Church, over the other. Dr. Thomas did not preach. He did not use sensational methods. He did not even enlighten his remarks with catchy anecdotes. He simply opened the Bible and showed to Christian thinkers the heart of the gospel. He instructed them in the fundamentals of the Christian religion. He went down to bottom rock and showed them that the Christian religion is built on a solid foundation.

One by one he took up the basic doctrines of Christ and built anew the temple of faith for his hearers. He showed the reasonableness of the doctrines of sin, repentance, vicarious atonement, spiritual enduement, and the second coming of Christ in a personal and visible sense.

Each noon the people from the business houses and banks of La-Salle Street and the "Loop" district gathered to Association Hall. The papers sent their representatives to report the meetings and gave to the public the pith of the addresses.

"What does it all mean?" you ask.

"It means that Chicago is going to redeem its religious birthright. It means that the death knell of graft has been tolled. It means that when Gipsy Smith comes the workers will have so much more preparation for the fight. It means that an evangelistic campaign will soon open and those who work will be better grounded and rooted in the faith and prepared to tell intelligently the story of the cross."

A Personal Testimony.

On the last day of the series a personal testimony from Dr. Thomas, delivered in eloquent tones and with fine oratoric effect elicited a great outburst of applause from the audience. We give it verbatim. He said:

"In this and in other cities there is a tendency at the present time on the part of many to turn away from the concrete message of the gospel to abstractions and universal laws and natural evolutions in the name of a supposed intellectualism and philosophic thinking. It is assumed by many that those who proclaim the fundamental principles of the gospel are doing so merely as dogmas without a reasonable foundation, and without philosophic understanding. From this supposed pedestal of philosophic superiority these men are inclined to despise those who maintain essentially the gospel of the New Testament Scriptures.

"Perhaps I may be allowed at this point to make a personal statement, not on my own account, but on account of that message which I have endeavored to give with reasonable demonstration during these noon-day meeting.

"May I be permitted just for this once to follow the example of the Apostle Paul in meeting those who sought to depreciate his message from a supposed standpoint of superiority? Are they philosophers? So am I. Have they credentials as philosophic thinkers? So have I. The great London university conferred upon me the greatest honor in its power in the domain of metaphysics and philosophy. And in the year when it did me that honor it placed me at the head of the list above all other competitors.

"Why do I say this? Why have I now made a statement which I have never before in my life made from a public platform? It is because I am jealous for the message of the gospel of Jesus Christ.

The Gospel the Deepest Philosophy.

"Since the day of which I have spoken I have spent nearly a score of years in the continued study of philosophy, and in the philosophic study of the Word of God and the teachings of the New Testament, and I can say without hesitation that I have never seen any reason for substituting the abstract ideas of philosophy for the message of the concrete, living, personal, redeeming and reigning Son of God.

"Believe me no abstractions deduced from philosophical principles, no metaphysical ideas of general powers or spiritual evolutions can ever take the place of the concrete message of the living, atoning and reigning Christ. The fundamental doctrines of the New Testament go deeper into the heart of things and the secret of being than any metaphysical speculations can ever do. The more I study, the more I am convinced that the profoundest philosophy, as well as the greatest dynamic force, must be sought for in the revelation of God in Christ.

"It has been my desire to demonstrate the reasonableness and the philosophic truth of the fundamental teachings of the gospel of Jesus Christ, and I pray that every one of you may be led to see that He is not only the power, but also the wisdom of God. All turns upon the power, and reign, and glory, and active dominion of the personal Son of God. May our lives be wrought in this vital and concrete message, and when the last shadows of earth shall fall around our closing eyes may we be able to say with the apostle Paul, "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all those that love His appearing."

Are Denominational Schools Needed!

This question may seem inappropriate because the need of these schools is, in the opinion of some, self-evident. It is, however, a real question, and it is answered negatively by men in and out of the church. The consolidation of denominational colleges into large interdenominational universities is earnestly advocated in some sections. By some they are regarded as the product of sentiment, and they are practically excluded from the provisions of the largest beneficiary educational fund in the world. It is, I think, impossible to call forth abiding enthusiasm by an appeal to sentiment. It must be shown that these schools meet a need, serve a useful purpose, render an equivalent in value for the support they ask. Our people *can* support our schools liberally. Their resources make large endowments for all of them possible. If they are convinced of their practical value, they *will* support them.

Our young people are now seeking a higher education in large numbers, and will do so in increasing numbers in the future. It is probable that one thousand of them attend some institution of learning. Two-thirds of these are in colleges other than our own, because they prefer to be there. They do not realize a need which our schools alone can supply. *They practically say, denominational schools are not needed.*

It must be evident that unless such a need exists, and can be laid convincingly upon our people, it will be impossible to gain a large patronage. It will be equally impossible to secure liberal donations. Does the need exist? What are the proofs that it exists?

In seeking an education at least one of three objects is to be gained. It is to bring social culture, professional efficiency or moral purity, and steadfastness. It is not impossible to realize all of them in one student, but generally one of these stands out as the most desirable. The person who seeks social polish will look with special care into the departments of art, music, English, elocution and French. The hard-hearted utilitarian will consult the scientific and classical departments. The seeker after character will ask about the faculty, the discipline, the teacher of ethics. He wishes to know the moral atmosphere of the school.

Some prefer proficiency in music and art to efficiency in morals. To others professional skill is better than moral fidelity. But some can overlook an error in a demonstration or a discord in an etude more easily than a seam in character. I want to believe that our people do not belong to the last class. They ask for purity of character first.

Our schools have rendered good service in art and science, in history and philosophy. Graduates have found it easy to compete with those from more pretentious institutions, and to hold their own in the race with those from our best colleges. But to claim that in music and art we can excel the larger conservatories, and in the classical and scientific departments we can do better than the more liberally endowed universities and colleges, would convict us of folly. In the work covered we can be and, I believe, are as thorough as they are, but our special opportunity lies in the moral sphere, where the fear of God and love of righteousness are taught.

Colleges not only dominate the intellectual life of their constituencies, but they determine their moral tone as well. The students of our schools become the exemplars in their community. Especially is this true of the men who will enter the ministry. The need of schools in our church therefore lies in the desire to perpetuate the moral ideals which distinguish us as a church, and to which we profess devotion. The graduates from our colleges are to be right in faith and right in moral practice.

The control of our colleges is vested in men who represent the thought and spirit of the church. They elect instructors who exemplify the ideals of the church. They teach the sons and daughters of our people as their parents would teach them had they the ability. The teachers become the ideals of the students. In the administration of discipline right purposes are strengthened and the formation of correct habits is encouraged. We believe ourselves divinely called as a church to provide religious training for the people who come within our sphere of influence. When we cease to believe in this we exist without a reason. The college is to do the same work in connection with the giving of a liberal education. Her work in every department is to be of the highest order, but her existence is justified, not by purely academic results, for these may be had in other schools, but by the fact that our young men and women come forth from her, strengthened in the faith taught at home, and confirmed in the purpose to be noble and good and to find in their own church the most satisfactory opportunity to realize that purpose. He who teaches his students to compute with accuracy does well, but he who teaches them to act with sincerity does better. He who teaches his students to triumph in science is not so great as he who teaches them to rejoice in the truth. Here lies the real need for our schools. It is the only real need, and when they fail to meet it, no adequate reason can be urged to continue their existence.—By Rev. W. F. Heil, in The Evangelical.

Going to Law.

An old author said, more than two hundred years ago: "To go to law is for two persons to kindle a fire at their own cost to warm others and singe themselves to cinders. A lawsuit is like a building; we cast up the cost in gross and under-reckon it; but having begun, we are trailed through several items, till we can neither bear the account nor leave off, though inclined to do so. The anxiety, the trouble, the attendance, the hazard, the checks, the vexatious delays, the surreptitious advantage taken of us, the hopes deferred, the falseness of pretending friends, the interests of parties, the negligence of agents, and the designs of ruin upon us do put us upon a combat against all that can plague poor man; or else we must lie down, be trodden upon, be kicked, and die. So far law may be compared to war, that it is a last resort, never to be used but when all other means fail.

Home Circle.

Childhood's Laughter.

All the bells of heaven may ring,
All the birds of heaven may sing,
All the wells of earth may spring,
All the winds of earth may bring
All the sweet sounds together.

Sweeter far than all things heard,
Hands of harper, tone of bird,
Sounds of wood at sundown stirred,
Welling waters, winsome word,
Wind in warm, wan weather.

One thing yet there is, that none
Hearing ere its chime be done,
Knows not well the sweetest one
Heard of man beneath the sun,
Hoped in heaven, hereafter.

Soft and strong and loud and light,
Very sound of very light,
Heard from morning's rosiest height,
When the soul of all delight
Fills a child's clear laughter.

—Swinburne.

Wrong, but Yet Right.

Frank's strong point was not spelling. Why in the world two words that sounded exactly alike should be spelled differently, he failed to understand, and boylike refused to be bothered by what he considered such useless trifles; but when it came to missions, that was no trifle in Frank's estimation, as you will see from the letter he sent to the mission treasurer.

"Dear Sir," he wrote, "Enclosed please find three dollars and a half, the sum I have saved for my *might* box."

The treasurer smiled appreciatively, for he knew that whatever correct spellers might say about it, it was a "might" box, sure enough! Have you one?

He was eight years old, and was looking over the bookshelves for something to read. A volume bound in red attracted him. It was "Pope's Essay on Man." He read it for a few minutes, and then threw it down.

"It may be easy on man," he said, "but it is hard on a boy."—Our Young Folks.

Theorizing and Practicing.

You may see continually girls who have never been taught to do a single useful thing thoroughly; who cannot sew, who cannot cook, who cannot cast an account, nor prepare a meal, whose whole life has been passed either in play or in pride. You will find girls like these, when they are earnest hearted, cast all their innate passion of religious spirit which was meant by God to support them through the irksomeness of daily toil, into grievous and vain meditation over the meaning of the great Book, of which no syllable was ever yet to be understood but through a deed; all the instinctive wisdom and mercy of their womanhood made vain, and the glory of their pure consciences warped into fruitless agony concerning questions which the laws of common serviceable life would have either solved for them in an instant, or kept out of their way. Give such a girl any true work that will make her active in the dawn and weary at night, with the consciousness that her fellow-creatures have indeed been the better for her day, and the powerless sorrow of her enthusiasm will transform itself into a majesty of radiant and beneficent peace.—Ruskin.

How to Open a Book.

Many people spread a book wide open in the middle the first time they open it. This makes an unsightly crack. Lay the book, back downward, on a table or smooth surface. Press the front cover down until it touches the table, then the back cover, holding the leaves in one hand while you open a few of the leaves at the back, then at the front, alternately pressing them down gently until you reach the centre of the volume. This should be done two or three times. Never open a book violently nor bend back the covers. It is liable not only to break the back but to loosen the leaves.

Jovial Happenings.

Maud: "She is a woman who has suffered a good deal for her belief."

Ethel: "Dear me! What is her belief?"

Maud: "She believes that she can wear a No. 3 shoe on a No. 6 foot."

Sir Colin Campbell, when in India, wrote in an official report: "A lot of young fellows come out and they drink and eat and die, and then write home and tell their friends the climate killed them."

"The Mewl," wrote a schoolboy, "is a hardier bird than the guse or turkey. It has two legs to walk with, two more to kick with, and it wears its wings on the side of its head. It is stubbornly backward about going forward."

"Where are you goin', ma?" asked the youngest of the five children. "I'm going to a surprise party, my dear," answered the mother. "Are we all goin', too?" "No, dear. You weren't invited." After a few moments' deep thought: "Say, ma, then don't you think they'd be lots more surprised if you did take us all?"—Everybody's Magazine.

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The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN. BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Respect in the Pulpit.

Some ministers are easily disturbed by the slightest commotion that takes place in the congregation. The effect upon their nerves varies. Some lose that ease which is necessary for them to do their part effectively, others become irritated and often show it to the extent of rebuking publicly those who are the cause of the trouble.

The quiet of a religious service may be disturbed by two kinds of influences, viz. those which cannot be avoided and should be charitably overlooked, and those which are entirely inexcusable. To the former class belongs the restlessness of infants and the occasional indisposition of one of the worshippers. To the latter belongs whispering, changing seats, unnecessary going in and out, lateness and many other things which may only be explained by the disrespect of the offenders.

We know of ministers who have scolded mothers because their babies cried during the sermon. Our sympathies were with the poor humiliated mothers and the uncomfortable little ones who were unused to hot, stuffy, badly ventilated meeting houses. Again some good men in the pulpit seem to go out of the way for a chance to publicly rebuke the thoughtless boy or silly girl who may annoy them. In most such cases the harm outweighs the good that the disgrace of a public rebuke from the pulpit may do.

A matter, that some ministers do not regard, is the fact that they themselves are often guilty of disrespect to their audiences in a way that practically amounts to sacrilege. A preacher who calls upon a lay brother to lead in prayer ought to bear in mind that a prayer is something in which all have a part. For a pastor then to use the opportunity for arranging his notes—hunting a hymn, or whispering to a fellow minister, is a breach of good manners. It is more. It is a wicked act in which he shows a disregard for the attitude one should be in when prayer is offered and a lack of concern in the things expressed in the prayer.

When two or more preachers occupy the platform it seems as though they must always be exchanging confidences or whispering about something that has no part in the service. Sometimes this is so while prayers are being said but especially is it very often the case when singing is in progress. Were the disturbers unselfish enough to think of the effect their conduct has on the person who may be singing it might occur to them that the singer is very much disturbed and feels bad about it and wonders why "men of the cloth" do not show better breeding, to say the least.

A preacher is always an example for those who see him and his influence in a community may go far toward making people more kindly and considerate toward one another. When he leads in public devotions he is the most conspicuous example there. What he does is sure to add or to take from sanctity of the occasion.

Never, above all things, should he fall into the careless error of being disrespectful or irreverent before those from whom he demands and expects such things.

G.

Correspondence.

DONNELLSON, Iowa, Oct. 11.—Yesterday three young brethren were baptized and joined our congregation as members. Bro. Hilty had for his text "Bleibet in mir", an excellent sermon for the occasion. He spoke to a full house. On next Sabbath the Lord's Supper will be observed when the new members are expected to commune for the first time.

We have been having beautiful but very dry weather. It has been raining some the last few days. F. H. KREBILL.

SPRINGFIELD, Pa., Oct. 8.—Since our last report several important things have taken place in our congregation and Sunday-school. On Sunday, Sept. 5, we had our Sunday-school reunion. The program appeared in the MENNONITE. The service was largely attended and greatly enjoyed by all present.

Rev. Jacob S. Moyer, our pastor, whose memory had been failing so that he had not been able to preach for the past several years, died on Sept. 28, aged 66 years, 8 months and 29 days. The remains were interred at the Saucon Mennonite church on Saturday, Oct. 2. The funeral was very largely attended, Revs. F. F. Gabel and Wm. S. Gottschall preached the funeral sermons, Gabel in English and Gottschall in German. Quite a number of other Mennonite ministers were present and all took some part in the service. Rev. Moyer had been bedfast for 4 months and had made a request that Rev. Gabel, his assistant, should take full charge. With this end in view the Springfield congregation elected Rev. Frank F. Gabel as its pastor on Sunday, Sept. 5. The installation took place on Sunday morning, Oct. 3, Rev. William S. Gottschall conducted the services and preached a heart-touching installation sermon. Rev. Moyer, our departed pastor, had served our congregation faithfully for forty years and we believe that his hands are free from the blood of the people as his aim certainly was to win souls for Jesus. Peace be to his ashes. Rev. Gabel, our new pastor, has been our assistant pastor for almost 2 years and in the discharge of his duties as assistant pastor has been found faithful so that the congregation elected him as their pastor with a unanimous vote. Our prayer is that God may abundantly bless our new pastor in the discharge of his pastoral duties and that souls may be brought from death to a new life in Christ Jesus our Lord.

JAMES HORNE.

The "Ups" and "Downs" of a Pastor's Experience.

Paper read at Ministerial meeting at Germantown, by A. M. Fretz, published in the MENNONITE by request.

If we were to define this topic more closely we would say—The alternate encouraging and discouraging features of the work of a pastor.

Our lives are made up of "ups" and "downs", we cannot always have sunshine, neither would living under a cloud continually be well. We cannot always be on the mountain tops, nor would wandering in the valleys continually be good in our earthly pilgrimage, and so we have for our good alternate clouds and sunshine while our pathway leads over mountains and through dark valleys. Bunyan's Christian pilgrim, having ascended the hill Difficulty, though enjoying immensely the rarities of the house Beautiful, together with the sight of the Delectable mountains across which he was to go in the journey to the Celestial City and the rest in the upper chamber Peace so that he could sing:—

"Where am I now! Is this the love and care
Of Jesus, for the men that Pilgrims are,
Thus to provide, That I should be forgiven,
And dwell already the next door to heaven."

had to learn too that at the foot of the hill, toward his destination, were valleys, some of which, indeed, he was to avoid, while through others he must needs go. In this we have an impressive portraiture of the Christian life as having "ups" and "downs," needful, varied experiences to perfect our Christian life for the glorious city beyond the mountains, the valleys, the river.

While every Christian has his peculiar "ups" and "downs" the ambassadors of the Lord in their calling are certainly not exempted from these varied experiences. No, there are hills and dales, mountains and vales; places where we may at times get glimpses beyond, and again places to remind us of the work here. Severe experiences in getting "up" where, however, we get encouragement to go "down" to where the real work lies.

Christ saw it needful to take Peter, James and John "up" on the height of transfiguration mountain, but their mission was not there; their calling as well as His own demanded a return to the vale below. It was well for the apostles to learn of the glorification of their Master with the sainted Moses and Elias, but they too were to learn that the former stood singly and preeminently above the law and the prophets, and that the true way of glorification lay not in abiding on the mountain, but in going with Him, the Redeemer, into the valley of conflict, of suffering, of labor, of persecution, of self-sacrifice, of death.

The "ups" in a pastor's experience may be classed as *proper* and *improper*. Under class *improper*, we find, 1st *Selfishness*. If self lies at the bottom of a pastor's work, he may possibly soon mount up and reach the apex of worldly glory but such an "up" is not enduring, he has only gotten farther away from the source of help and blessing. 2. Self-conceit, a boon companion of the other, has no better record; and 3. Flattery, which fosters the two named wrong and unprofitable elevating influences, knows no encouraging words when sooner or later "downs" come. It is hence very important that our "ups" be not charaterized by any of these improper "ups". Better be singing in the valley:—

"He that is down needs fear no fall,
He that is low no pride.
The humble ever shall have God
To be their guide."

Under class *proper*, we put 1st *words of encouragement*. The pastor in his calling needs such from those he ministers to when they see that he, who is to feed them and watch over them, is discouraged; a few words from even the weakest member tends to lift him up to do better service, and more cheerfully watch over them. He needs, in the second place, *faithful support;* material support? Yes, if he attends to their spiritual needs, it should be a small thing for every member to do his share, as he has ability, to assist him with his material gifts. Above all he should be able to feel the uplifting power of their moral and spiritual support. They should Aaron and Hur like lift up his arms by faithful church attendance and prayer, thus enabling him to rise in his efforts to lift others up from sin to salvation, from the miry clay to the eternal rock of safety. A pastor having these uplifting influences about him may well feel himself on a hilltop and still rising up to the mountain peaks of success from which he may see the blooming valleys and golden harvest fields of saved souls.

While there are "ups" there are "downs" too, necessary "downs", unnecessary "downs", unwaranted "downs" that may be made the bottom steps for "ups". A very necessary "down" is, *consciousness of human weakness*. The Lord knew the weakness of His chosen, and so He reminded them at times of it, so they might truly know, but telling them too at the same time that He was praying for them that their "faith fail not." It is well for us to recognize these weaknesses, that the source of true uplifting strength may never be lost sight of. If it does seem a rather low position to acknowledge our own weaknesses and imperfections and to pray for deliverance from the thorn in the flesh, it is the position, the only position for a minister to take to enable him to rise glorying as he hears the divine word: "My grace is sufficient for thee for my strength is made perfect in weakness.

Humilty is another "down" that is very necessary. True humbleness of spirit is the low foot-step from which the pastor may rise in the affections and sympathy of his people.

Poverty is another down in a pastor's career. May we class it an unnecessary "down", not that he may be unnecessarily poor, but that his poverty should not necessarily cause him to be so far down as to be discouraged and disheartened and relinquish his calling for a more lucrative one. It is an unnecessary "down" as there is always enough in the rich King's realm for all His poor servants. They sing:—

Our Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
A tent or a cottage, why should we care?
They're building a palace for us over there!
Tho' exiled from home, yet still we may sing:
All glory to God, we're children of a King.

Another "down" is apparent failure. The pastor has often to sow long and with tears before he can see the valleys rich with golden harvests. The long waiting without sheaves may cause to awaken a desire for another field; he is "down" with discouragement, and then to bring him still further down, and to spoil yet the possible prospects for fruit are acts and words from others attributing the failure to his shortcomings, instead of words and deeds of sympathy and helpfulness to surmount the short comings.

Gossiping is another "down" in a pastor's experience. Happy is that pastor and his family, who can escape the lowliness and the disgrace of being victims of gossipers. Much harm has often been done not only to these directly affected, but to the cause of the blessed Master, by circulating reports, whether reasons for them or not, damaging to the pastor and his family, with the object of lowering him in the estimation of others. Indeed it brings him very low "down" to be conscious of the fact that his word and act is under the searchlight of adverse criticism and made subjects of gossiping tongues.

But after all the pastor's calling is a high one, and though he has to experience "downs," whether necessary or otherwise, they should lead to a noble effort on his part to rise equal to his exalted calling by laying in his "downs," the adamant blocks of *faithfulness*, of *trust*, of *love*, as stepping stones to higher ground. That thus whether up or down, he who lifts up the exalted Christ shall be the means of drawing down fallen man up to glory.

Oct. 6, 1909.

Scene in the Life of Humboldt.

When ancient Syracuse was destroyed, orders were given to spare the house and the life of the philosopher Archimedes, and it was only through the ignorance of a soldier, that he was killed. The author of the "Kosmos" was more fortunate, and the following anecdote shows how much respected he was:

Towards evening of the 18th of March, 1848, the streets of Berlin were in an uproar, and excited groups rushed from house to house, searching for and demanding arms. One of these uproarious mobs came in front of the house No. 67 Orainburger Strasse, crying for arms. A gigantic laborer seemed to be most prominent in the party, and forced open the closed doors. Arriving in the first story, the excited throng was met by a white-headed old man, who asked what they wanted.

"Give us arms!" was the answer.

"Arms! I? My good people, where shall I get them?"

"Who are you?" demanded the giant.

"I am a scholar, and am called Alexander Humboldt."

With one accord the mob moved back, and the giant laborer dropped his head and said:

"Excuse us, your excellency, that we have disturbed you." Then turning around, he commanded, "Four men remain, and guard the house of our great fellow-citizen, Humboldt. Forward!" Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 24. —WHY SOME MEN AND WOMEN DO NOT SUCCEED IN LIFE. Josh. 1, 1—9.

QUESTIONS.

1. What is success?
2. What is the condition of success? Josh. 1:1—9.
3. How do idle habits hinder success? Prov. 10:4—5; 20, 4, 13.
4. How does unfaithfulness hinder success? Matt. 25:14—30.
5. How does injustice hinder success? Ps. 1:14—6; 11:4—7.
6. How can seeming success yet be a failure? Luke 12:16—21.
7. What is true success according to the word of God? 1. Tim. 6:17—19; Phil. 1:10—11; 2:22—13; 4:8—9.

MEDITATIONS.

Success, according to Webster, is: "The favorable or prosperous termination of anything attempted; the attainment of a proposed object; prosperous issue." We will see how this coincides with the word of God.

Joshua was one of the most successful generals and leaders in history. God promised him success saying: "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." But God made one condition: "Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest." So the success is conditioned by the observing of the law of God. Doing God's will, we will succeed, perhaps, not according to the judgment of the world, but in truth, for God is with us and His presence assures us of success.

To insure our success we must be diligent, for idleness will hinder our success in whatever we undertake, whether it is in business, in farming or in a profession. Therefore the word of God exhorts us to redeem the time looking carefully how we walk, not as unwise, but as wise.

If God gives us talents, may they be ever so few and so small, our only way to succeed is by using these talents. If we are unfaithful and neglect them, we will lose them entirely and others perhaps less gifted will succeed, because they use their talents faithfully. Injustice seems sometimes to succeed, some unjust men becoming rich, but riches is not success, for the word of truth says: "Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous; for Jehovah knoweth the way of the righteous; but the way of the wicked shall perish."

The rich man in the parable in Luke 12, 19—21 seemed to succeed, he obtained all he desired and became very rich, but when he intended to enjoy his riches, he had to die, and so was really unsuccessful, for he did not obtain the proposed object.

We sometimes call people successful, who, considered in the light of the word of God, are really not successful. People generally call rich people successful. The word of God says: "They shall not be high-minded, nor have their hope set on the uncertainty of riches, but on God, who gives us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." So it is not getting and having riches, but giving and distributing which makes rich indeed This life is not real life, but the eternal life is life indeed.

The apostle Paul speaks of that which is worthy of success in his letter to the Philippians saying: "And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteous-

ness, which are through Jesus Christ, unto the glory and praise of God."

QUOTATIONS:

The mind is hopeful; success is in God's hands. (Man proposes, God disposes).—Plautus,

Success surely comes with conscience in the long run, other things being equal. Capacity and fidelity are commercially profitable qualities. — Henry Ward Beecher.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius. —Addison.

General International News.

BY MARION LAWRANCE, Gen'l. Sec'y.

Every Canadian province has a general secretary.

At the recent International Executive Committee meeting held in Chicago August 19, 20, representatives were present from twenty-two State and Provincial Associations. The reports from all parts of the field showed decided gains along the line.

At the recent International Executive Committee the title of Mr. Cork was changed from "Secretary to Mr. Lawrance" to "Assistant General Secretary." Mr. J. Shreve Durham was made the "Superintendent" of Visitation instead of "Secretary."

The Louisiana Association has pledged to the International Committee the sum of $1000 a year for three years for the purpose of supporting a general secretary in Cuba. The proposition has been accepted and it is expected the man for the position will be selected at the Cuban Convention to be held in November, at which meeting several members of the Louisiana Executive Committee expect to be present.

By the appointment of Dr. Geo. W. Bailley, chairman of the World's Executive Committee, and with the approval of Mr. Hartshorn and Mr. Lawrance, Mr. Hugh Cork was given the work of gathering the world's Sunday-school statistics for the Washington Convention. This is now well under way with the 255 foreign Missionary Societies of the world, who are furnishing the statistics for the fields in which they work.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Oct. 24.

SUBJECT:—Paul a Prisoner before Festus and Agrippa.—Acts. 26:19—32.

GOLDEN TEXT: I know him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day.—2 Tim.1:12.

Felix, as we have seen, left Paul in bonds when by reason of complaints entered against him by the Jews he was removed from office. Having found nothing against Paul, he should have set him at liberty, but he was willing to continue the unjust suffering of an innocent man in order thus to buy off his own accusers from pressing their complaints against him at Rome. Look at the unmanliness, not to say meanness, of such trading with the rights of other men!

Festus succeeded Felix at Caesarea. Three days after his arrival there he went up to Jerusalem, the principal city of the people over whom he was appointed ruler, and the Jewish leaders at once approached him on the subject of the disposition to be made of Paul. A plot had already been laid, or was quickly hatched after his arrival, to make another attempt on Paul's life if they could prevail on the new governor to have him brought to Jerusalem. Festus, however, probably suspecting something wrong, refused the request but told the Jews to come to Caesarea with their accusations against the prisoner. After eight or ten days he returned to Caesarea and without delay called the case for a hearing. The Jews were on hand with all manner of grievous charges but could furnish no proof of any of them. Paul stoutly maintained his innocence of wrong-doing either against the Jews or the temple or Caeser.

This hearing would probably have resulted in Paul's release but for a suggestion by Festus, prompted also by a desire on his part to curry favor with the Jews. He asked for Paul's consent to be taken to Jerusalem for a further hearing. This led Paul once more to claim his right as a Roman citizen by appealing his case to the highest court of the realm, that of Caesar himself. Such an appeal took the case out of the hands of the local magistrate and it was in itself an expression of lack of confidence in him, but it left him no alternative but to send the prisoner on to Rome. The puzzling question for Festus now was what to say of the case in explanation to the Emperor. To help solve this difficulty he put the case before Agrippa, who was visiting him. He evidently hoped through Agrippa, who as a member of the Herodian family would be more familiar with the Jewish history than he, and as a sort of native king stood in closer relation to the Jews, to get at the bottom of the difficulty between the Jewish leaders and this learned representative of their race. The hearing was therefore arranged and Paul was given free scope to state his own case.

Our lesson begins in the middle of his wonderful review of his past life. He had spoken of his career as a loyal Jew, a strict Pharisee, and a zealous persecutor of the followers of Jesus of Nazareth, and had related in a most graphic way his arrest on the way to Damascus through a vision from heaven. From this recital of wonderful experience he turns to Agrippa with the convincing claim of having taken the only possible course for a man of sincere convictions. "I was not disobedient," he said. What else could he do than what he had been doing from that time on? In Damascus, in Jerusalem, in all Judea, and among the Gentiles, he had been calling others to experiences of the soul similar to his, viz., repentance from sin, turning in faith to God, and consecration to His service. What he had learned through the visions vouchsafed to him from heaven, was nothing else than the fulfilment of what Moses and the prophets had foreshadowed. Jesus, whom he himself had regarded as an imposter, had spoken to him and showed Himself to him from heaven, convincing him that though put to death on the cross He had risen from the dead and ascended into glory. This he now saw in complete accord with the predictions that the Christ must suffer (Isa. 53) in atonement for sin and by his resurrection bring forth life and immortality to light. For this message of hope, Paul said, the Jews were seeking to kill him, but by the grace of God he was still permitted to testify it to all that would hear, to small and great, to Jews and Gentiles.

How these words of Paul were received by his hearers is a question that interests us. Paul earnestly desired, for their good, to produce conviction in their minds, to reach their hearts and win them for the truth as he knew it in Christ. He was to speak for himself, to make his defense, but it is evident that long before he got through he was thinking more of his hearers' spiritual welfare than of his own case as a prisoner. But what was the effect produced? Festus thought he was speaking like one whose mind was being unbalanced by his excited imagination, and Agrippa answered Paul's appeal to his faith by a bit of sarcasm about his over-confident thought of winning him for the Christian faith (v. 28 Rev. Ver.) Notice, however, how touching Paul answers both of these rebuffs. Unruffled by the charge of craziness he calmly assures Festus that his words are words of soberness and truth, which he would do well to heed. And nobler words were never uttered by human tongue than Paul's response to Agrippa's disdainful remark, — "I would to God that whether with little or with much not thou only but also all that hear me this day, might become such as I am, except these bonds." Physically he was bound and in the power of these men, but in his spirit he was rejoicing in a glorious liberty into which he longed to bring them all, out of a bondage far worse than his own. The only prisoner in that company was in reality the only free man, whom the Son had made free indeed.

Deaths.

DETWEILER.— In Souderton, Pa., on Oct. 3, 1909, Marion B., child of Wallace M. and Pearl Detwiler, aged 1 month and 15 days. Funeral services and interment in Hilliside cemetery on the 6th. Revs. W. H. Kistler and A. M. Fretz officiated.

MOYER.—Rev. Jacob S. Moyer died September 28, 1909, aged 66 years, 8 months, 29 days. He was buried October 2nd at the Saucon burying-ground. The services were conducted by Rev. A. M. Fretz assisted by Revs. A. S. Shelly and A. B. Shelly at his late residence. Afterwards the services were continued at the Saucon Church by Rev. Frank F. Gabel, assisted by Revs. Silas M. Grubb, Wm. H. Grubb, Wm. Gottshall, and Elwood A. Shelly. His remains were committed to the earth by the Elders N. B. Grubb and A. B. Shelly. He was faithful in his duties, a true and devoted Christian pastor and one to whom all could with perfect confidence confide. He had the love of all his congregation and neighbors; a man with no pretentions or ambitions other than for the love of souls and the welfare of his Church. He was the son of the late Rev. Samuel Moyer and Elizabeth (nee) Shelly, born in Springfield township, Bucks Co., Pa., December 29, 1842 and married Catherine B. Geisinger, January 24, 1874. He was ordained to the ministry of the Mennonite church at Springfield, July 1871 and was ordained as Elder of the same church in 1872. He served as pastor at Springfield and Deep Run until 1883, since which time he served as pastor of the Springfield and Saucon churches up to the time of his illness about 2½ years since. He was confined to his bed for about 4 months. His death was caused by lesion of the brain. His widow, 4 sons and 1 daughter survive him, one son (Menno) having died September, 1895. Rev. Frank F. Gabel has been ordained to the Eldership of the Springfield Mennonite Church and succeeds the deceased and has for some time performed the duties of pastor.

News of the Week.

Domestic.

Real Winter Weather.

CHICAGO, October 12.—Chicago was visited by a slight snowstorm to-day, the first of the season. Temperature close to the freezing point added to the discomfort of travel on the streets.

The blizzard, which started yesterday at the head of the lakes, continued to-day. A cutting wind, driving in from Lake Superior, with constant flurries of snow, ice-clad pavements and a predominance of heavy fur garments worn by Duluth citizens, contributed to the December appearance of the storm which struck that locality yesterday morning. Much delay was experienced by shipping on the lake. On the range the blizzard has been general with reports of a foot and more of snow at various places, causing suffering to live stock.

A temperature of 28 degrees above zero prevailed to-day over all of Kansas, the western half of Missouri, northern Oklahoma and the Texas panhandle. A killing frost was experienced last night in the southwest.

Charity Gets $400,000 of the Morris Estate.

CHICAGO, October 12.—Under the terms of the will of Mrs. Sarah Morris, widow of Nelson Morris, Chicago packing house owner, who met her death in an automobile accident on the continent September 16, it was announced to-day, bequests of near $400,000 are made to charitable institutions.

Principal among these is a gift of $300,000 for the erection and endowment of a convalescent home or hospital for children in memory of Nelson Morris and the testatrix.

Storm Damage at Key West $2,000,000.

KEY WEST, Fla., October 12.—With Key West in the hands of the military authorities who were called on by the mayor for assistance, efforts were concentrated to-day on ascertaining the damage wrought by the hurricane which swept in from the gulf yesterday. It is estimated the damage to property in the city and harbor will reach $2,000,000. No loss of life has been reported in the city, but it is believed the death toll will be heavy along the eastern coast of the peninsula. It is possible that the death list will total several hundred, but no estimates can be made in the absence of detailed information.

Many of the vessels which had been swept from their moorings during the blow yesterday afternoon managed to ride out in the storm during the night and limped back to their piers this morning, but between fifty and seventy-five boats of all descriptions were wrecked. It is feared a number of lives were lost on these vessels.

ENTIRE BLOCKS RAZED.

In the city whole blocks of frame structures were razed, brick houses also fell before the gale, while the great tobacco factories and warehouses suffered considerably. It will probably be several weeks before they will be able to resume operations.

Hundreds are homeless and are being cared for in church buildings, schools and other roomy structures which escaped the fury of the storm. Rations are being distributed by the city authorities and the state is expected to come to the relief of the sufferers.

JACKSONVILLE, Fla., October 12.—The storm which devastated Key West and the southern peninsula of Florida last night has swept out into the Atlantic ocean to day, according to the local weather bureau, and is headed in a northeasterly direction. North of Miami the Florida coast escaped.

Judge Anderson Rules Against U. S in Famous Government Libel Case.

INDIANAPOLIS, Ind., Oct. 12.—Judge Anderson, of the United States court of this district, to-day dismissed the proceedings against Delavan Smith and Charles R. Williams, proprietors of the Indianapolis News, who were resisting removal to the District of Columbia for trial under a grand jury indictment charging them with having committed criminal libel in publishing articles alleging that there was a corrupt profit of $28,000,000 in the sale of the Panama canal to the United States.

"That man has read the history of our institutions to little purpose," said Judge Anderson, in concluding his decision, "who does not view with apprehension the success of such a proceeding as this, to the end that citizens could be dragged from their homes to the District of Columbia, the seat of government, for trial under the circumstances of this case. The defendants are discharged."

Minister-Elect Crane to China Recalled for Indiscretion.

WASHINGTON, October 12.—Secretary of State Knox early this afternoon informed Charles R. Crane, of China, minister designate to China, that he would accept his resignation. Mr. Crane had already advised the secretary that he was prepared to resign if the recent development had made his further service in that position embarrassing to the department. Mr. Knox advised President Taft of his action.

Mr. Crane's resignation, in the nature of the case, was this afternoon addressed, not to the state department, but to the President, who appointed him.

In announcing his action, Mr. Knox gave out the following statement:

"Without consultation with the acting secretary or any other responsible officer of the department and without the knowledge or authority of any one connected with the department, Mr. Crane gave out a newspaper story to the effect that this government was preparing to protest against some features of the agreements and that the promulgation of the protest only awaited the return of an official who was to formulate it.

"The story appeared in a western paper and at the same time or a day later in the Japanese press and subsequently was generally published.

Cost of the Panama Canal.

WASHINGTON, Oct. 9.—The Panama canal commission has submitted to the secretary of war an estimate of appropriations aggregating $48,063,523 for work on the canal during the fiscal year beginning July 1, 1910. Of the amount asked for $15,504,036 is for skilled and unskilled labor and $20,218,983 is for materials and supplies used in construction work.

The total appropriations made by congress up to this time on account of the canal are $210,070,468. Col. Goethals, the chairman and the chief engineer of the commission has declared it to be his opinion that the great waterway will be completed by January 1, 1915, and has estimated the total cost at $375,000,000 which however includes the cost of sanitation and civil government and the $50,000,000 purchase price.

The unusually large amount asked for the new fiscal year probably is due to the fact that work on the waterway has entered a more advanced stage.

Disciples Meet in Convention.

PITTSBURG, October 12 —The several sections of the convention of the International convention of the Disciples of Christ entered upon their active work to-day. Four thousand delegates arrived yesterday from all over the country, together with the delegates from Australia, and more representatives are constantly pouring in.

The convention was divided in two sections to-day, one for the men and one for the women, both being addressed by leaders in the church.

Price Increases are Pinching Uncle Sam.

WASHINGTON, October 9. — The federal government is confronted with tangible evidence that the cost of living is still increasing. During the fiscal year which ended June 30, 1908, the cost of the army ration was 19 65 cents a man a day. The estimate of the cost of the ration during the following fiscal year—that is to say, the year which ended June 30, 1909—was based on that figure. When it came to making the estimates for army subsistence for the next fiscal year, which estimates had to be submitted on the 1st of May, it was realized that the former cost had been left far behind, and as nearly as could be figured out from the official reports at that time the ration for the fiscal year beginning June 10, 1910, would be 20.97 cents.

The discovery has now been made that this estimate is too low. Basing new figures on the actual cost of the ration for this fiscal year the estimate for next year has been raised to 21 05 cents.

About thirty million rations a year are involved. Figures indicate that there will be a deficiency in the army subsistence fund for the current fiscal year of $243,000, due entirely, war department officials say, to the increased cost of living.

Wright Makes New Mark in Aeroplane.

COLLEGE PARK, Md., October 9.—With practically a dead calm over College Park, Wilbur Wright to-day broke the world's record for speed in an aeroplane over a 500-meter course, including a turn beyond his course, his time being 58 3 5 seconds, or twenty seconds less than that made by Delagrange over a similar course in France. Mr. Wright attained a speed of forty-six miles an hour for the distance.

SAY MIX IS DISQUALIFIED.

PARIS, October 9.—A dispatch from Berne says the Swiss Aero Club has disqualified the American balloon America II, supposed to have won the Bennet cup, for touching ground in the course of its voyage.

First place was awarded the French balloon Ile de France and the Swiss baloon Azuren first place, they having sailed a dead heat.

In Berlin last night Mix received a telegram informing him that a protest had been lodged against his being declared the winner of the Bennet trophy on the allegation that he had made a landing with the America II before he finally came down in the forest of Gutova.

"This protest," said Mix, "probably is founded on an incident that happened at a place northeast of Prague. We had thrown out ballast so as to come below the clouds, when the guide rope struck the ground in a town or village. Several persons caught it and despite my endeavors to make them let go dragged the balloon to earth. The basket rested on the ground between five and seven minutes, until I was able to persuade the people to let go. Instead of being of advantage to me I lost three bags of ballast."

President in the Yosemite.

EL PORTAL, Cal., Oct. 9.—After having traveled nearly 100 miles by stage and on foot in and around Yosemite valley, President Taft, reached here to-night and will resume his journey to the southwest to-morrow morning. He will stop during the day at Merced, Fresno and Bakersfield and reach Los Angeles early Monday morning.

The president was wet with perspiration when he reached the foot of the trail to-day and had to go to bed in the Sentinel hotel while his clothing was hung out in the sun to dry as he had only the one gray Norfolk jacket suit with him in the park.

President Taft's last day in the Yosemite park was most enjoyable. He began the day by looking at the sunrise over the eastern granite walls of the valley, his vantage point being the veranda of the little Glacier Point hotel, right at the very edge of a three thousand foot cliff.

President Taft has been deeply impressed with the beauty, not only of the valley itself, but the entire Yosemite park. He declared that the park had qeen neglected, as compared with Yellowstone. Mr. Taft is anxious that some definite plan of improvement shall be agreed upon in order that progress may be made year by year. Road building is the first great need, as the president himself has suggested, and he probably will make some recommendations on the subject in his forthcoming message to congress.

A SERMON IN FRESNO.

FRESNO, Cal., Oct. 10.—From the snow-capped Sierras yesterday President Taft plunged to-day into the summer heat of the San Joaquin valley and arrived here shortly after 3 p. m. with the thermometer hovering about the nineties. He was greeted by practically the entire population of the city and surrounding country and after a short automobile trip through the business section addressed a gathering of many thousands on the court house square.

The president's speech was in reality another Sunday sermon, the third he has preached since his trip began.

His text, quoted from memory, was "He who conquereth himself is greater than he who taketh a city," and from it the president drew the lesson that popular government must always be a failure unless it is based upon sound common sense and the self restraint that goes to make the good loser. He drew an analogy between the American people in this respect and those peoples who in their attempts at self-government follow an election with a revolution.

Ferrer's Daughter Appeals to Alfonso.

PARIS, October 12.—The daughter of Professor Francisco Ferrer to-day sent a touching message by telegraph to King Alfonso appealing to the monarch's generosity and chivalry to save the life of her father. Ferrer has been convicted of instigating a revolutionary movement at Barcelona, Spain, and unless his sentence is countermanded in the meantime, he will be shot to-morrow.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, OCTOBER 21, 1909. No. 41.

True Living.

Most of the things that worry us
Don't matter much,
Too many of us fret and fuss
At every touch;
There's nothing that's of great concern,
Except to live, and love, and learn.

Suppose the world don't go our way,
What of it, then?
We have the better chance to-day
To act like men;
And still insist at every turn
We're here to live, and love, and learn.

It isn't doing what we would
That counts for most;
It's being brave, and kind and good,
Amid the hosts;
Far better than to crave and yearn,
Is just to live, and love, and learn.

We make too much of ease and joy
And sordid gain;
The things that vex us and annoy,
The toil and pain,
And every malady we spurn
May help us to live, and love, and learn.

And there is nothing else to fear,
Of good or ill,
Than just the failure of good cheer,
And honest will;
No loss need fright us if we earn
More power to live, and love, and learn.

—San Francisco Star.

Items of News and Comment.

Always stand boldly for the truth.

The General Conference of Mennonites of Russia was to be held at Schoensee, on Oct. 14—15, 1909.

The astronomical experts now figure that Halley's comet will be at its nearest point to the earth May 19 next.

The twenty-third annual meeting of the Bethel College corporation will be held at the college chapel, November 3, 1909.

The progress of union between the Presbyterian, Methodist, Baptists and Congregational churches of South Africa is more and more marked.

The Apostle Paul, in spite of his imprisonment, was happier in his chains than the king on the throne. To be a child of liberty one must become a servant of God. "If the Son therefore shall make you free, ye shall be free indeed."

The 13-cent stamp, by superstitious people considered to be unlucky, has been doomed, and will soon be no more on sale by the postoffices of the country.

The Congregational Year Book presents a table showing the number of students' decrease in the Congregational theological seminaries during the last half century.

Mr. H. H. Fast, ex-editor of several papers and at present managing editor of the Hillsboro Journal and Forward, moved recently with his family from McPherson to Hillsboro, Kan.

Correction.—In the last week's issue of this paper, first page, in the fourth column, the heading of the article "Two Hundreth Anniversary" should have been "226th Anniversary.

The international Esperanto congress which has been in session in Barcelona, Spain, has been most successful, being attended by 1,300 delegates, representing 33 nationalities. The next congress will be held in Washington in August 1910.

At the invitation of the Evangelistic Alliance of Boston, Mr. L. Greenwood, the evangelist, has instituted this season a simultaneous tent campaign in and about Boston. At least 10,000 people weekly are hearing the gospel in these tents.

Dr. Chas. E. Page, one of the leading Boston physicians, makes the starting assertion that cutting out the appendix for appendicitis should be prohibited by law as a "criminal operation." He has kept track of the deaths from appendicitis operations and says "the list is appalling." He cites Gov. Johnson and Clyde Fitch as recent examples of victims of the "modern craze" for cutting.

The following correspondence from Missionary C. H. Suckau, on the way to India, will be welcomed by our readers. "Naples, Italy, Oct. 6, '09. Arrived here safely this morning. Had a short stop at Gibraltar and also at Algiers. As we leave for Port Said on the 13th we have time to go to Rome and to Mt. Vesuvius. Mrs. Suckau was the only one of our party that was not sea-sick. We are all well now. Greetings from all."

Rev. N. B. Grubb, of Philadelphia, is at present at Freeland, Luzerne Co., Pa., up in the mountains seeking rest and quiet in order to recover sufficiently from the operation to be enabled to resume his work by the first of November. Bro. Grubb writes from there: "My stay here in the mountains has been very profitable to me. I am gaining strength and my nervous system is greatly improved. Snow fell here this morning, Oct. 14, for three hours. It looked very much as though winter had begun in real earnest.

Rev. D. Goerz Nicely Remembered by Bethel College Students.

October 12th was the twenty-first anniversary of the laying of the corner stone of Bethel College. In the evening the Bethel students went to the home of Rev. D. Goerz and after singing a number of his favorits songs for him presented him with a handsome silver loving cup in appreciation of the interest he has always taken in the College. Ever since the first Rev. Goerz has been very active in the work for the good of the College and to him is due a great deal of the credit for the building and success it has had from the very first.

Owing to ill health Rev. Goerz was compelled to resign this fall from the active management of the College and for an indefinite time will take a complete rest. The management for the present is in the hands of a committee.

For years Rev. Goerz has devoted his whole time and energy to the work and has brought the College up to the high standard it now holds, the students, the faculty and in fact every one fully appreciates his efforts and it is with regret his resignation was accepted. It is hoped at some later time he will be able to resume the management.—Newton Kansan-Republican.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Worldly Conformity.

Conformity to the world by the church of to-day is an alarming tendency. The persistent effort of some, nay, of many, is to remove the plain division line between the gospel and that which is not the gospel. It is said that "the judgment of the church in former times against the amusements and practices which have the wildness of the natural man for their animating spirit, was narrow and unsound. These amusements and practices are consistent with godliness." In the plea put forward for such a position, there is nothing new in matter. The boldness, daring, and presumption which mark the advocacy of marriage between the gospel and the theatre and the dance, are an advance on what formerly characterized the claim of looseness in piety. The standing reply of the lovers of this life to the church is, "If you refuse us the enjoyment of the stage and the giddy dance, we will leave you. We demand our liberty in acting the Christian. If that is not satisfactory to you, we will go where no objection is made to having a good time whenever we wish." And in the face of this impudent and ungodly posture, the church has been and is now playing the coward. No wonder so little headway is made against the world. That which is absolutely impossible has been attempted—the serving of God and mammon.

The church in her better moods has always been right. The theatre and the dance are no more conducive to the development of piety to-day than a hundred years ago. In order that the powers of evil may be pushed back and overthrown, the plain teaching of the gospel must be clearly studied and enforced. It may require the exercise of courage to say "No," when the world says "Yes," but the church should not hesitate to do what is right. She should always remember that He who brought her into existence will, if she is faithful to Him, take care of her, and lead forth from victory to victory, until all wickedness and ungodliness of men shall have come to an end.

Winning Souls.

Some one asked Dr. Lyman Beecher, in his old age, "What is the greatest of all things?" The sturdy veteran replied, "It is not theology; it is not controversy; it is saving souls." He had been the king of the American pulpit; but, as he looked back over his noble career, he felt that the greatest good that he had accomplished was in leading guilty and polluted souls to their only Saviour. David Brainerd, one of the most celebrated of our missionaries, while he was laboring among the poor, benighted Indians on the banks of the Delaware, once said, "I care not where I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners and all my hope is in God." Our blessed Master came into our sin-cursed world to seek and to save the lost. To convert men to Jesus Christ by the aid of the Holy Spirit was the master-purpose of Paul and his fellow apostles. The most successful preacher of modern times was Spurgeon; and he once asked me the question, "How far do your ablest American ministers aim mainly at the conversion of souls?"

The question that my beloved British brother asked me I would propound to every young preacher that reads these lines. No minister is likely to succeed in anything that he undertakes with only half a heart; he can never do what he does not even attempt to do. You may produce much valuable and elevating thought; you may argue ingeniously against current skepticism; you may unfold sound principles of morality; you may say many eloquent things about "developing humanity," and in behalf of benevolent reform; but if you stop short of leading souls to Jesus Christ, then your ministry will be, at the most vital point, a failure. The Bible declares that "he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." A single soul was a sufficient audience for the Son of God at the well of Sychar and in the inquiry room of Nicodemus.

Aim then, brother, to make your preaching direct, pointed, individualizing. Let every unconverted person in the house be made to feel, "That means me." "Thou art the man," sent Nathan's parable into David's heart like an arrow. Do not be afraid of any sinner in the house; and pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent and accept Christ, he will be lost forever. Do not be afraid of the word "hell" any more than of the word "heaven." It is sheer cruelty to conceal from your hearers that the wages of sin is death. If you are faithless and cowardly, the blood of souls will be found in your skirts. Preach, therefore, plainly, lovingly, and pungently the guilt of sin and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Deep convictions of sin generally produce deep conversions; shallow convictions produce shallow Christians. Put in the plowshare of divine truth, and then bear down on the beam; if it reaches to the roots of sin, and tears them up, all the better. When you have made a sinner see himself, then try to make him see his Saviour. Then point him to the all-sufficient Redeemer.

Only a part of your work in soul-winning is likely to be done in your pulpit. The most important part will be done when you are brought face to face with an awakened person. Be on the lookout for such persons. During your pastoral visits you will encounter inquirers, and you should rejoice to converse with them immediately. When I discovered several such cases during my calls in one afternoon (in 1856) I hailed this fact as a token of the Holy Spirit's presence; and I summoned my church officers, and appointed several services every evening, which services resulted in a large number of conversions. Always be on the watch for the presence of the Holy Spirit. Listen for the first drops of heavenly blessings; then gird yourself for the happy work. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit, and therefore you must pray fervently for His guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what it is that keeps him from surrendering to Christ. If it be some bad habit or evil practice, then that evil practice must be abandoned. If it be some sin, cherished in the heart, then he must yield, even if it be like plucking out a right eye or cutting off a right hand. In most cases the chief hindrance lies in a wicked, stubborn heart.

We must shut the inquiring soul up to Christ. The experiences of inquirers may differ as much as their countenances; but in two vital particulars all cases are to be treated alike. Every sinner must cut loose from his sins, and must cleave to the Lord Jesus. No one is soundly converted, and no one should join the church, until he has joined himself to Jesus Christ. This is the one infallible test. It is not enough to "feel happy;" it is not enough to say, "I am trying to be a Christian;" no soul is safe until he has surrendered unconditionally to Christ, and has been "born anew" by the Holy Spirit. Do not "count noses" too hastily, and do not be so ambitious to swell the number of your church that you will rush the unconverted or the half unconverted into it. It will be your folly, and may be their ruin.

In addition to your conversations with such awakened persons as you may encounter in their homes, or such as may call on you for conversation, it will often be wise to appoint inquiry meetings. Do this when you discover a need for such meetings, and not as a mere empty form. Some zealous ministers insist that such a meeting should be appointed after every preaching service; but suppose there are no inquirers to meet; then the very word becomes a solemn farce or failure. When there are inquiring souls, be exceedingly careful as to whom you allow to go in with you. Surely you would not call in the first person that happened to go by your door to treat one of your family that was dangerously sick. Converse with each inquirer as closely as possible, and as concisely. Bring each to the point at once. Have God's Word in your hand as well as in your memory, and be ready to use the right passages for the right case. Encourage the inquirers to pray themselves. Do not begrudge the time or labor required to help a halting or perplexed soul. Hand-picked apples keep the longest. Individual labor with each inquirer is indispensable. The happiest hours you will spend in this world, my young brother, will be those that you spend in leading sinners to the Saviour. "He that is wise winneth souls."

Theo. L. Cuyler, in Golden Rule.

Ordaining a Saloon-Keeper.

Let us look and listen while the authorities ordain a saloon-keeper.—He openly professes that he has been "called" to sell rum: and he is recommended as a man of "good moral character" by some one who is willing to back him financially. The license fee is paid, and he is pronounced all correct by the ordained authorities, who now proceed with the ceremony, substantially as follows:

"Take thou authority to tempt men. Take thou authority to rob men of their money and reason. Take thou authority to stain our streets with blood. Take thou authority to fill our jails, and increase taxation. Take thou authority to destroy the sons of men, and take thou authority to defy the commands of high heaven. And when you are called to an account in the day of judgment, *present this license*, and say that we, the authorities, who have been elected by Christian people, authorized you *to sell rum*."—The Palm Tree.

Secret Sins.

Secret sin is evil that works in a hidden manner; an unseen fire that smoulders beneath; a leaven that permeates the whole fabric; a steadily working energy that sooner or later must come out, manifesting itself at a time when least expected. No great crime or sin that has ever startled the public mind with horror has come from a heart that has been previously walking in the paths of rectitude and wisdom.

The outburst of crime or passion that has seemed so sudden and incomprehensible has had its seed sown in years long gone by, which has grown in secret and been nourished in the recesses of the heart till some occasion has brought its manifestation to light.

"Is thy servant a dog that he will do such things" has been often said by those who have had the germs of the sin latent within their heart, but who in their present thoughts would recoil from their after deeds. Let each seek to know their own hearts, and put no trust in its imaginations, for the word of God declares it to be evil from its youth, and no cure for it unless lain at the foot of the Cross.

No Hope.

What a dark world this would be were there no such sentiment as hope. What cheers a man through times of adversity? What enables him to meet heavy losses with comparative equanimity? Why, hope of course. He hopes that prosperity will come, and that opportunity will be given to retrieve his position once more. Few sadder words, though, can be spoken than those —"No hope." The anxious mother, as she watches by the bedside of her loved child hears them from the doctor's lips, and they send a chill to her very heart. The tempest-tossed sailor hears them, and they sound as a death knell. The deluded Christ-rejector hears them as he enters the portals of a lost eternity, "No hope"—and they resound upon his startled ears till annihilation would be an unmixed blessing. Without Christ is to be without hope. No need talk of hoping to be saved. No need to speak of cherishing a good hope. No hope at all of eternal life and salvation can be, unless you are trusting in the Lord Jesus.—B. P.

The Danger is Within.

The Friends (Quakers) are not in favor of a "salaried ministry." The Friend, their official organ, has under the above given heading the following:

The most bitter enemies of the Friends at the beginning, and the chief instigators of their persecutions, were the paid ministers; chiefly because Friends stood for the doctrines of a free gospel ministry,—thus striking at the preachers' salaries. And although that spirit has lost its rancor since the clergy have learned to understand the Friends better and fear them less, still up to this day a salaried ministry has been a steadfast element of hostility to the spirituality of Friends' doctrine,—most especially since it has worked its way within our walls. Now our enemies are practically those of our own household and name. These serve to extinguish its "Quakerism" more and more, as a gathered institution upon earth. But in heavenly places in Christ "Quakerism" can never be extinguished, neither among men, until the Holy Spirit is extinguished. Indeed it seems increasing in the acknowledgment of other religious professions, even though under its own name decreasing. Whatever becomes of our present name, "Christ is all," as George Fox said; and we apprehend that the essence of his conception of Christianity will be the religion of the future.

"No matter how eloquently the "Message of Quakerism" is descanted upon or eulogized by the paid clergy under its name, yet there is no class who in effect are serving more to suppress that message than the very "Friends" clergy who have put back its meetings into the mode of the non-waiting, man-conducted, program worship and ministry."

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you. You can make to-day the same for somebody. It is only a question of a little imagination, a little time and trouble.—Maltbie D. Babcock.

O heart, be soft and true
While thou dost beat;
O hands, be swift to do;
O lips, be sweet.
—Mary Frances Butts.

Home Circle.

The Child's Morning Hymn.

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest;
Bless me, and I shall be blest.

Keep my body free from pain,
Keep my soul from sinful stain,
Bread supply for daily need,
Help me on Thy truth to feed.

May I do all things I ought,
May I hate each evil thought,
Let no false or angry word
From my lips this day be heard.

May I serve Thee here below,
Serve Thee when to heaven I go,
Serve and love and trust in Thee
Now and through eternity.
—*Newman Hall.*

Uncommon Hotel Customs.

The Scotch people as a class have a horror of profanity and bad language, and at a hotel in Edinburgh, patrons who swear must place a penny in a box kept for this purpose; and a grossly profane person cannot stay at this hotel.

Until recently the keeper of an old-time hotel in Warwickshire was in the habit of inviting all his guests to go with him and his wife to the parish church on Sunday mornings, and the hotel was closed while the landlord and his guests were absent.

Visitors to a hotel in Aberdeenshire who wear tan shoes, must not forget to keep them in their room over night. If they do not do so, the shoes will be blacked, regardless of their original color. —Selected.

Living the Larger Life.

No one should be satisfied with simply existing. Life is sweet when it is lived for something. Many people live for little things. Their desires and aspirations are too easily satisfied. A young girl asked lately, "How can I lead the larger life?" The answer came from a woman whom she admired as representing it, "Look for that person near you whom you can help in any way, and help at once, and to your utmost." The girl tried it. She helped a crippled child. Then she formed a shut-in society to help other cripples. Then she corresponded with other workers in the same field; and so her work and influence go on enlarging every day.

This is the kind of a life that is full of joy and peace. Such a life is glorious and will be crowned with the crown of eternal life.

Weary Women.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it; and the truth is truly deplorable. There can be no sadder sight than that of a broken-down, overworked wife and mother—a woman that is tired all her life through. If the work of the household can not be accomplished by order, system, and moderate work, without the necessity of wearing, heart-breaking toil, toil that is never ended and ever begun, without making life a treadmill of labor, then, for the sake of humanity, let the work go. Better live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness, and all that makes life endurable.

The woman who spends her life in unnecessary labor is unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No; it is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and, more than all, her youth—the last thing that a woman should allow to slip from her; for no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself.

To the overworked woman this green old age is out of the question; old age comes on her, sere and yellow, before it is time. Her disposition is ruined, her temper is soured, and her very nature is changed by the burden which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without time to be womanly—a mother without the time to train and guide her children as only a mother can—a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing are for the rest and sleep that very probably will not come, and even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of overwork. — Sanitary Magazine.

Wise and Otherwise.

Lady (to husband): "My dear, did you think to order a ton of coal to-day?" Husband: "Yes." Lady: "And my hat?" Husband: "Yes, (peering through the window). There is a truck backing up to the door now, but it's too dark to see whether it's the hat or the coal."—Judy.

Among the replies to an advertisement of a musical committee for a candidate as organist, music-teacher, etc., was the following: "Gentlemen,—I noticed your advertisement for an organist and music-teacer, either lady or gentleman. Having been both for several years, I offer you my services."

A politician who is a great walker was out enjoying his favorite recreation. After going a few miles he sat down to rest. "Want a lift, mister?" asked a good-natured farmer, driving that way. "Thank you," responded the politician, "I will avail myself of your kind offer." The two rode on in silence for a while. Presently the farmer asked: "Professional man?" "Yes," answered the politician, who was thinking of a bill he had pending before the House. After another long pause, the farmer observed: "You ain't a lawyer, or you'd be talkin'; you ain't a doctor, 'cause you ain't got no bag; and you ain't a preacher, from the looks of you. What is your profession?" "I am a politician," was the reply. The farmer gave a snort of disgust. "Politics ain't no profession; politics is a disease," said he.

What the Cross of Christ does.

The death of our Lord and Saviour Jesus Christ makes it possible for God to deal in grace and show favour to men, and save the vilest and worst of the human race. It also makes it impossible for God to save the most moral, upright, and intellectual of human beings other than by grace. Salvation is alone by the blood, and does not come within the reach of man by what are termed means of grace, such as prayers, worship, alms-giving, earnest seeking, church ordinances, but wholly and solely because Christ died, and because He alone is the Savior.

I think if keeping holy the seventh day were only a human institution, it would have been the best method that could have been thought of for the polishing and civilizing of mankind.—Addison.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

A Church Tragedy.

Two old established congregations of different denominations, of which we happen to know, found themselves in the unfortunate position of seeing business coming in and driving out the residents from the neighborhoods in which they were located. Many years ago these churches stood in a community of homes and their members had only a few blocks, at most, to walk to meeting. A few years ago saw nearly every dwelling in those neighborhoods changed into a business house. The old members who wished to continue their membership were under the necessity of going considerable distances from their new homes to their old churches. Some of them gradually got out of the church-going habit, others found church homes in nearby congregations. By and by the handful of faithful ones who stuck by the old churches woke up to the realization that while congregations were getting smaller the church properties were increasing in value every day and some one made a happy suggestion, "Why not sell the old church and use the great sum of money it will bring to start up fresh in a better neighborhood?" In both churches the decision was the same. The old temples with their generations of hallowed association were sacrificed to the demand of modern commercial needs, and two little companies of workers began the building of costly edifices very much too large and elaborate for their immediate needs.

The unfortunate part of it all was that these two congregations located very near to one another and in celecting their location the fact that the neighborhood was a good one made up of fairly well-to-do people received more consideration than whether the neighborhood really needed a new church. The location having been settled and the buildings erected, the hustle to increase the membership of these two churches began.

The neighborhood was canvassed and people were invited to transfer their membership. The advantage of a new church, finely furnished, its superior accommodations for Sunday-school and other auxiliary organizations were very much emphasized by both parties. Debating societies, basket-ball teams and classes in gymnastics were organized. A chorister of reputation and a skilful operator of the pipe organ had charge of the music in both of the churches. The pastors announced sensational topics for their sermons and before long their churches were crowded. But the crowds were largely drawn from other older congregations in the neighborhood, and these, to hold their young people also added gymnasiums to their equipment while their pastors tried a hand at sensational preaching in order to fill up the empty places in the pews. The rivalry became more intense. One of the new-comers discontinued its C. E. prayer meeting on Sunday evening and substituted magic-lantern lectures, which were given just before the regular sermon; then another of the churches devoted every Saturday night to cheap, popular concerts, and so the battle for audiences kept up. The House of God became a house of mirth; the sermons became interesting lectures; the people were weaned from a desire for gospel and fed on sensational chaff, while the preachers became society men or men of affairs and the care of souls was neglected. Now and then some one would ask "What has become the matter with our churches?" but he was frowned down and called an "Old Fogie."

Talk about Tragedy! Two old churches turned into ware houses, thousands of dollars of the Lord's money devoted to architectural display, a whole community of churches and Christians demoralized, the preaching of the Gospel overshadowed by sensations. If this is not a chapter of tragedy, we don't know what tragedy is. G.

The Saloon Catechism.

What is the chief law-breaker of the land? The saloon.

Where are the schemes hatched which promote civic corruption? In the saloon.

Where does the midnight assassin go to prepare for his murderous work? To the saloon.

Where do the police go in search of the skulking thief and murderer? To the saloon.

What lays its hand upon political parties and dictates who shall be nominated and elected? The saloon.

What impoverishes many a workman and fills him with the spirit of discontent and anarchy? The saloon.

What takes the bread from the mouths of starving children and women? The saloon.

What clothes with rags woman raised in refinement and influence? The saloon.

What despoils young womanhood and sends it reeling and staggering down the street? The saloon.

What crowds our prisons to the utmost? The saloon.

What peoples almhouses and insane asylums with pitiable objects? The saloon.

What destroys the respectability and influence of men and sends them swaggering to a drunkard's grave and a drunkard's hell? The saloon.

What destroys more homes and causes more family troubles than anything else? The saloon.

What is the greatest hindrance to all reforms and moral and material advancement? The saloon.

Can both the church and the saloon prosper in the same territory? No.

Can a man, knowing the awful work of the saloon, be a consecrated Christian and sign saloon petitions, rent property for saloons or vote for men committed to it? No.

Can any man prosper who spends his time and money in the saloon? No one but the saloon-keeper. He can; he does too.—Pac. Chr. Advocate.

Some Advice to Preachers.

By One of Them.

Don't shrink from faithful testimony against popular sins.

Don't be so dishonest as to stay in an orthodox pulpit after you have lost faith in orthodoxy.

Don't forget that you are a "Specialist," and not a trumpeter of secular, political and sensational themes.

Don't think because "truth will prevail against all odds," and you "cannot destroy the Bible," that you cannot destroy faith and souls.

Don't be deceived by the mockery of critics who, after doing their destructive work, say, "I hand you back your Bible improved in value."

Don't forget that if a political party should hire a man to stump the State, and he should stump for the other side, they would turn him down very quickly.

Don't think we must be a little worldly to win worldlings.

Don't split up your church into worldly clubs and trumpery societies.

Don't lose faith in God's ecclesiastical economy, but be assured that the less piety a church has the more clubs and societies, oysters, ice cream and fun it takes to run it, and the faster it runs from God.

E. P. Marvin.

MORE GOOD ADVICE.

"1. Never speak without having something to say.

"2. Always sit down when you have said it.

"3. Remember, speech is dumb show when it is not audible.

"4. Think definitely, pronounce clearly, stand naturally, and do not speak too fast.

"5. Welcome articulate interruption, no matter how hostile.

"6. Two things should never be lost—your temper and the thread of your discourse.

"7. Remember that the eyes are as eloquent as the tongue.

"8. Never hesitate to let yourself go, at the right time.

"9. Never read your speech, but always have heads of discourse handy.

"10. And never forget Cardinal Manning's words of wisdom to myself: 'Be full of your subject and forget yourself.'"

W. T. Stead.

Why.

Some say alcohol gives strength. If so, why do athletes abstain while training for a race or other contests requiring strength?

2. Some say alcohol gives endurance. If so, why do great employers cut off the supply of drink when work of an especially arduous or lengthened nature is required?

3. Some say alcohol gives heat. If so, why do travelers in the arctic regions who take drink succumb to the cold, while total abstainers remain unharmed?

4. Some say alcohol is good in hot countries. If so, why did Stanley refuse it to his men during his forced march across Africa in search of Emin Pasha?

5. Some say alcohol steadies the nerves. If so, why do surgeons abstain before performing a delicate operation?

6. Some say alcohol sustains the health. If so, why do insurance companies take total abstainers at a lower premium than others?

7. Some say it is dangerous suddenly to give up the use of alcohol. If so, why do prisoners, most of whom are obliged suddenly to abstain, improve in health?—Way of Faith.

As we serve men we get opportunities to serve God also.

Under the Master's Hand.

Once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ."

There comes One to us and desires to take our lives, and play upon them, but we withhold ourselves from Him, and refuse Him permission, when if we would yield ourselves to Him, He would bring from our souls heavenly music.

We are but organs mute, till a master touches the keys—
Verily vessels of earth into which God poureth the wine;
Harps are we, silent harps that have hung in the willow trees,
Dumb till our heart strings swell and break with a pulse divine.

Selected.

Pave Your Way to Independence.

"Come, Charlie, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day.

Charlie was splitting wood at the time, and her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"

"Because I can't," she replied.

"Because you can't!" he responded. "Why McCarty says there's no such word in the book. Come here, and I'll show you how to drive the nails."

With hammer in one hand and nails in the other, he went into the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art. She having completed the work, her father said:

"Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle, too, without cutting your fingers. Don't you let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes, get hard in the winter time for want of a little grease.

"And as for you, my boys," said his father, turning to Charlie and his little seven-year-old brother, "you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. Many a beefsteak and fresh fish have I cooked in my day, and my mother told me when I was a boy I could beat any boy making a pot of coffee. There is no telling what your lot may be, or where you will be cast some time during life. The most helpless people I have met were those who could do only one kind of work. All you boys and girls should learn some one thing very well, and make that your dependence for a living, but add to it as much skill as you can; for it costs nothing to carry knowledge, and it enables you to pave your way to independence."—Selected.

People Who Are Not Soul Winners.

People who never make any sacrifices for God. People who never get religion in their hands and feet. People who feel good on Sundays and behave very bad on week days. People who dishonor the name of Christ by professing to be His followers. The mothers who tell white lies before their children, and think nothing of it. The people who never feel very religious except when there is sickness in the house. People who read the Sunday paper before the sermon and criticise the preacher afterward. The man who thinks the preacher ought to do all the preaching and praying because he is paid for doing it. The sounding brass and tinkling cymbal who is always professing that he wants to see the whole world saved, and yet never gives a dollar to missions. The two old saints who have been "at the outs" with each other for ten years, both so puffed with pride they can't behave as Christians should and be reconciled.

A Daughter's Thoughtfulness.

"Has father come yet? I haven't heard the whistles!" called Agnes, as she slipped from her pony and ran toward the veranda, where her mother was sitting.

"No, dear, it isn't quite time. Have you had a pleasant ride?" Mrs. Gilford looked up from her sewing, smilingly.

"Oh, I had such a delightful scamper! You can't think how lovely the river road is, mother; but I hurried back to go after father. It will take but a few minutes to put Jack into the cart." And the girl flew up stairs to change her riding habit for a pretty pink gingham.

A few weeks before Agnes' uncle had made her a present of a pony, a cart, and a saddle. How much she enjoyed the rides on Jack's back! And there was always room for two in a little cart.

The whistles were just blowing for 6 o'clock when Agnes drove up to the large building in process of erection on the other side of town. The carpenters were making ready to climb down from the scaffolding.

"There's your girl with her pony-cart, Gilford!" sang out one of the men. Agnes was watching him, and she was more than repaid for her self-denial by the look upon her father's face as he turned toward her.

"Hello!" Agnes called joyously, as he came toward her.

"I don't know about getting in beside such a pretty pink posy; I might crush some of her petals," said Mr. Gilford, jocosely.

And then Agnes' cheeks grew rosier, and her heart gave a quick, warm throb. How glad, how very glad, she was? She never thought that father would have cared so much.—Herald and Presbyter,

Blessed is the man who finds his lifework early and does it!—Cuyler.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 31. —Heroes of Missions in the Islands. Isa. 32, 1—4, 16—20.

Questions.

1. Who was Nommensen?
2. Who was P. Jansz?
3. Who was John G. Paton?
4. Who was Samuel Marsden?
5. Who was John Williams?
6. Who were Riedel and Schwartz?
7. Who was King George of Tonga?
8. Who were king and queen Pomare?

Meditations.

In 1834 two American missionaries came to Silindung on the island of Sumatra, but the cannibals murdered and ate them. The place is now marked by a monument. In 1861 the Rhenish mission began work among the Battaks in Sipirok, and in 1863 Nommensen dared to go and live in the illfamed Silindung. Nommensen could say like Paul in 2 Cor. 11: In journeyings often, in perils in rivers, in perils of robbers; the Battaks felt his legs and arms, whether he was fat enough to eat, they sawed off the posts of his hut, so he would be killed entering it, they gave him poison to drink, but God protected him in all dangers and he lived to see the whole region Christianized and a seminary for teachers and preachers taking the place of a holy forest. In the Silindung valley we find now 17,000 Christian Battaks.

On the Island of Java is the work of the Mennonite mission of Holland. Here P. Jansz worked for over 50 years and his son, P. Jansz is continuing the work in Mergaredja, where there is a congregation of over 300 members.

One of the most renowned missionaries is John G. Paton, whose autobiography contains more romance than any one book of fiction. He came to Tanna in 1858, lost his wife and son, but had to flee in 1862. He began work in Aniwa and saw the whole island Christianized. His son Frank worked successfully on Tanna.'

Samuel Marsden tried since 1794 to begin a mission among the dreaded cannibals of New Zealand, but did not succeed until 1814. He died in 1838, but he saw his heart's wish and prayer fulfilled to see a Christian congregation of his beloved Maoris. In 1900 there were 29,903 Christian Maoris against 13,198 heathen or half heathen.

John Williams is often called the apostle of the South Sea Islands. He was born in 1796, had a pious mother and grandmother. He was sent to Tahiti in 1816. Rajatea was his first field and in 10 months he learned their language. In 1820 the people built a large church and made a Christian code of laws. The mission society of Rajatea sent in one year $3500 to London. They sent missionaries to the other islands. William bought a small ship and was astonished to see the success of his native helpers. He traveled from island to island always preaching his first sermon on John 3, 16. He brought native missionaries to many islands and was full of joy and gratitude to see the work progressing so marvelously. On the 19th of November 1839 John Williams died as martyr on Eromanga only 43 years old. The cannibals ate the body of Williams and Harris; an English war ship recovered the remains and brought them to Samoa, where a large crowd of his children followed the coffin of their father in Christ. The inhabitants of Roratonga wore mourning for a year and erected two monuments for him.

On the island of Celebes in the Minehassa, the northeast part of the island, began 1822 the mission work of the Netherlandish mission society, but with the entrance of Hellendoorns it began to dawn and when Riedel and Schwartz came the gospel worked sometimes like a leaven, sometimes like a gushing river carrying everything before it; schools and a seminary were erected. In 1868 there were 125 teachers and 30 seminary students; now there are 147,000 Christians.

Among the missionary heroes we must not forget the native missionary heroes, who worked, and many died for the Gospel. On the Tonga islands, on Haabai the chief Tanfaapau, later King George, rejected idolatry and supported the Gospel. He persuaded chief Finau of Wawau to accept the gospel in 1831, in 1833 he was, after Finau's death, elected chief of Wawau and in 1845 king of Tonga. He gave in 1875 a constitution to his people. He was an excellent monarch, an example for his people. He died 1893 nearly 100 years old.

On the Society islands the London mission commenced work in 1797. In patient work the missionaries gathered until 1813 500 for instruction, when a persecution arose, a Christian was sacrificed to the gods and the church burnt down. November 12, 1815 the Christians were attacked, but they were victorious by prayer, decision and kindness, so that the idols were burned. In 1819 king Pomare was baptized. His wife Pomare expelled some French priests and a French warship brought them back and subjected the island group, so that the queen had to accept the French protectorate. The Catholics persecuted the evangelical Christians, but in 1863 the Paris mission sent evangelical missionaries. Queen Pomare, the lifelong friend of the missionaries, died in 1877.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Oct. 31.

Subject:—Paul a Prisoner—The Journey. Acts 27:13 –26.

Golden Text:—Commit thy ways unto Jehovah; trust also in Him and He will bring it to pass. Ps. 37:5.

In the night vision in Jerusalem Paul was assured by the Lord that he should go to Rome and there have opportunity to testify for Christ in the same way as he had done in Jerusalem. No incident on the human side could have been more certain to bring about a speedy fulfilment of this divine assurance than his appeal to the court of Caesar, to which he was in a measure driven by Festus' apparent willingness to send him back to Jerusalem into the hands of his murderous enemies. Festus had now no other way than to send him to Rome at his first opportunity. Soon, therefore, after the hearing in the presence of Agrippa, by which Festus had hoped to get at something that he might write in explanation of the case, Paul, with certain other prisoners, was put into the charge of a Roman military officer and started on the voyage toward the city of the Caesars.

The first part of the journey was made in a vessel which at the farthest could take them less than one-third of the way, evidently with the hope of finding in some one of the ports where it would touch another vessel by which to continue toward their destination. Voyages by sea in those days could not be planned ahead according to time-schedules of vessels as in our day. They went in the first ship as far as this would take them in their desired course or till they found another to which they could transfer to advantage. So this centurion with his soldiers and the prisoners went in the Adramyttium ship as far as Myra, a port on the south coast of the Asia Minor peninsula in the province of Lycia. There he found a vessel from Alexandria which was bound for Rome and, counting himself fortunate, transferred his party to that vessel.

Two fellow-Christians journeyed with Paul: One of these, Aristarchus from Thessalonica, is mentioned in Paul's letter to the Colossians, written from Rome, as his fellow-prisoner, probably because he voluntarily stayed with him and thus shared the privations of imprisonment. The other of the accompanying passengers on the voyage was Luke, as his use of the pronoun *we* indicates.

The centurion treated Paul very kindly and with a great show of confidence. At Sidon, where the ship made its first stop, he allowed him to go into the city to his friends to receive such refreshing, either physical or spiritual or both, as he may have stood in need of—certainly a very grateful change after more than two years of confinement, and an invigorating preparation for the coming hardships. Julius probably had had opportunity to observe Paul during the years of his detention at Caesarea and had learned to hold him in high regard. Even in the matter of directing the voyage he took him into consultation with the captain and owner of the vessel, though he did not follow his advice when it conflicted with that of the others and with his own preference.

It was against Paul's uttered warning that they decided to risk a run to another port with a more commodious harbor than Fair Hayens, where he advised them to remain. Appearances were in their favor, but Paul had a higher source of information than outward appearance. Taking his clue from this source he could say, "I perceive that the voyage will be (not *may* be) with injury and much loss." And when the worst had come upon them, he could rightfully say "Ye should have hearkened unto me."

As the storm continued and increased in severity fear turned into despair. All hope of being saved was taken away. It was in this extremity that the Lord came to Paul in another vision and with a renewed assurance of Divine protection. This served to encourage him and enabled him to cheer up the rest. It also became a powerful testimony to these heathen people of the truth of the religion represented by Paul. With the utmost confidence he confessed to "believe God that it shall be even so as it hath been spoken to me." It was a time to try a man's faith, but there was no tone of uncertainty or doubt in Paul's confession. God's word to him was definite, clear, and positive. And he took God at His word in spite of the apparent physical impossibility. Believing is seeing. It leads to utmost peace and tranquility amid the fiercest tempest.

Luke's description of the storm contains many nautical terms and expressions, whose force can best be understood by sailors, and is in the graphic style of one who was himself in it.

In stating the source of his encouraging information Paul uses a very remarkable expression. He speaks of God as the One "whose I am and whom I serve." "One of the noblest utterances," says a commentator, "that ever came from the lips of man.....This short sentence is a whole sermon full of meaning. As an expression of Paul's habitual state of mind, it is invaluable. How it should fortify us against every doubt, every fear, and every temptation, to say, and believe it as we say it with uplifted countenance, "I am His."

International Teacher Training Department.

By Franklin McElfresh, Ph D, Supt.

Minnesota has set apart September 12th as Teacher Training Rally Day.

Evidence multiplies everywhere that much of the success of Teacher Training must depend on the minister.

A number of new Summer Schools, contemplating a ten days' work, are likely to be opened next season.

The Committee on Education called attention to the requirement of fifty and one hundred study periods as essential to completing courses.

September is the time to begin Teacher Training work. Many classes are hurried throughout the year on account of a late beginning.

Ohio leads the list in the number of classes enrolled during the last quarter. Pennsylvania reported the largest number of classes during the year, but Ohio the largest number of students.

Cleveland has organized a Teacher Training Institute for the Advanced Course. They expect in that city to graduate more than four hundred from their classes in the First Standard Course at the Commencement November 3.

Reports from the State and Provincial Associations, aside from reports of denominations, show an enrollment of more than fifty-four thousand students during the past year. About twelve thousand diplomas have been granted during the year.

The Committee on Education at its anual meeting in August at Lake Geneva approved the following:

Supplemental work for Intermediate grades, in accordance with the following outline:

Gist of the Books of the Bible.
Bible History by Periods.
Biblical Geography.
Outline of Church History.
Modern Missions

That a seal be placed on diplomas for the reading of fifty chosen chapters of the Bible, and one book on each section regarding the Pupil, the Teacher, and the School.

That in Summer Schools of ten days' duration, upon examination, credit be allowed on any section of the Teacher Training courses, except the Bible.

That diplomas may be given in Institutions of Learning whose course is approved by the Committee.

Deaths.

Amanda Neuenschwander, nee Kemp, was born in Dark Co, Ohio, in May 27, 1832. Having moved to Indiana in her childhood days and settled in the primeval forests she experienced the inconveniences and hardships of pioneer life. She was married to John U. Liddy. This union was blessed by 5 sons and 2 daughters. Her husband fell victim to a deadly contagion that raged in their neighborhood in the year 1872. Also one son and two daughters died then. On the 20th of Sept. 1873 she was married to Abraham Neuenschwander, who preceded her in death on Jan. 28, 1904. On last Tuesday morning she was called hence by a peaceful death. Her age was 77 yrs. 4 mo. 15 da. She is survived by 4 sons, 3 step sons, 4 step daughters, 16 grandchildren and 9 great-grandchildren. The departed accepted her Savior early in life and died in that faith.

News of the Week.

Domestic.

Million for Suffrage.

New York, October 19.—Lady Frances Cook, better known in this country as Tennessee Claflin, who arrived here yesterday by the liner Celtic, says she is ready if need be, to spend $1,000,000, all her fortune, to win votes for women. She will place the money, she says, with New York bankers.

"I am going right to President Taft," Lady Cook continued, "to see if I can not get him to do what Lincoln did, but by peaceable measures. I shall call the President's attention to the fourteenth amendment to the Constitution. The Constitution says only idiots, the insane and convicts may not vote, and I want to know if that bars women.

"King Edward at heart sympathizes with us, and so did his mother, Queen Victoria, before him.

Calls U. of C. a Humbug.

Burlington, Ia., October 19.—The preliminary meeting in connection with the national purity congress, which has begun a three days' session here, was made sensational by the address of Mrs Mary Teals, of Chicago, general secretary of the Young People's League, affiliated with the National Purity Association.

Mrs. Teals impaled the University of Chicago on her fork of criticism and likewise seared the modern press for blazoning forth the sensational, while burying the good as she described it. Mrs. Teals said she had taken a course in the University of Chicago for the purpose of investigating its teachings and methods.

"I found some of their scientific humbuggery most unscientific," she said. "While many topics are taught I found nothing was taught of that most important topic—man."

Shippers to Fight Increase in Rates,

Cincinnati, October 19.—Representatives of trade organizations from St. Louis, Pittsburg, Chicago, Indianapolis, Columbus, Cleveland, Toledo, Cincinnati, Richmond, Va., Evansville, Terre Haute and other western cities held a meeting here to-day to make a protest against what they declare is a campaign on the part of the railroads for a general advance in freight rates.

The meeting follows a preliminary conference, held a week ago in this city, attended by representatives of trade organizations of several cities. The object is to combat the arguments for higher freight rates as made in a pamphlet recently issued by the chairman of the trunk line association.

This pamphlet, in short, makes the argument that the purchasing power of railway earnings is less now than in 1897, and that, therefore, freight rates should be advanced at least 10 per cent.

The trade organizations aver that the carriers' sworn statements to the inter-state commerce commission prove conclusively that there is no need for a reduction in wages, and that the true basis of comparison of railroad operations is net financial results. On this basis it is declared that the carriers' sworn statistics show the following: Net increase for all railroads in the United States for 1907 was $449,461,188; for 1897 it was $81,257,506. Excess, 1907 over 1897, is $368,203,682, an increase of 453 per cent.

M'Crea to the Shippers.

Philadelphia, October 19.—President McCrea, of the Pennsylvania Railroad Company in a letter to commercial bodies and firms in Cincinnati, Dayton, Indianapolis and other points east of the Mississippi river, denies that the "question of general advance in freight rates or in classification is now under consideration or contemplated." He says further that C. C. McCain, who issued the pamphlet upon which letters of Presidents Brown, Murray and McCrea were based, "does not speak for the carriers, but solely for himself."

President Taft and President Diaz Exchanged Courtesies.

El Paso, Tex., Oct. 16.—The long expected meeting between President Taft and President Diaz, of the republic of Mexico, took place here to-day. Outwardly it was attended with a display of soldiery, a flare of trumpets, a boom of cannon and a pomp of ceremony suggestive of supreme authority, but in the actual handclasp of the two executives and in the exchange of courteous words which passed from lip to lip there was simple but cordial informality.

President Diaz was the first to speak. He assured President Taft of his warm personal regard and his high esteem of the man who had accomplished so much in the Philippines, in Cuba and elsewhere and who had now the honor to be the chief executive of so great a nation as the United States. President Taft in simple American fashion declared he was glad to meet President Diaz. He was glad to know the president of such a great nation; especially glad to know the president who had made the nation great.

Both presidents dwelt upon the cordiality of the relations existing between the United States and Mexico. President Taft declared that to-day's meeting was not necessary to make stronger the bonds of friendship; it merely typified the strength of the bonds, as they already exist.

Kidnaped Viviano Children are Located in Chicago.

Chicago, Oct. 15.—Two Italian children, identified by photographs tonight as Tomasso and Grace Viviano, who were kidnapped from St Louis August 2 last and who have been sought since by the police of many cities, were found early to-day wandering aimlessly on the north side of the city by Detective Stephen Parodi, of the Chicago avenue police station.

The children when found were sitting on a curbstone at North Halstead and Rees streets. Both were weeping, the little girl, who is less than four years old, sobbing bitterly, and Tomasso, her cousin, who is seven years old, trying to comfort her.

Detective Parodi took the children in his arms and asked them where they lived. Tomasso said he did not know. Remembering the Viviano case he asked Tomasso if his name was Viviano. The boy nodded his head as if to confirm his identity. The detectives hurried with the children to the station. Photographs of the missing St. Louis children were immediately procured from the central detective bureau and Inspector O'Brien was convinced on comparing them with the foundlings that the recovered children were the long sought victims of the St. Louis kidnapping. Tomasso, the elder, was asked where he and Grace, who is his cousin, had been since they were taken from their home in St. Louis. The child could give no intelligent answer. He said he did not know where he lived and could give no account of his abandonment.

Inspector O'Brien notified the St. Louis police to-night of the recovery of the children and their parents in St. Louis were also notified and are expected to arrive here to-morrow morning to reclaim them.

The police believe the kidnappers had the children secreted in a secluded section of the city and turned them loose when efforts to extort ransom had failed.

Dead Near Two-Score.

Memphis, Tenn., Oct. 15.—With the known dead list already reaching a total of thirty-seven lives and with thirteen others reported dead, with scores seriously injured and many others painfully bruised and scarred and with the property damage running to a million or more dollars, the havoc and destruction of the storm which swept middle and west Tennessee, Alabama, Georgia and portions of Arkansas and South Carolina late yesterday afternoon and last night grows hourly as reports are received from remote points and as wire communication is gradually restored to a normal condition.

The storm of last night was probably the worst that has visited this section of the south in years, being intense in its destroying fury and widespread in its area. Halves of counties were laid in waste, towns destroyed and plantations were greatly damaged.

$150,000 for Wooster University.

Ironton, O., October 14.—An unnamed donor has pledged $150,000 to the proposed $600,000 endowment fund for Wooster university, according to the announcement of President Holden. The gift is predicated on the collection of the remaining $450,000 by January 1, 1911. Whether or not it will be accepted will be decided later.

Railroad Magnates in Wreck.

Poughkeepsie, N. Y. Oct. 17.—A wreck in which President W. C. Brown, of the New York Central railroad, W. N. Newman, former president of the road, and W. K. Vanderbilt, jr., a director figured, while returning from an inspection of the company's lines occurred at Rhinecliffe on the Hudson river about twenty miles north of here early today. One passenger, a peddler, of New York, was killed and ten were injured, none seriously.

$487,000 for Consumption.

New York, October 19.—Distinguished physicians and philanthropists constituting the anti-tuberculosis committee appeared before Mayor McClellan yesterday and urged that $487,000 be set aside by the board of estimate to reduce an estimated annual loss to this city of $15,000,000 caused by tuberculosis. Robert W. DeForest, president of the Charity Organization Society, declared that of 44,000 tuberculosis sufferers in New York 16,000 were receiving proper medical attendance, and that 24,000 new cases and 10,000 deaths occurred each year.

San Francisco Celebrates.

San Francisco, October 19.—Portola, dead more than a hundred years, returned in spirit to San Francisco today across the famous bay which he discovered. A fleet of warships escorted the reincarnated Don Gaspar.

The arrival marked the opening of San Francisco's Portola festival, which lasts five days. The festival is to commemorate the discovery of San Francisco bay in 1769, and the recovery of San Francisco from the earthquake and fire of three years ago.

Foreign.

Nicaraguan Revolutionists are Gaining.

Bluefields, Nicaragua, Oct. 17.—It is reported here that Corinto, the principal seaport of Nicaragua on the Pacific coast, is in the hands of the revolutionists, which would seem to indicate that the plan of General Estrada and the other leaders embraced a simultaneous uprising at a number of points, especially at the seaports, to prevent the departure of President Zelaya from the country. The revolutionists are now in possession, if this report be true, of Corinto, Bluefields, Rivas, Cape Gracias, Rama and San Juan Del Norte. In addition they have occupied the telegraph station at Chile, near Rama.

Babies to Guard Czar.

Odessa, Russia, October 18.—A bodyguard of babies is to preserve Czar Nicholas from the vengeance of the Nihilists when he passes through Odessa en route to Italy, where he is expected to go next week. From the time he enters Odessa until he leaves, the czar will be surrounded by little children who will accompany his carriage, forming a double line along the street through which the royal party will pass.

This plan was adopted by the secret service officials after various suggestions were discussed. They feel assured of the success of the plan, for they believe that not even the most violent nihilist would risk injury to the children in order to kill Nicholas.

Quebec Fire Cost a Million Dollars.

Quebec, Canada, Oct. 17.—The loss from the fire which swept Quebec's water front last night and early today will exceed $1,000,000. All the burned buildings were full of grain and goods awaiting shipment on oceangoing vessels.

Spanish Premier May be Forced to Resign.

Madrid, Via Hendaye, October 19.—Premier Maura to-day announced that he would not resign, but it is believed King Alfonso, recognizing that Spain's national life is at stake, will force the head of the present cabinet into retirement. It is positively known here that the king has received intimations, put forward in a manner more forcible than delicate, from England and France that Maura's international and foreign policies are stirring up a revolt that threatens serious difficulties in every European country. In the face of these hints no doubt is felt that Alfonso will force Maura to resign. Gen. Weyler, the "butcher," to whom the king turned for advice, told the ruler that the position of the present cabinet, requiring one hundred guards in constant attendance on the premier and eighty guards over each of the other ministers, is ridiculous. It is understood that Alfonso will select Senor Raccarcggo as temporary premier to organize the new cabinet.

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Vol. XXIV. BERNE, INDIANA, OCTOBER 28, 1909. No. 42.

The Lord is My Pilot.

I am drifting upon life's stormy sea,
Though the waves like mountains roll,
Yet I fear no evil, for the Lord is near
He speaks comfort to my soul.

I am trusting my Captain, for He knows the way
And commands the wildest gale;
Though the night is dark, yet I rest assured,
For His guidance will not fail.

I am nearing the haven of the soul's sweet rest,
Where my Savior's blessed face I'll see,
In His presence I will spend eternity,
What a blessing that will be.

P. J. ALBRECHT.

Items of News and Comment.

God knows our trials and never loses sight of us.

Rev. J. W. Regier, of Elbing, Kan., recently moved to Newton.

Rev. W. S. Gottschall, of Allentown, Pa., preached at the Perkiomen Seminary chapel on Sunday evening, Oct. 17.

Missionary R. Petter and family left Kettle Falls, Wash., to be with Bro. Wiens at Spokane on Oct. 24. They expect to be at Whitewater, Kan., on Oct. 31, and at their mission station, Cantonment, Okla., by Nov. 1.

"The Scientific American" is authority for the statement that among civilized nations to-day there are taken from industrial pursuits during peace times, no less than 4,250,000 able-bodied men to make up the standing armies, whose maintenance costs nearly $2,000,000,000 annually.

Completely overthrown and driven out of the United States, even from Louisiana, the lottery workers have been trying to reach our people from Mexico and Central America, and from the island of Cuba. It is very creditable that our government is in earnest to stamp out this most seductive form of gambling.

The Mountain Lake View (Minn.), of October 22, has the following: "Rev. H. J. Brown is to be ordained as missionary in the Bethel church on Sunday next, after which exercises he will leave for Marion, S. D., to lead Miss Mary Miller to the marriage altar and then go with her to China. These two expect to devote their lives to the spreading of the gospel among the people of that country."

The "Holdeman" branch of Mennonites will hold their annual conference Noy. 21 in the Lonetree church, McPherson Co., Kan.

Editor M. B. Fast left Scottdale, Oct. 19, for Kansas to attend the annual conference of the Crimean Menn. Bruedergemeinde to be held at the Zoar church near Inman, Kan.

Missionary G. A. Linscheid and family, who were on a trip for several months, returned to their station at Busby, Mont., on Oct. 15. They enjoyed their vacation but also were eager to take up their work again.

Mr. R. C. Minton, of Indianapolis, attorney for the Indiana Anti-Saloon League, spoke on Sunday evening, Oct. 24, at the Berne Mennonite church. He emphasized the danger of getting the feeling that the victories are won and the fight is over since the many victories for the drys in all parts of the state. The battle should be continued until state wide prohibition is reached.

The Alaska-Yukon-Pacific Exposition is being held without the sale of liquor. It is said that the managers were offered $500,000 with a percentage of the profits added, for the privilege of selling liquor. They refused and the fair has proved a great success from the beginning. On the opening day there was an attendance of about 100,000 people and but one arrest was made. The Exposition bids fair to prove a great financial success and not a drop of liquor was sold on the grounds, either.

The court proceedings in the divorce case of Charles T. Russel, the author of "Millennial Dawn," vs. Maria F. Russell have been puplished, with a likeness of Mr. Russell, by a Wisconsin firm and are offered at 5 cents or 25 cents a dozen. In our opinion the publication of judiclary proceedings in divorce cases is seldom justifiable, but when, as in this instance, the one who is guilty of glaring transgression is posing as a saint and as the most enlightened religious teacher of the age, while advocating pernicious doctrines, we believe it is right that the public should be informed concerning his true character.—Gospel Herald.

Church Notes.

The Lord's Supper was celebrated in the Flatland church, near Quakertown, Pa., on last Sunday, October 24th. Services were conducted and communion administered by A. B. Shelly, the pastor of the church.

On Sunday, October 10th, 1909, J. W. Schantz, for several years the pastor of the Eden Mennonite church at Sckwenksville, Pa., was ordained an elder of our church by Elder A. B. Shelly, assisted by the Elders N. B. Grubb and H. B. Allebach.

Communion will be held in the West Swamp church, near Milford Square, Pa., on Sunday, October 31st. Saturday afternoon previous preparatory and baptismal services will be held, when it is expected that three boys and six girls will receive the rite of baptism and be admitted as members of the church.

The Bethany congregation of Quakertown, Pa., has given its church building a new coat of paint both on the inside and the outside so that the building now has a fresh and new appearance. This congregation celebrated the Lord's Supper on Sunday afternoon, October 17th. The church was well filled and nearly all the members of the congregation communed. Preparatory services were held on Saturday evening. The Sunday-school, which during the months of July, August and September was held in the forenoon, will from now on be held in the afternoon again.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Education and Missions.

At a missionary conference held in Darjeeling some years ago, Sir Charles Elliot, then Lieutenant Governor of Bengal, in his address of welcome said, "My long experience in India in the different Presidencies and Provinces has taught me that the British Government in India cannot possibly do the work which in the Providence of God is our only justification for being here, namely the civilization and uplifting of the whole people of India, without the aid of the missionaries. For extended observation and careful study of the people have produced in me the profound conviction that nothing can lift these millions of Hindus up to the standard of our Western Christian nations in probity, morality and nobleness of life, but that Gospel of Christ which has lifted us up. I view then the missionary work as our indispensable, unofficial, voluntary auxiliary of the Government in carrying out in India its highest aspiration, the ennobling of the whole Hindu people."

The above words were spoken in the presence of teaplanters, missionaries and Government officials. They show the real attitude of the Government in India as a whole toward missionary enterprise. It gives us no reason to be proud of our relation to the civil power, but rather humbles us when we think of the great responsibility we have as "*indispensable, unofficial*, voluntary auxiliaries of the Government" And while missionaries are not considered as Government servants by officials or subjects they are regarded as bestowers of good and as powers in uplifting and enlightening the public. It therefore behooves every laborer in the mission field to acquire that fitness which will render him able to meet all demands which are made on those who seek to win those in heathen darkness to the Light of Life.

The writer does not wish to be understood by the heading of this article to mean that education is primary, and mission work secondary. Neither would he draw around this feeble effort a college atmosphere. But the only desire is to glorify God in

helping to understand more clearly the relation of general education to mission work.

The part education has to play in missionary enterprise may be better understood from viewing the scope of the different agencies involved. Arthur J. Brown in his helpful book entitled "The Foreign Misssonary" describes the work of the missionary as follows: "He must found not only churches, but schools, hospitals, printing presses, kindergartens, orphanages and the various other kinds of Christian and benevolent work carried on in this country. He must erect buildings, translate and print books and tracts and catechisms. The Gospel must be so presented as to touch the lives of men at many points, and they must be helped in making the adaptation to new conditions. In some lands the missionary must even teach the men to make clothing, to build houses and to cultivate the soil; while his wife must show the women how to sew and to cook, to care for children and to make a decent home." In his further discussions he divides the work of missions into four general divisions, namely, Educational work, Literary work, Medical work and Evangelistic work.

Many have tried to distinguish the three first from the last as being secular, while Evangelistic work they claim is spiritual. Still others carrying the thought even further, claim that evangelistic work is the only scriptural calling one has since the command "Preach the Gospel to every creature" was given. Should Ziegenbalg the first Protestant missionary to India, or Wm. Cary the pioneer of Serampore, or Gordon Hall the first American missionary to this benighted land, or the many other consecrated men and women of God who have gone before us, have confined their efforts to preaching alone, we would have no translated Bibles to read, no dictionaries, no grammars, no Christian literature, no Christian schools, which the Government recognizes as having been first established by missionaries, no Christian printing-presses, no Christian hospitals in which to alleviate the terrible sufferings of these ignorant people who while receiving treatment hear of the Great Physician. The Gospel is thus carried to all classes from every department of missionary work. The Great Commission is faithfully carried out in College and Industrial shop. Wherever missions have to do with the establishments for the poor and homeless, or with training the hands to honest labor there is the voice of Scripture heard in song and devotion. Let us not then separate the various agencies into secular and spiritual divisions, rather class them as *Evangelistic* Educational, *Evangelistic* Literary, and *Evangelistic* Medical. May we add to this *Evangelistic* Industrial which has also become to be recognized as an essential factor.

Every missionary during his career has a part in each department as above outlined, although his interests may be in some one special direction. From the very beginning of missionary effort the children have been gathered into schools to be taught about this life and the life to come. Day schools are more or less common in every heathen land. The orphanage or boarding school is generally under the direct supervision of the missionary. Having finished the courses of study in these schools the children have also learned lessons of neatness, of character, of self-respect and in addition have learned the vital truths of God's Word. The high-schools and colleges are means of leading many souls to Christ. To quote again from "The Foreign Missionary:" "All mission schools are uncompromisingly Christian. The Bible is the text-book, Jesus is the great Teacher, Prayer is the atmosphere."

To proyide Christian literature for the people has taken much time and thought from every enterprising missionary. Not all are Careys, Wilsons or Kellogs, but each in his sphere is led to contribute at least a hymn or tract to the scanty literature upon which the beginners in the Christian life may feed. One has said that "greater emphasis should be laid upon literary work as a missionary agency." To regions which are not open to the preaching of the Gospel the printed book may be sent and become a messenger of light to many. Archbishop Longley in answer to an inquiry once said, "If I were to choose between sending the man without the Book and the Book without the man then I say send the Book." Over two hundred millions of Bibles have been printed in three hundred and sixty languages. Of the great number of other books printed only a small per cent are published in the languages of the heathen people. One may preach a lifetime, but how few he reaches compared to the vast number impressed by a book or tract. The literary harvest is plenteous but the laborers are comparatively few.

The medical mission field is so vast and needy that skilled hands cannot meet all the demands. Many, in fact most, of the missionaries even though they have not studied medicine are required to aid the suffering people who come to them while they preach in the bazaar or visit in some house. Dread diseases of every description from the serpent's sting to the scourges due to unsanitary conditions everywhere prevail. Not only to help suffering humanity are demands made, but for suffering cattle as well. The writer after first arriving in this country was called to a nearby village to apply some healing balm to what he understood to be an afflicted child (bachha), but when he arrived on the spot behold it was a calf (bachhru) with a sore head. The remedy was applied with reluctance. Cattle are more sacred to the Hindu than his wife, whom he regards as mere chattel. The poor wives, however, need the assistance of our medical missionary sister who can go to them in their sore distress and show them the real interest and sympathy which should characterize their husbands.

The mission industrial shops are training many hands to skilfully make the various articles of furniture, implements for agriculture and vehicles needed by the people. They are taught to make houses, to work in iron, to weave cloth, etc., at the same time learning to apply the truths of Scripture to business affairs of every day life.

Evangelistic work is the warp in the great fabric of missionary enterprise, which binds the various agencies into one great work of planting the banner of the Cross in regions beyond.

Thus viewing the scope of mission work as briefly given, will help us to realize in part that the responsibility involved is tremendous. Only by the power and blessing of an allwise God can one be fitted for such an undertaking. Those who have labored long and hard have often by tongue or pen expressed their utter inability to cope with all the problems which they are called upon to solve. They have also said, that had they known their own weakness and the great responsibilities awaiting them, the would certainly have feared to undertake work in the foreign field with so little preparation. But how many of them are counted among the learned, or among those who have contributed most to literature, or among those who have exerted a wide influence in enlightening the benighted!

Education, then, in its relation to Mission work means that general fitness which can only be attained by study and experience. Neither should be separated from the other. The former without the latter tends to mold walking encyclopedias with only theories as a foundation. The latter alone does not lend resource for the solving of new problems.

Let us not despise the halls of learning. They have enrolled and rewarded many a consecrated man and woman of God, who have gone forth to lead the heathen to Christ. Rather let it be said of us that we have added more such to our ranks who have become intellectually qualified, and who have remained true to the faith. Not those who have striven for College degrees only, although they need not be refused if honorably won. Not those whose attainments have rendered them proud and artificial. But those upon whom God has laid His hand and who have shown themselves worthy of the confidence of those who send them. Couple with the intelligence the experience of poverty, servitude and adaptability; flavor it with true Christian courtesy, cleanliness, neatness and politeness; empower it with the Spirit of God, and little fear need be entertained that the career will not be a useful one.—G. J. Lapp, in Christian Monitor.

A Dangerous Theory.

One of the most dangerous theories which ever had acceptance with human beings is, that all people have a spiritual life, which, if rightfully cultivated, will issue in a character that will be pleasing to God. The advocates of this theory start out with the assumption that all babes are sinless, that they are already in God's kingdom, and and that the most essential thing to be done on their behalf is Christian culture. It is now the fashion to speak of such a process as an evolution.

The theory is akin to the one which is employed by scientific evolutionists to interpret the Bible with. Many of them say that there was no moral fall in the Garden of Eden, but that man has been gradually evolving from a barbaric state to spiritual refinement.

The theory is also in harmony with the assumption that God is the Father of all people, and hence all, being His children, need to be developed unto full growth, or complete manhood and womanhood. Even some orthodox Christians, deficient in Bible knowledge, are captivated by this specious view.

And there are many others, real Christians, who are being misled by this dangerous theory. They overlook the truth that all young children are under legal condemnation, that all of them are sinners "by nature," as the Bible asserts, and that there is no true spiritual life in them. What many people call spiritual life is merely the immaterial part of mankind, the natural spirit; but the spiritual life which the Bible speaks of, and which exists in a true Christian, is a very different thing; it is the life which comes by regeneration, and it is eternal life. It is this life which needs to be educated and enlarged. Keep this great distinction in mind. — C. H. Wetherbe in Herald and Presbyter.

What is the Effect of the Lodge on the Church.

This is more a church problem than a Bible problem, but its grave importance warrants consideration in this place. These orders, as I understand it, do, in a sense, usurp the place of the church of Christ in professing to teach men their duty to God, themselves, and their fellowmen; for which they have priests, chaplains, altars, prayers and the Bible itself. But their prayers, I am informed, omit all reference to the Name of Christ. This is calculated to mislead those who are not Christians, and persuade them that all the religion they need is found in the lodge. The system is also weakening to the faith of those who are Christians, throwing them into close association with the worldly-minded, weaning them from the prayer and testimony meeting, and absorbing money as well as time which belong more properly to the direct work of the Gospel. The charitable features of the lodge system have often been quoted in comparison with those of the church to the disparagement of the latter; but it is usually forgotten that the charity of the church is a gift bestowed where nothing is looked for in return, while that of the lodge is a "quid pro quo," a kind of life insurance system where the man who gives is expected to be given to when his time comes. The young Christian will find it safer to be separated from these things. James M. Gray, D.D.

How Lincoln Lost a Fee.

Some persons seem to suppose that lawyers will do almost anything for money. So some lawyers will; and so will some ministers; and sometimes they will do things without money, through blindness and sectarian prejudice which it would be hard to get any ordinary lawyer to do at any price.

A great deal of trouble is prevented by honest lawyers. The *N. Y. Tribune* gives the following story as told by one who happened to be in Abraham Lincoln's office not long before he was nominated for the presidency:

"Mr. Lincoln, seated at the baize-covered table in the centre of the office, listened attentively to a man who talked earnestly and in a low tone. After being thus engaged for some time, Lincoln at length broke in, and I shall never forget his reply. 'Yes,' he said, 'we can doubtless gain your case for you; we can set a whole neighborhood at loggerheads; we can distress a widowed mother and her six fatherless children, and thereby get for you $600 to which you seem to have a legal claim, but which rightfully belongs, it appears to me, as much to the woman and her children as it does to you. You must remember that some things legally right are not morally right. We shall not take your case, but will give you a little advice for which we will charge you nothing. You seem to be a sprightly, energetic man; we would advise you to try your hand at making 600 in some other way.'"

Lincoln lost his fee, but he gained something else; and his experience might furnish a valuable lesson to tricky lawyers, and money-loving preachers, and crooked men generally, if they would only study it and heed it. —The Common People.

The Bible in Schools Only as Literature.

The "Presbyterian" says that "we cannot satisfy ourselves that introducing the Bible into the curriculum of study in any school simply as literature would produce the effect which is now much to be desired. The Bible cannot be considered nor treated merely as literature. To attempt to read it as one among many books, or even as a model of literary form is always a failure. The subjects of which it treats are different from the topics treated in other books. The whole tone of the book makes it unique. The literature of it only embodies a thought and power which are nothing less than supernatural. While the student is studying form, expression, literary meaning, he is at once brought face to face with ethics, morals, religion, God." And the Educational Association will at last be compelled to advocate the use of the Bible in the schools in that light rather than as simply literature.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Home Circle.

Smiling.

When the weather suits you not,
Try smiling.
When your coffee isn't hot,
Try smiling.
When your neighbors don't do right
Or your relatives all fight,
Sure it's hard, but then you might
Try smiling.
Doesn't change the things, of course,
Try smiling.
But it cannot make them worse—
Just smiling:
And it seems to help your case,
Brightens up a gloomy place;
Then it sort o' rests your face—
Just smiling.

—*The Youth's World.*

Two Friends.

"In a Minute" is a bad friend; he makes you put off what you ought to do at once, and so gets you into a great deal of unnecessary trouble.

"Right Away" is a good friend: he helps you to do what you are asked to do, pleasantly and quickly, and he never gets you into trouble.

Do Your Duty Now.

The tendency with many young people is to defer the things that ought to be done now till tomorrow. Fearful have been the losses in many a life from procrastination. It is related in history that Archias, the magistrate of the ancient city of Thebes, was feasting with his friends, when a messenger delivered a letter and urged him to open it at once, as it related to serious matters. "Serious things to-morrow," replied Archias, and he put the letter under his pillow. That night conspirators burst into his room, and Archias was slain. The letter warning of the conspiracy was under his pillow, but "to-morrow" it was too late to read it.

If you have an impulse to do anything that you know is right, do not delay it. That impulse was sent of God and you take great risk in not following it out promptly. "To him that knoweth to do good, and doeth it not, to him it is sin."

The Woman Who Couldn't Speak in Meeting.

Dr. Grenfell, of Labrador, tells how some years ago he buried a young Scotch fisherman and his wife in a desolate spit of sand running out into one of the long fiords of Labrador. Amidst the poverty-stricken group that stood by as the snow fell, were five little orphan children. Having assumed the care of all of them, he advertised two in a Boston newspaper and received an application from a farmer's wife in New Hampshire. Later on he visited the farm, which was small and poor and away in the backwoods. The woman had children of her own. Her simple explanation as to why she took the children is worth recording: "I cannot teach in the Sunday-school or attend prayer meetings, Doctor. They are too far away, and I wanted to do something for the Master. I thought the farm would feed two more children."

"I was glad," says Dr. Grenfell, "that she *could not speak* at the prayer meetings. Perhaps after all we grade our Christians by a wrong standard. How many are losing the chances of preaching sermons that need no oratory? It is one of the causes of the failures of the churches that so much undeveloped capacity remains in the pews?"

Stop.

A very distinguished evangelist said he saw this in one of our large cities:

A couple were to be married in a fashionable church. One passed up on one aisle and one up the other, the two meeting at the altar, where the minister awaited them. He had but fairly begun the ceremony, when the bride-elect said to him, "Stop"

Then, turning and squarely facing the young man, she said:

"John, I will never marry you. You told me you had quit drinking and that you would never drink again if I'd promise to be your wife. But I smell liquor on your breath now, and I'll never marry you."

And she didn't. A narrow escape, but she did escape—being a drunkard's wife with its unspeakable woes. Young woman, what about the young man who is so fond of your company? If he is the least degree a "suspicious case," stop. Stop, before the fatal step is taken.

Another case: As a couple were passing up the aisle of a church, to be married at the altar the young lady stopped and sat down in one of the pews. She could not be induced to go forward.

Pressed for a reason, she said: "As we walked arm in arm up the aisle the place, the occasion, the crowd, the music—all made me feel very serious. But James whispered to me, "Mary, do you not know that you are driving your pigs to a bad market?"

"I thought maybe he was right, if he could thus jest with me on so serious occasion. And I stopped. I'll not marry him."

Good. That was a wise stop. Young woman, have you courage enough to stop when you suspect danger? A timely stop would often save a broken heart, a blasted life. — Cumberland Presbyterian.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Denominationalism.

Paper read at Ministerial Conference held at Germantown, by J. W. Schantz, Schwenksville, Pa.

What is the right attitude to take in regard to it?

By denominationalism we mean a disposition to uphold denominational differences. It refers to a sect or school having a distinguishing name, especially a body of Christians united by a common faith and form of worship and discipline. It should embrace more than a form. It is a way of life.

Most of the great churches of Christendom have a well defined creed. Every church stands for a certain systemof doctrine. Its very existence is a silent and not uneloquent witness to its faith. Just as the platform of a political party witnesses to certain principles held by a great party of voters in common and possesses a certain kind of value which no individual utterance possesses.

Christianity is something more than a form of thought, more dogmatic than any other religion that has ever been. It owns a shepherding as well as an indoctrinating function, and proposes not only to instruct, but to gather the souls of men. All denominations aim at "Making ready a people." But denominational envy to often exists. Are not religious bodies sometimes guilty of this sin? Of one denomination towards another? What meaneth that disposition to suspect and traduce each other, which is too common amongst all the divisions of the Christian church? If one denomination prospers, are not all the rest too apt to look on with envious eyes, because theirs is likely to be eclipsed or diminished? Are not all the little acts of detraction most busily employed and a hundred tongues made voluble to arrest the progress and limit the prosperity of the rising sect? And how much of this is often seen in the conducting of rising congregations of the same denomination, what ill will is often cherished by the members of the declining cause towards those of the prosperous one, and only because they are prosperous! They can never hear of the success of their neighbor society, their sister church without feeling and appearing uneasy and displeased, asif an injury were done to them. They profess to be incredulous of the fact. They suggest that it is more in outward show than reality; they do not scruple to mention drawbacks in the talents, or perhaps the inconsistencies of the minister: detraction, yea even slander, is employed against some of the members of this "prosperous" society, as it is sneeringly called. Such even in Christian churches, or rather in the minds of some of their members, are the operations of envy. Envy is detrimental to the Gospel. To the envious it is detrimental because of their secret *pride*.. Jealousy is the foremost evil in religious circles. Envy brings an evil conscience—an evil conscience brings internal unhappiness. The regular growth of a forest year by year is hardly noticed, but an hour's storm which breaks branches and uproots trees at once arrests the attention. In theology, too, the usual constructive work is regarded as a matter of course and escapes observation; but the destructive forces which interfere with it have a startling effect and cause alarm. The ruins left by a devastating storm may be used to erect better buildings. The mysteries of life deepen as we penetrate into them, and so do the doings of the different denominations. Whether it is profitable to delve into these differences is a question, or whether it were not better to do away with these petty non-essentials and cry *Union*. Denominational feeling should without a doubt be held in check as without a doubt all evangelical Christians are agreed on the "essentials of faith." It is far better to confine our ministry to the points in which we agree with other churches than to emphasize those in which we differ from them. Any such controversy does not convert souls, but tends rather to distract from the more important doctrines. It gives offense to members of other churches who may hear it and also to members who have for family or social reasons, come from other churches.

Souls are not converted by sermons on the mode of baptism or on the apostolic form of church government. There are sensitive people who are quick to take offense if a minister "attacks" the doctrines of a sister church.

Many families are divided and not a few who are members of any church are members for the sake of family unity or social relations retaining all the religious predilections and prejudices in which they have been bred. But nevertheless these reasons are not sufficient to justify a minister in making it a rule not to discuss denominational differences in his pulpit. I feel they are not.

It becomes the duty of any conscientious minister to give the reasons for the separate existence of his church. This will involve, necessarily, the discussion of denominational tenets. Such preaching is valuable because it neutralizes the tendency of indifferentism now so prevalent. How often do we hear the statement "One church is as good as another." It may be true that every church of Christ holds enough of the original deposit of the "faith once delivered to the saints," to be useful in a greater or lesser degree, as a soul saving agency. But to say that all churches are equally efficient is to make an assertion which is disproved by multitudinous facts. Even muddy water will quench thirst; but it does not follow that all water is equally palatable or equally wholesome though every man may prefer the water out of his own well. The health of the soul is conditioned by the spiritual food upon which it lives. There are those "who wrest the scriptures to their own destruction." There are blind men who lead the blind. There are some who build upon the true foundation but erect astructure of wood, hay, stubble.

To say that one church is as good as another is as unreasonable and as untrue as to say that all medicines and all medical schools are equally useful, or that all foods are equally nourishing and digestible.

Denominational preaching should have such a place as to stimulate the sentiment of church loyalty. I find when intermarriages take place the Mennonite participant will in many cases be willing to go along and join elsewhere. Why? Because we as pastors fail to impress the true doctrine of our church and make them a part of the child when under our training.

Denominational loyalty need not be synonymous with narrowness. Conscientiousness may consist with warmest charity. It should be *kindly* in spirit, not unfair and ungenerous in its statements concerning doctrine controverted. It should be *scriptura*.. Only thus can a minister persuade his people that they are occupying a tenable position. It should be prayerful. Even in setting forth those things which constitute the peculiar tenets of his church a minister should pray and trust the Spirit of truth to guard him and his from error.

Correspondence.

QUAKERTOWN, Pa., Oct. 25.—Greetings. We would have been very happy to greet you all at our church two weeks, ago Oct. 17th, when we had our first service in it since it was repainted both inside and outside, and the floors newly carpeted. It looks very neat and attractive, and the children's faces, as they came into Sunday - school, reflected the brightness of the room. I believe everybody was well pleased and happy. This Sunday also marked the change of the time of Sunday-school from the forenoon to the afternoon, for the winter season. Many whom we had missed all summer came back to their places in the various classes, and there is a very good attendance again.

In the afternoon of Sunday, Oct. 17th, we held our fall communion service, which was well attended, only a few members being absent. Of the latter, some are students at universities, and they had already left home. As a congregation we are enjoying many blessings from the Father, and we are sincerely thankful to Him. Cor.

The Shine.

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily; 'I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl with the brown apron on?" he cried, "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise, he raised the window, and called:

"Susie, Oh, Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid

turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, -'what makes you look so bright all the time?"

"Why, I have to," said Susie, "you see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see." said dear old grandma, putting her arm around this streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun, there couldn't be a better reason for shining than because it is dark at home." —Work and Work.

The Moral Awakening.

We as a nation are living in a new agecalled the industrial age or the age of material progress. During past ages history has well been likened to a grand dissolving view. For, while one age is passing away, another is coming into prominence. During the last century the features of a new age have distinctly appeared.

In our own country this change is very evident. The people are awakening to a better sense of duty to their fellow men. The American people have become money mad in their wild scramble for wealth, have forgotten truth, justice, and morality as they rushed forward regardless of the results to themselves or their country. Now the people have come to a point when they stop and ask themselves, "Is it right for me to live this way?" To what this change is tending cannot be told, for the whole history of this age of industry, so unlike any preceding age, cannot yet be written, for no one knows whether the epoch is just opening or is already well advanced.

Now I have finished the task I have undertaken to encourage the good in their attempts for reform and to give cheer to one whose efforts seem vain, when I have mentioned merely a few problems which this remarkable industrial development has created and from *their* solution indicate the trend of human thought.

The ideal of American people is rapidly changing from money to brotherly love. At the beginning of this age we may notice a few things that affected our social condition along this line. The invention of railroads, telegraphs, gunpowder, steamships and printing has brought about *momentous* changes in the social and political world. The increased facilities for travel by bringing men together and acquainting them with new scenes and different forms of society are making them more liberal and tolerant, more sane and social.

Beyond controversy one of the great problems of the epoch is the so called 'Labor Problem', stating this plainly I mean: How are the products of the world's industry to be equitably distributed? The condition of affairs is this: Through the employment of the forces of nature and the use of improved machinery, economic goods, that is goods and products adapted to meet the physical wants of men, can be produced in almost unlimited quantities at a greatly decreased cost. Owing to some defect in our industrial system a few secure a disproportionate share of its benefits.

In the United States a recent estimate of 125,000 families was made who held about $33,000,000,000 of the total wealth of the nation, while 5,000,000 poor families possessed $800,-000,000. In every one hundred families of the nation *one* family held more than the remaining ninety-nine.

This unequal distribution of wealth and of material things has created everywhere a dangerous discontent among the laboring classes, and has awakened philanthropists and statesmen to some needs of the present hour. As a product of our industrial age we have bloated fortunes, selfishness and inhumanity to man. But this trend finds its turn in the present moral awakening which causes the wealthy to vie with each other in benevolent gifts, the contractor to see a friend in the laborer, and the merchant to desire but his own.

Why was Governor Hughes re-elected last fall? Because he is a man of justice. New York known as the Empire state, regarded by outsiders as a sink of iniquity, and yet able to rout the gamblers and elect a man like Hughes, is sufficient proof of a stirring in the moral life of its people. New York was becoming degraded very rapidly under the leadership of its former Governor, and yet when Hughes took the chair, he was able to hold puplic confidence and turn back the tide of political corruption. The people of New York have set an example of the highest citizenship which has been crowned with public approval, and is a priceless possession for the nation. They awakened to the fact, that there is not a good cause in the country that is not stronger for it.

"The law is equal to any problem that our complicated commercial system can produce and no combination of money or power is above the law." With these words Governor Hadley, then Attorney General of Missouri, closed his great and victorius speech in the state supreme court over the different oil companies. This decision expelled the oil companies from the state. Why did the court do this? The court had found that the said concerns had conspired,

First. To control and fix prices to retail dealers.

Second: To control and limit the trade in the refined products of petroleum.

Third: To control, limit and prevent competition in the buying and selling of these products.

Fourth: To deceive and mislead the public into the belief that they were separate and distinct corporations pursuing independently their business as legitimate competitors. The people of Missouri awakened to the fact that the oil companies were not doing the right thing, that they were going beyond their boundary, that their actions were immoral.

These people will not let a private concern over-rule the state laws and authorities.

What right the multimillionaires have to all their money, is yet an unsolved question for many people. The rich men of our country are trying to answer this question. The common people believe that the millionaires received their money dishonestly. They use their money for selfish purposes and that is an injustice inflicted upon society.

A man that ties his money up in trusts for the benefit of himself and his family is as detrimental to society as he who unjustly takes from the many and bestows upon the few. If the rich men could conscientiously believe that their money was honestly earned they would not have to defend themselves anymore than we feel it necessary to justify the receipt of an honest dollar. Back of this age is corruptness and corruptness must go.

Why did the New York legislature pass a law that reduced the price of gas from $1.00 to 80 cents per thousand feet? After an investigation they found that the Gas company could pay their stockholders a dividend of 6% on the 80 cent rate as well as on the $1.00 Then why should the poor man of that city give the rich gas company stockholder 20c a month for nothing. The people awakened to the fact that it was not right.

This act of reduction gave the state authorities more prestige and they are now recognized as the common man's friend.

Another evidence of the moral awakening is seen in the advance of the temperance movement.

Take for example the people in the south. They have advanced farther with prohibition than we have even if their social peace and progress is behind ours. The great riots in Atlanta and Georgia showed them the dangers. When the saloons were closed for a week the people asked, why not a year and forever? This spectacle of the south made a demonstration of sufficient social, moral courage to deal materially with this most powerful enemy of the human race.

Between the liquor traffic and its antagonists the battle heretofore has been a draw. With many million people placed solidly against the liquor traffic, the moral equilibrium of the world will be and is disturbed, and a world awakening against the drink evil is following.

One aspect in the situation which is inspiring to those that have sympathy with the south, is that the southern people are coming into a position of moral leadership in the nation. This is one great help for the south, since it is struggling once more for its former prestige.

Every one of you realizes the fact that commercial advancement as well as advancement along any other line depends first upon the moral advancement. It is useless for a man to look for success in his business unless he is on the road of success, morally. The time is not far distant when the standard of morals will be placed so high by the people that the national government will be compelled to take action and eradicate the evils which tend to degrade character.

Legislation should protect each citizen from inflicting wrongs on his fellowmen; yet there is another legislation within man's self, that works first—the conscience. In all the awakening that is going on, the awakening of conscience is the strongest force working to bring about this new era.

The awakening of conscience is manifesting itself within the churches, Christian Endeavor Societies, the Y. M. C. A. the Y. W. C. A. and the Sunday-school all working to enlist the young men and women, and to encourage the applications of Christ's teachings to every-day life.

This moral advancement seems to have a broader foundation than any nation or race. It extends around the globe. World-wide arbitration to avoid war, which is in itself one of the greatest creators of immorality, world-wide remodeling of business principles, world-wide efforts to better degraded social conditions indicate how universal is the change of this moral awakening, of which the brotherhood of man is the slogan and a powerful slogan it is. It reaches down and takes hold of the heart and is the connecting link which binds every man to his brother.

CLINTON LEHMAN.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 7. —LIFE LESSONS FOR ME FROM THE BOOK OF HEBREWS. Hebrew 12:1—7.

(Consecration meeting).

QUESTIONS:

1. How is Jesus and how are the angels described? Hebr. 1: 1—5 and 14.

2. How shall we escape if we neglect so great a salvation? Hebr. 2:1—14.

3. Why had Christ to be human? Hebr. 2:13—18.

4. What danger remaineth, when we hear the word of God? Hebr. 4:1—14.

5. What makes us bold to draw near the throne of grace? Hebr. 4:14—16.

6. What shall we learn from Christ's and our sufferings? Hebr. 5:6—10.

7. What danger remaineth after we have accepted Christ? Hebr. 6:1—8.

8. What is our duty as Christians? Hebr. 10:18—25.

9. What is faith and what does it accomplish? Hebr. 11.

10. To what shall the example of Christ and the faithful encourage us? Hebr. 12:1—3.

11. Why must we endure chastening? Hebr. 12:4—13.

12. What are we exhorted to do? Hebr. 13:1—21.

MEDITATIONS:

Jesus is represented to us as the Son of God, the highest revelation of God to men, He being the effulgence of His glory, and the very image of His substance, sitting on the right hand of the Majesty on high. Of the angels our epistle says: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"

Since we have such a revelation, having heard the gospel, our responsibility is so much greater, having the possibility of being saved, and if we do not give heed to the things that were heard, we will drift away and not be able to escape.

Our Saviour had to be human, that through death He might bring to nought him that had the power of death, that is, the devil and that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered being tempted,

He is able to succor them that are tempted.

When we have heard the word of God, the preaching of good tidings, and do not unite it with us by faith, we can not enter into rest, but will fail to enter in because of disobedience. If we do accept it by faith, we have a great high priest and shall hold fast our confession, for we have not a high priest that can not be touched with the feelings of our infirmities; but one that has in all points been tempted like as we are, yet without sin. Therefore we can draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Christ, though He was a Son, learned obedience by the things which He suffered, so shall we learn obedience by suffering. Having been made perfect, He became unto all them that obey Him the author of eternal salvation.

Even after we have been enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit and tasted the good word of God, and the powers of the age to come, we may fall away, and then it is impossible to renew us again unto repentance, for then we crucify to ourselves the Son of God afresh, and put Him to an open shame.

As Christians we shall draw near with a true heart in fulness of faith and hold fast the confession of our hope that it waver not; we shall consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another.

In Hebrew 11, we have the classical passage on faith. Faith is looking forward to things hoped for, our sanctification, trusting in the things not seen, God and His love and power and this faith can save our souls. It has inspired and does inspire the faithful to be able to suffer and hope and work and die.

We shall look to Christ as our example and to those who have followed Him in faith; and so we shall lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and perfector of faith.

We are taught in the 12th chapter of Hebrews, that we ought not to regard lightly the chastening of the Lord, for whom the Lord loveth He chasteneth for our profit, that we may be partakers of His holiness. All chastening seemeth for the present to be not joyous but grievous, yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

In the 13th chapter we are exhorted to Christian living, not to forget to show love unto strangers, to remember them that are in bonds, as bound with them, to be free from the love of money; content with such things as we have; to remember those that had the rule over us, men that spake unto us the word of God. We are reminded that we have not here an abiding city but we seek after the city which is to come.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Nov. 7.

Subject:—Paul a Prisoner. The Shipwreck. Acts 27:39—28:10.

Golden Text:—Jehovah redeemeth the soul of His servants; and none of them that take refuge in Him shall be condemned. —Ps. 34:22.

It was a part of the revelation received by Paul in the night vision during the storm, that their escape from death would be in the form of being cast upon a certain island. They had not long to wait for the fulfilment of this prediction. It may have been the very next night (Compare vs. 21 and 33) that the keen sense of the sailors detected the presence of land, and by repeated soundings found themselves rapidly approaching it. With four anchors from the stearn they sought to hold the ship from being driven upon they knew not what. Quite naturally they wished for the breaking of day. The marginal translation says, they *prayed* for day. The thought of prayer must be forced upon some people by such extremities of distress. Of the 276 passengers on that storm-tossed vessel, only three, as far as we know, had learned to take their refuge in Him who holds the sea in the hollow of His hands and whose eye is ever upon them that fear Him, His ear ever open to their cry.

The interval between that midnight and daybreak was a time of fearful suspense for that company. Paul, though resting confidently on God's definite promise, was on the alert and was the first to discover the sailors' intention of leaving the vessel by means of a boat. "Unless these remain, ye can not be saved," he said to the soldiers, and thus prevented the sailors' treacherous desertion. Then before sailors, soldiers, and all he gave evidence of his assurance by taking food and calling on all to follow his example, and reiterating the promise that not one of them should perish. Thus all were filled with renewed hope and courage, and were strengthened for the perilous efforts before them, till they could set foot on land.

It is a most remarkable picture that Luke's word painting presents to our minds. Not the captain of the vessel, not the centurion, but Paul, the prisoner, is the central figure. Look at him standing in the midst of that company giving thanks to God and then breaking the bread reminding one of the Master on the shore of Galilee or in that upper room when he said, This do in remembrance of me. In the minds of that inner circle, Paul, Luke and Aristarchus, the latter thought was probably also present, bringing to mind with peculiar force the Savior's preascension promise, Lo, I am with you always.

None in that company had more reason to be grateful for Paul's presence than his fellow-prisoners who, but for him, would have been cruelly put to death by the soldiers Roman military law laid a fearful liability upon those in charge of prisoners. To let a prisoner escape meant death (Acts 12:19; 16:27). But here, as at Philippi, there was no need of fear: none of the prisoners tried to run away. After they had reached the land, one can in imagination see Paul and the other prisoners in a group and hear him saying, "No need of doing anyone any harm, we are all here."

The throwing overboard of everything, even the precious cargo of the vessel, shows what men will do to save their lives. The Savior once made use of this fact in illustrating His teaching in reference to eternal life. Life, said He, is more than meat and the body than raiment. So in order to reach safely the heavenly shore, it behooves us not to hold dear any earthly treasures that might weight us down short of our harbor. In running the race set before us let us cast aside every weight and the sin which does so easily beset us (Heb. 12:1).

On the island, too, it was Paul who apparently received most attention, and for whose sake the whole company was specially favored. This was particularly so after the incident of the viper and after the healing of the sick by Divine power through Paul. Non-believers usually have no idea of the advantages and blessings accruing to them by reason of the children of God in their midst. Ye are the salt of the earth, the light of the world (Matt. 5:13, 14). Ten righteous men would have been enough to save Sodom.

Paul's experience and work during their stay on Melita are in striking fulfilment of the Savior's words when He gave His apostles their commission (Mark 16:17, 18). Such things should accompany the preaching of the Gospel as signs. And we may be assured that the miraculous antidote to the viper's poison and the supernatural healing power were given to Paul there not for temporal advantage simply. They were signs by which the Lord was opening the way into the hearts of these Barbarians for spiritual blessings in Christ. We may look for Melita saints in heaven brought there in consequence of the shipwreck on the shores of their island home.

Marriages.

Stauffer—Trumbauer.—On September 25th, 1909, by A. B. Shelly, at his residence, Robert S. Stauffer, of Milford Square and Nettie A. Trumbauer, of Trumbauersville, Pa.

Deaths.

Kramer.—On Sunday morning, October 17th, after a lingering illness with consumption, Mary Lizzie, (nee Stauffer) wife of Erwin Kramer, at Dillingerville, Pa., aged 43 years, 9 months, 16 days. The funeral was held and interment made at the West Swamp Mennonite church, on October 21st. Funeral services were conducted by A B. Shelly assisted by E. S. Shelly.

Merkel.—On October 12th, 1909, at the Allentown Hospital, where she had undergone an operation for appendicitis, Mary Louisa, daughter of Charles and the deceased Ida Merkel, aged 15 years, 2 months. The funeral was held at the house of her grandfather, Charles Hiestand at Spinnerstown, Pa, where the deceased had her home, and interment was made at the Hereford Mennonite church at Rally, Pa. Funeral services were conducted by A. B. Shelly assisted by Rev. Oswald and E S. Shelly. The deceased was a member of the West Swamp Sunday-school, which attended the funeral in a body, and also a member of the catechetical class of said church and expected to be admitted as a member on October 30th.

Eberle.—On October 7, 1909, in Kingfisher, Okla., Gustave H. Eberle, aged 40 years, 8 months and 18 days. He was born in Lee Co., Iowa, and there baptized in 1882 in the Zion Mennonite church. Later he was a member of the West Zion church, Moundridge, then of the Menn. church at Pandora, Ohio. He was married to Miss Lydia Sutter in 1890. His death was sudden, but not entirely unexpected to him or his family. For years he has had more or less frequent attacks of epilepsy and realized that one of these might at any time cause death. He leaves a widow, 6 children, aged father and mother, 2 brothers and 5 sisters. On Oct. 9 he was buried at Halstead, Kan., where his parents now reside. Fuoeral services were conducted in the Halstead Mennonite church in German by Rev. S. R. Voth and in English by Rev. Olliver, of the Presbyterian church.

News of the Week.

Domestic.

Schlatter, "Divine Healer," Found Dead.

Hastings, Neb., October 21.—Charles M. Schlatter, who said he was able to cure ills by divine power, was found dead in a room at a local hotel to-day. Doctors say he died of old age. He was widely known.

Schlatter was practically penniless. He had been in this place for about a month. Thousands of newspaper clippings, describing his visits to Boston, Denver and other cities, were found in his room. Unless relatives or friends claim the body it will be turned over to some medical college.

First Appeared in New Mexico.

Schlatter made his first appearance as a healer among the intensely religious and superstitious Mexicans of New Mexico in July, 1895.

A Mexican girl, crippled, deformed and sickly, had been put aside by her family. To the mother of the girl came a strange man with a spreading beard, long hair, and kindly eyes. He offered to cure the child and the next day the child was walking upright, cured of her affliction. At least such was the story that spread. Others came to the healer. Diseases that had baffled the physicians appeared to depart under the touch of this strange person. People from distant points began coming to him, and all departed with the same result.

Fame Preceded Him.

Schlatter finally started for Albuquerque, and when he reached there he found that his fame had preceded him. Up to this time most of his patients had been Mexicans, but now Americans came seeking his aid. His fame ultimately was spread by telegraph and he went to Denver. There Schlatter began a fast that lasted for forty days. All the while he continued to heal. Persons of all classes gathered in such numbers that the healer was unable to accommodate them in his house and they passed before him as he stood upon the porch.

He would lean over and take the hand of the patient, while he prayed with each one. He also blessed handkerchiefs, caps and other articles to be used as instruments of healing.

People Came by Thousands.

People literally came by the thousands. He refused to take money and gave credit for his work to "The Father."

"It is not I who does it," said he.

Later Schlatter said he was the reincarnation of Jesus Christ. He traveled in various parts of the country, pursuing his healing wherever he went. Ultimately Schlatter disappeared and for several years was lost to public view. He was reported to have perished in a Mexican desert, while his friends declared he had gone to a ranch for rest.

In the summer of 1902 Schlatter reappeared in Chicago, after having lived in seclusion for five years. He declined to say where he had been, merely stating he thought it better, in view of the many false prophets who had arisen, that he disappear for a time. But little or nothing is known of Schlatter's antecedents.

Mexican Indians Forced Into Slavery.

New York, Oct. 24.—Under the caption "Barbarous Mexico — The Tragic Story of the Yaqui Indians," John Kenneth Turner contributes a striking article to the American magazine for November.

Mr. Turner describes the horrible cruelties to which the Yaqui slaves are subjected. They are sold by the thousands to the planters. Hundreds of families are gathered up monthly and sent away into slavery.

Mexican troops, says Mr. Turner, drive the Yaquis through the streets of the slave mart as if they were so many swine.

When the unfortunate Yaquis have been gathered together by the slave dealers their lands are seized by their captors. Mr. Turner tells of a giant Yaquis' subjection.

The Mexican law forbids divorce and remarriage within its domain, but the law is suspended in the case of the Yaquis exiles after they have become the property of the benequin kings. Mr. Turner found it to be a common practice of the planters to require the Yaqui wife, freshly separated from her lawful husband, to marry a Chinaman and live with him.

"We do that," explained one of the planters to Mr. Turner, "in order to make the Chinamen better satisfied and less inclined to run away. And, besides, we know that every new babe born on the place will some day be worth anywhere from $500 to $1,000 cash."

Taft's Boat Ride to New Orleans.

St. Louis, Oct. 24.—Governors, United States senators and congressmen and foreign diplomats arrived here today and tonight to board steamboats to make the trip on the Mississippi river to New Orleans to attend the Lakes to the Gulf Deep Waterways association convention. The arrivals are guests of the Business Men's league of St. Louis on the trip.

Among the surprises arranged for the trip will be a daily paper printed on one of the newspaper boats. A fast launch will be used by the reporters in gathering the news from the different boats in the fleet. The paper will give the news as it develops.

There will be twenty-two boats in the fleet when it leaves Memphis.

American Saloons Harmful to Filipinos.

Omaha, Neb., October 25.—The Thirty-sixth annual convention of the Woman's Christian Temperance Union to-day heard reports of organizers. One of the most interesting reports came from Miss Annie Robbins, of Minneapolis, formerly a nurse in the United States army hospital in the Philippine islands. Miss Robbins told of the great need of missionary work in the Philippines. She said when the Americans went there they found the natives a temperate people though not total abstainers. Up to that time the streets of Manila were lined with what was known as native "vino shacks," where not only vino, "the wine of the country," but food as well was sold.

"A commission was appointed to investigate," she said. They visited those places, drank of the wine, and if they decided the wine was pure the saloon remained opened; if they decided the wine impure the saloon was closed. This reduced the native saloons greatly, but in their places rose the larger and more attractive American saloons." Miss Robbins told of difficulties encountered in the temperance missionary work and discouraging results so far obtained.

Foreign.

Rebels Win in Nicaragua.

Bluefields, October 25.—(By wireless to Colon.)—The first important battle of the revolution occurred last Friday between the forces of General Chamorro and one thousand of President Zelaya's troops. The scene of the engagement was on San Juan river below Boca de San Carlos. The rebels won with slight losses The government forces lost one hundred killed and three hundred wounded. The rebels captured two Krupp siege guns and four hundred rifles.

Order is maintained in Bluefields.

Details of the capture of Cape Gracias a Dios by insurgents Friday reached here yesterday by the steamer Yulu. The port was won after an hour's fighting with slight losses on either side. The capture of this place gives the rebels possession of the Atlantic coast and all the territory east of the eighty-fifth degree of longitude, with the exception of about fifty miles along San Juan river.

Recognition of the rebels as belligerents by America is expected daily.

It is reported here, without confirmation, that the authorities of Honduras have seized the property of the Puerto Polas Banana Company, of New York.

Nicholas Gets the Glad Hand in Italy.

Racconigi, Italy, October 23.—Nicholas, emperor of all the Russians, made a triumphal entry into Italy today. Whatever may have stirred beneath the surface, the ontward manifestation was a cordial and popular welcome to the head of a friendly state.

Threatened demonstrations of ill will had been sternly suppressed, and the day's rejoicing was spontaneous and genuine, even the mayor of Rome having been sent by a radical and socialistic board of aldermen to participate in the imperial reception.

This morning the mayor posted a manifesto exhorting the citizens to give the emperor a reception that would show their appreciation of the great event and express Italian gratitude for the aid the Russian sailors gave at the time of the earthquake in southern Italy.

Prince Ito Slain by Vengeful Korean.

Harbin, Manchuria, October 26.—Prince Hirobumi Ito was assassinated at the Tsaitsagan railway station here to day. At the moment the Japanese diplomat was acknowledging the noisy welcome that had greeted him as he stepped down from the coach that he had occupied in the railroad train. Smiling and bowing, he turned to make his way toward the Russian finance minister, M. Kokovsoff, who was awaiting him on the station platform a few paces distant.

Suddenly a half-dozen revolver shots fired in quick succession were heard, followed by the cries of those standing near the prince, who had either been wounded or imagined themselves to be.

At the second report Prince Ito staggered and fell fainting. It was subsequently found that he had received three bullets, two of which entered the abdomen. Prince Ito did not recover consciousness, and died twenty minutes later.

The fusillade of shots threw the crowd into a panic, and it was some time before it could be determined who, besides the prince had suffered. When the excitement had somewhat subsided it was found that three other members of the party on the platform had been injured. Prince Ito's private secretary received a bullet, as did Japanese Consul-General Kawakan and General Manager Tanaka of the South Manchurian railway, who had moved closer to the prince as the firing began. It is thought that these three are not mortally wounded.

The perpetrator of the outrage was not hard to locate, as he stood defiantly in the crowd, revolver in hand. He proved to be a Korean, and with two companions of the same nationality, boasted of a conspiracy to take the life of the former resident-general of Korea in satisfaction for the alleged tyranny of the prince over Koreans.

As the police pounced upon the three Koreans the one who did the shooting exclaimed, dramatically: "I came to Harbin for the sole purpose of assassinating Prince Ito to avenge my country."

Spaniards Rejoice Over Fall of Maura.

Madrid, October 22.—The fall of Premier Maura and the Conservative cabinet has produced a feeling of relief and encourages the hope that a period of internal tranquility has been usbered in. It is now an open secret that Maura's refusal to give King Alfonso an opportunity to pardon Ferrer is regretted by his majesty.

In an interview Moret y Prendergast, premier of of the new Liberal cabinet, explained that because of recent personal bereavements, he having lost by death his wife, his son and a daughter, and the fact of his advancing years, he had not wished to assume power, nevertheless, the unfortunate situation at home and the distrust of the Spanish government, as manifested abroad, had convinced him that it was his patriotic duty to accept the leadership. He declared that the Liberal government would exactly reverse the policy of Maura and maintain social order with due respect for the law.

Most of the Republican senators and deputies express themselves as satisfied with the latest turn of events, particularly as they believe it marks the end of clerical influence with the government.

New Spanish Cabinet to Stand for Liberty.

Madrid, October 23.—The cabinet was in session for four hours last night and following its adjournment an official communication was issued announcing that the cabinet proposed to follow a policy of pacification and liberty. It is understood that among the specific decisions arrived at was one to submit the religious orders engaged in industries to the operations of the common law.

Madrid, Oct. 24.—Several thousand republicans and socialists, headed by Deputy Alejandro Lerroux, chief of the republicans in Barcelona, paraded the principal streets of Madrid to-day in protest against ex-Premier Maura's policy. A similar demonstration occurred at Saragossa, but there were no disorders in either place.

The Imparcial, a liberal organ, announces that the morocco adventure is to be pushed no further. The government has made public the documents in the Ferrer case, in the form of a brochure which has been sent out broadcast.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, NOVEMBER 4, 1909. No. 43.

The Cry of a Lost Soul.

All life's summer now is ended,
And its harvest too is o'er,
I must reap what I have scattered,
Reap in hell forever more.

Self deceived my soul was bartered
Oh the fearful, fearful cost,
Sold to sin and satan's service
I am lost, forever lost.

God's call has ceased forever,
It no more can reach my soul;
Lost to joy and hope and heaven
While eternal ages roll.

Oft of grace the Spirit pleaded,
Jealous knocked but all in vain;
Pleasure lured and business hurried;
Oh, to hear His voice again.

Once my heart was touched and tender
To persuasion's warning voice;
Once I trembled for the future
But I made the fatal choice.

Listen! Listen! to my warning
Lest this place your doom shall be;
Turn from sin this very moment,
Look away to Calvary

I, too, lingered, oh, what folly,
Whispered—"Sometime, not to-day"
Till my offer for salvation
Had forever slipped away.

Soon will close thy brief probation
And the Spirit strive no more,
Soon be fixed thy soul's condition
And thy days of grace be o'er.

Then too late will be thy pleadings
Then too late to enter in,
Then too late thy wail of anguish,
Then too late thy crown to win.

Items of News and Comment.

God is a mighty protector of His people.

There are about 500 Chinese students in the United States.

A really true man will prove himself true at all times and all points, no matter what others may do.

The Salvation Army is feeling the need of trained men and women to fill positions as commissioned officers and direct its work.

Elder W. S. Gottschall, formerly of Allentown, Pa., is expected to move to Bluffton, Ohio, this week to take charge of the Swiss Mennonite congregation.

To have a high and noble idea of service it is to be concerned about the welfare of others and to kindly assist them whenever an opportunity is afforded.

The President of the Chicago School Board has given notice that any scholar discovered to be a member of a secret society will be expelled, and will stay expelled.

A good lesson. When the visiting delegation of Japanese were stopping in Chicago they requested not to have any program made out for Sunday, as they wished to observe it as the Christians do.

From present indications the World's Sunday-school Convention which will meet in Washington, D. C., next May will have a larger attendance of foreign visitors than even the conventions held at Jerusalem and Rome.

Immense amounts are expended in Chicago for railway stations. Polk Street Station may be replaced by one costing $30,000,000, The Chicago and Northwestern is building one costing $20,000,000, and the old union station of the Pennsylvania is to give place to a $25,000,000 structure.

"The traffic in intoxicating beverages is a dishonor to Christian civilization, inimical to the best interests of society, a political wrong of unequalled enormity, subversive of the ordinary objects of government, not capable of being regulated or restrained by any system of license whatever, but imperatively demanding for its suppression effective legal Prohibition, both by State and National legislation."

A great feature of the Gipsy Smith meetings in Chicago last month was the Chorus Singing in charge of Dr. D. B. Towner, Music Director of The Moody Bible Institute. Out of an enrolment of about 2,500 singers there was an average nightly attendance of 1,000 for 30 nights, in addition to those present at the afternoon meetings, the best known in Chicago for a long period. The organization of the chorus has been maintained and it will be led by Mr. Charles M. Alexander during the Mid-winter Conference under the auspices of The Moody Bible Institute, Dec. 2—5.

The University of Illinois expelled a Peoria student because he participated in hazing. It was the most drastic measure ever taken by the University, and the chief objection that any one can make to its severity is that it was delayed so many years. If the lives of young men are not regarded by school authorities as sacred enough to be protected from hazing attacks, such schools should go out of business; and the sooner, the better for all concerned. The estimate a college puts upon life and character is correctly indicated by the way it deals or fails to deal with these offenders.—Reg. Telescope.

Wireless telegraphy, the wonder of yesterday, has been relegated to the background in favor of the newer marvel, the wireless telephone. It is going to be a fairly comfortable proceeding, says Harper's Weekly, to penetrate any wilderness with modern wireless devices. Experts say there is no reason why the explorer in the depths of Africa cannot keep in personal touch with his family behind in civilization. A strong argument against the wireless telephone was that outsiders might easily pick up the messages transmitted, and this is true as long as all instruments are tuned to a single key. But a certain recent invention applied to the telephone has changed all that. Central will be able to change the tune for different subscribers as often as there are numbers in the telephone directory.

Announcement.

A meeting was held in the interest of the Orphanage Fund of the Eastern District Conference of the Mennonite church in Souderton church, Pa., on Saturday afternoon and evening, October 23. The afternoon service was mainly a business and social meeting in order to enlist the sympathy and co-operation of the members of the different churches. The evening service was in charge of Rev. A. M. Fretz, who spoke of the need of a home for the orphans, and a very interesting paper was written by Rev. J. W. Schantz, of Schwenksville, and read by the secretary, as Rev. Schantz was unable to be present at the meeting. We also had an address by Rev. Wm. Grubb, of Perkasie. The choir sang an anthem, and one of the men gave a solo, while the offering was taken. The committee had to leave early in order to meet a train.

If there should be any one desiring to take an orphan child, will they let us know and we will attend to it, or if there should be a child in need of a home, etc.

MRS. J. W. BAYLEY, Pres.

119 Mayland St., Germantown, Pa.

From Our Mission Stations.

BUSBY, Montana.—Missionary P. A. Kliewer writes: "Strengthened by the word of the Lord and by communion with Him in prayer we were enabled to continue in the work of the Lord. He has mercifully watched over us and cared and provided for us. To Him be all praise and thanksgiving!

"The past quarter has apparently passed very quickly. We endeavored to spend our time in the study of the language, in camp visits, in entertaining visiting Indians, and in Sunday services, as best we could. Services were held at Lame Deer every other Sunday and here at Busby every Sunday. Whenever I went to Lame Deer the services here were conducted by my wife and Alfred Brown. The services at Lame Deer were fairly well attended, though not as well as during the winter. The smallest number present at any one service was 52, and the largest 113. Here at Busby the attendance at times was quite small. The smallest number present was 6, and the largest 60. On three Sundays, we had no services here, when all the Indians had gone to Lame Deer to one of their festivals. Many of the Indians paid us visits during the week, by which a great part of our time was occupied. But this was not without benefit both to us and the Indians. It gave us an opportunity to put into practical use our knowledge of the language and at the same time to give the visitors a portion of the bread of life on their way. An old Indian, who was here one day, said, "The white people have the word of God only in the book, but we Indians have it in our hearts." How is it? Is not

this oftentimes true that the word of God is only in the book and not, as the Psalmist says, Psalm 119, 11? He also said, no wicked person would get to Heaven, but how to be delivered from evil they (the Indians) had forgotten. Their ancestors who have long since died, knew it. All these Indians confess to believe in a God, whose love and favor they must acquire by offerings and ceremonies.

At present the Indians are all at Tongue river where one of their sun dances are held. These dances are of a religious nature, and as it seems they endeavor to persuade even our Christians to take part in them. In this they succeeded on July 4th, when three of our Christians took part in the so-called "Animal Dance." This dance is held in honor of the creator of all animals, and all those who participate therein expect to be healed from some disease. One of our female Christians had been afflicted with rheumatism during all of last winter and she allowed herself to be persuaded to take part in the dance, with two other Christians, in the hope that she would be cured of her rheumatism. But the consequence was, that she was nearly killed by the exertion. We now have her here with us, where she and her mother have pitched their tent. Dear Brethren and Sisters, do not forget to pray for these our Indian Christians. They have to pass through severe conflicts and struggles at times. If any of you should have any good English books which are no longer used, please send them to us and we can make good use of them. There are a number of young men and maidens who are anxious to read and they frequently come to us and ask for books to read.

"We are well, the Lord be praised for it. May He help us to be His faithful servants!"

HAMMON, Oklahoma.—Missionary H. J. Kliewer writes as follows of the camp meeting held at Cantonment, from July 30th to August 1st: On account of the absence of Brother and Sister Petter we were requested to come to Cantonment two weeks prior to the opening of the meeting and assist in making the necessary preparations. The work was all done by the Indians but they had to have some one to advise them as to the performance of the work. Everything transpired quite well, only that some of the Indian Christians had to work too hard. To prepare meals for 5—600 Indians three times a day for three successive days is not an easy task, even if the meals are simple and are prepared in Indian fashion. Cheyennes from Cantonment, from Clinton and from Hammon had assembled for the occasion. Brother Petter had arranged a program of exercises for the meeting. We had three services daily, at which not only the mission workers but also the male Indian Christians took an active part by speaking and leading in prayer. All were willing to assist and to admonish their people to become followers of Christ.

While feasting was no doubt of principal interest to many of them, we hope that they at the same time received some spiritual nourishment for their souls. As it was quite hot at the time and as the meals were not always ready at the appointed time we could not always be as punctual with our services as we desired. We were very glad and thankful for the large tent provided for us by the church at Bluffton, O., which served as a protector against the rain and the hot rays of the sun. The Indians erected the tent without any outside assistance and also took it down and packed it away at the close of the meeting. During a business session held a sufficient amount of money was subscribed for a similar meeting the coming year. The time and place for the meeting has not yet been specified. We all (workers and Indians) sorely felt the absence of Brother and Sister Petter, and we all hope that they may soon be able to return and remain here. The work upon both the Cheyenne stations at Cantonment is well cared for by the Sisters Kinsinger and Williams during the absence of Brother and Sister Petter."

Brother Kliewer writes further of his visit at Berne, Indiana, during the sessions of the Central Conference, of his visit to a number of churches and his stay for a few days at the Winona Conference. He states that all these visits have been refreshing to him. After his return home he and his wife visited the different Indian camps in their camp wagon and held services with the Indians every evening. These visits they were obliged to cut short on account of the unhealthy condition of his wife, and go to Kansas, where she had to undergo an operation in the hospital at Newton. The operation proved quite successful and it is expected that she will soon be able to return to the station fully restored, if she has not already done so.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Waste of Children's Lives.

About 200,000 Die Annually from Preventable Death Causes.

WASHINGTON, D. C., November 2, 1909.—American race waste—more serious than race suicide—is pointed out in Census Mortality Bulletin No. 104, in which it is estimated that annually in the United States from 100,000 to 200,000 babies under five years of age die from preventable causes. This great loss of life among the little ones at the period when they are most loving and most lovable could be prevented, is the opinion of Dr. Cressy L. Wilbur, Chief Statistician for Vital Statistics of the Census Bureau, who prepared the bulletin, on the basis of present-day knowledge of sanitary measures. For the accomplishment of effective preventive work in this direction, Dr. Wilbur holds that the prompt registration of all births and the more careful and precise statement of causes of death by physicians are essential.

In analyzing and comparing the totals obtained in the compilation of transcripts of death returns received for the year 1908 by the Census Bureau from the entire death-registration area of the United States, as set forth in the bulletin, those for age periods show a somewhat increased per cent of deaths of infants under one year for 1908, although the ratios for each of the individual years from one to four are identical for 1907 and 1908. Of the total number of deaths, 691,574 returned for 1908 from the entire registration area, it is stated in the bulletin that nearly one-fifth were of infants under one year of age, and over one-fourth of children less than five years of age. It is declared that the brute force of the figures representing the actual deaths is more impressive, however, than any ratios or than the rates of infant mortality, even if the latter could be computed in the absence of proper registration of births. Here are the figures:

More than one-eighth of a million babies, under one year of age and fully 200,000 children, under five years of age, died among about one-half of the total population of the United States in the year mentioned. It is considered probable that fully 200,000 more died in those cities and states not included in the Census Bureau death-registration area. In this connection Dr. Wilbur quotes Professor Irving Fisher's conclusion that of all the diseases of infancy, having the median age one year, 47 per cent may be prevented; and that of the diseases of childhood having median age two to eight years, 67 per cent may be prevented.

"It does not seem unreasonable," Dr. Wilbur states, "when we consider the fact that there is apparently no reason why infants, if properly born, and this means simply the prevention of antenatal disease and the improvement of the health and conditions of life of their parents, should die at all in early infancy or childhood, except from the comparatively small proportion of accidents that are strictly unavoidable."

The bulletin continues with a statement that the general death rate of a country is largely dependent upon its infant mortality, because the death rates of infants and young children are high and they affect a relatively numerous element of the population. Exact study of the incidence of disease upon infancy and childhood is most important, and it is imperatively necessary that there should be more effective registration of births throughout the United States for this purpose. The extremely important rate known as "infant mortality" is the ratio of deaths of infants under one year of age, not to population but to the number of children born alive during the year. This most important ratio should be readily available for the comparative study of deaths of infants in all of our states and cities, but, the bulletin states, in the great majority of them, unfortunately, the registration of births is worthless, and ratios calculated upon the returns would be deceptive and unreliable.

"The possibility of great saving of human life during infancy and early childhood is emphasized by the estimates made by Professor Irving Fisher, on the basis of independent medical opinions, for his Report on National Vitality to the National Conservation Commission, as to the 'ratio of preventability (postponability)', that is, ratio of 'preventable' deaths from cause named to all deaths from cause named for certain diseases of early life.

"Out of every 100 deaths that occur from each disease in which the median age at death is under 5 years, there could be prevented the following numbers: Premature birth, 40; congenital debility, 40; venereal diseases, 70; diarrhoea and enteritis, the most important cause of infant mortality, 60; measles, 40; acute bronchitis, 30; bronchopneumonia, 50; whooping cough, 40; 'croup' (which means diphtheria), 75; meningitis, 70; diseases of larynx other than laryngitis, 40; laryngitis, 40; diphtheria (under its proper appellation) 70; scarlet fever, 50.

"Other diseases especially fatal to infants and children would perhaps show equally great ratios of preventability; they do not appear in the above list because their median ages are above the limit chosen or because, as is the case with 'convulsions,' they are grouped with other and incongruous causes.

"The possible saving of life for 'general, ill-defined and unknown causes', including 'heart failure,' 'dropsy,' and 'convulsions,' median age 35 years, is 30 per cent. The median age of 'convulsions' alone is less than one year, and it is probable that at least the ratio of preventability of diarrhoea and enteritis (60 per cent) would apply to it. The term is an indefinite one, being expressive merely of the symptoms attending the true cause of death; nevertheless no fewer than 6,450 deaths were compiled therefrom for 1908, although, in compilation, any other definite cause is preferred. The term is no longer employed by well-informed physicians in reporting causes of death, and it is possible, by inquiry made by the local registrar immediately after the receipt of this and other unsatisfactory statements, to practically eliminate them from the returns, as has lately been done for Chicago.

"In the light of the figures quoted above it would seem that practical sanitation has only made a beginning in the work of preventing the occurrence of infant and child mortality. The ground has only been scratched over. Deep stirring of the soil and thorough cultivation of all the means available, with our present scientific and medical knowledge, for the guarding of young human lives would produce startling, and from all past human experience almost unbelieveable, results. Public health, as a function of government, is itself only a creation of the middle part of the last century, dating from the utilization of the knowledge available as a result of the operation of the English laws for the registration of vital statistics (1837). Even in England, however, no systematic efforts have been made until very recent years to utilize to their utmost possibilities the facts already known. The infant mortality of England was higher for the years 1896 to 1900 than for the years 1861 to 1865, and no marked reduction in the early rates occurs until the present decade.

"It is time that greater attention be given to the subject in the United States. The prompt registration of all births and the more careful and precise statement of causes of death by physicians are essential. Such terms as 'convulsions,' 'marasmus,' 'debility,' and the like should no longer be tolerated when the true cause of death can be determined."

Religion and Cider.

As there probably never was a sinner so wicked but he would appear pious if he was courting a Christian girl, and would talk religion all night if allowed to talk with her alone, so there are few hard-cider drinkers who would not take to religion as a duck does to water, if they could be sure there was plenty of hard cider to go with it.

My father used to tell how in boyhood days, when evening prayer meetings were held in the house of his father, who was a preacher, as soon as the last Amen was said, his business was to jump for the cider pitcher and the apple dish, and diving into the cellar, bring up from the unseen depths the luscious fruit and the precious beverage; and then the old stagers, in no haste whatever to get home would quaff cider and discuss the mighty problems of the day—the "two immutable things;" fate and foreknowledge; election, reprobation, hell, and damnation; till saints were edified, and the cider pitcher emptied! There was no trouble about thinly attended prayer meetings in those days, and driest subjects were invested with a mysterious charm. It is true that after my father ruled the establishment, signed the pledge, cut down some of the apple trees and sold their cider press, they still had good prayer meetings at the old house, yet it may be doubted whether the "after meetings" ever attained that *peculiar* interest for a certain class which marked the gatherings under the old cider drinking dispensation.

Mr. Leeland, in an article on "Red Indiana" in Temple Bar, tells the story of an Indian who had become greatly interested in religious conversations with the minister.

"Why do you go to the minister's so often?" Reuben inquired one night of Sam, in their peculiar dialect of that ocean-like tongue, the long and deep-rolling Algonquin.

"To talk," was the reply.

"And what do you talk?"

"Genesis, Matthew, Mark, Luke, John, Exodus, and 'Pocraphy."

"*Huugh!* Say it over. What else?"

"Peter, Timothy, Jonah, Ananias, and Leviticus."

"What else?"

"Babylon, Moses, Judas Iscariot, Saint John, and Nebuchadnezzar."

"And then?"

"Why, then I get a mug of cider, and go."

Reuben tried this little game with this result:—Reuben sat till there was a pause, and the minister looked up. Then he uttered with a tone intended to be sweetly pleasing and attractive: "Genesis, Matthew, Mark, Luke, John, Exodus, an' 'Pocraphy.,'

The minister stared at him, but before he had thought it worth while to say anything, his mind reverted to his sermon. Time was short and the discourse was long—in an instant he was writing again, weaving in a hurry, on white paper, the black network in which, as he hoped, some soul might be saved from the

(Continued on page 5.)

Home Circle.

Brother and Sister.

I wish my brother would grow up,
He seems to stay so small.
They always say, "Be kind to him."
I don't like that at all.

"Don't make poor little brother cry,
But let him have your toy.
He didn't mean to kick you, and
He's such a little boy."

If he were more than five years old,
And I was only three,
Then I could do just what I liked,
And he'd be kind to me.

—*Helen H. Whitney.*

Staying on the Farm.

"Say, mother, I'm tired of this monotonous humdrum country life, I wish we could sell this little farm and move to town."

Will had been born here fourteen years before, and for the past four years his mother had been a widow. She was a remarkably clear-sighted Christian woman, and strove to do the best things at the best time for all her children.

Will was an only brother with four sisters. By wisdom Mrs. Frazier had been able to keep all her children in school. Henrietta, the eldest, was in the last year in the high schsol, and Will in the first.

His town-boy associates in this school were beginning to render him discontented with his farm life. His watchful mother had noticed his growing discontent with that heart concern which only a Christian mother can feel.

When he had finished his complaint she looked up from her sewing, and replied thus:

"Willie, you know Judge Nelson?"

"Certainly, I ought to, for he has been my Sunday-school superintendent ever since I can remember," said Will.

"Well, you know where he lives," she continued. "What do you think of him?"

"Why, I think, as I guess almost everybody else must think who knows him, that he's a good and great man. But, mother, I can't see what that has to do with our selling the farm and moving to town."

"Well," replied his mother, "you know he lives on a farm farther from town than we are. He was born on that farm more than fifty years ago. When he was ten years old his father died, leaving the poor mother with six children, Robert being the eldest. You know he could not, at that tender age, do much to help his mother. But on that farm she managed to keep all her little ones all together; feed, clothe, and as they became old enough, educate them and train them all up to honorable and noble lives. Of course, the house Judge Nelson now lives in is not the one he was born in.

"Now, Willie," continued his mother, "Robert did not only stay on the farm, helping his mother care for it and the stock, and also his younger brothers and sisters, as well as he could, but while doing that he also worked his way through the academy, for there were no high schools in those days. Then, by degrees, he plodded his way through college, and graduated with honor.

"Now, my son, listen! After all this, while studying law, he remained at home and cultivated the fields, doing much of his reading during resting hours and by lamplight.

"No wonder, my son, that everybody should think him a great and good man. He joined the church soon after his father's death, and during all the years he has been a noble example of Christian piety and usefulness."

Then, pausing a moment, Mrs. Frazier threw her arms around Will's neck, and pressing him to her heart, exclaimed: "My precious boy, can you do better than follow his example?"

"I think not," was Will's reply, as he passionately returned his mother's fond embrace. — The Round Table.

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Rev. I. A. SOMMER, Editor, BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Our Old Books and Papers.

At the recent 226th Anniversary of the Germantown congregation the suggestion was made that immediate steps be taken for the formation of an organization that would devote its energies to the study and publication of matters of Mennonite interest. We have frequently directed the attention of our readers to the fact that documents and literature of greatest value to our church are disappearing or being scattered in a way that will bring about their entire loss to us. If our church is to preserve things of historical value, immediate steps should be taken to do so. Within a year the Pennypacker Collection, the largest and most complete Mennonite library in America, has been sold and scattered. It will be impossible to get another such collection together even though a great deal of money should be spent in the effort. At some future time people will be asking, where were the Mennonites when these things might have been secured. G.

Helping One Another.

The charge that our people foster an undesirable spirit of clannishness is often heard. There are some objections against being too clannish, which may be reasonably advanced. When people stick together for their own advantage and to the disadvantage of those not in their clique such a spirit is bad and works injustice. When a church or religious denomination, particularly a small one, prevents its people from inter-marriage with those without the fold the bad effects of too close inter-marriage is bound to injure the children. When a people of a certain class care well for their own needy ones but have not a penny to spare for the needy that are not of their kind an impression that they are selfish is certain to be entertained and such an impression is generally a correct one.

But there is much to be said about "sticking together." The fact remains that we are under greatest obligations to those who are nearest to us. "Do good unto all men, especially unto them whoareof the household of faith." In this day when competition in business is keen people sometimes forget that they are brothers and ought to regard the special claim of a brother, at least such claims are forgotten outside of the church door. Now and then, however, we do discover a splendid example of the fraternal interest one brother shows in the other. An example of this recently came to our notice. A brother sent many miles away to have some work done by one who had no claim upon him except that he was a Mennonite and needed the work. Actions such as this will do much toward establishing harmony and loyalty among our people. Let us have more of them. G.

German in the East.

In some of our Eastern churches the notion exists that our Conference brethren of the West are so thoroughly German that English is almost a strange tongue to them. This impression gets a severe jar when upon coming in contact with Western people it is discovered that they speak a better English than the Eastern people do. In our German congregations the young people learn their English in the schools and consequently learn it correctly. With Americans the schools have to begin by unlearning the bad English they acquire before they get to school.

There is also an impression in the West that needs correcting. There they have the idea that our Eastern churches are altogether too English to appreciate the trials and struggles our Western people must put up to preserve their language. But this is not so. In many of our Eastern churches the preaching is as often conducted in German as in English and only a few of the congregations are altogether English. The lack of German schools and the habit of using German only in intimate family relations means, however, that in a few years German preaching must end with our Eastern churches. It is already true that in the most German churches of our Eastern Conference the singing of German hymns has become difficult because so few are able to read them. But because the language of the ancestors dies out we have no right to judge those who cannot keep it alive too harshly. For over two hundred years German has been preserved in the English speaking commonwealth of Pennsylvania in spite of the many things which opposed it. There is not a German-born American to-day who would dare to dream that his family would preserve the German language as the language of church and home for two hundred years. His own children, too often, cannot speak the language of the Fatherland—or are ashamed of it. The Pennsylvania people are still proud of the tongue which after two centuries of use has about come to the end of its usefulness.

But after all church life dont depend upon language. It needs faith and loyalty of its people to the truth it presents. G.

Correspondence.

SPRINGFIELD Congregation, Pa., Oct. 31. The pastor of this congregation, who is located at Philadelphia, 2237 N. Franklin St., has forwarded the following encouraging communication: — Communion was held at the Springfield, Pa., Mennonite church on October 31. The serfervices were conducted by the pastor, Frank F. Gabel. There was a large congregation and seven new members were admitted. On the previous day there were preparatory and baptismal services, when the following young sisters and brothers were admitted: Katie Fretz, Addie Sutton, Annie E. Becker, Harry F. Landis, Edwin Beahn, Harry Beahn and Peter Claude Fretz.

Much interest is in evidence among the members and others regarding the prosperity of the church, and it is hoped that there will be a continuance of the same. The pastor is devoted to the work of the Lord and feels cheered and comforted by the support and encouragement of the members and others.

REEDLEY, Calif., Oct. 26.—It hardly seems possible that a whole month has already passed since we arrived at our new home here in Reedley. During all this time I have been wishing to write a letter to my many friends in the East, but had such a multiplicity of things to attend to that the letter writing remained undone, except the few personal letters that I had to answer and the letter which I wrote to my former charge at Trenton, Ohio. I take this means of writing to my larger circle of friends and will therefore recount some things which I may have written in private letters.

After the Conference at Berne, I went with my mother to St. Louis, arriving there Sat. evening. Sunday morning my sister and I attended a German church and to my surprise one of my former classmates, as a substitute, conducted the service. At the close of the service I spoke to him, and he told me that in the afternoon the wife of the former president of the Seminary would be buried and the funeral service held in a church in North St. Louis and requested me to attend. We did and were surprised to see the president, who 18 years ago was apparently in the prime of life, now an aged man bowed down with the weight of years and sorrow, leaning heavily on the arm of his son. I was thankful for the privilege of speaking a few words of comfort to him, for next to my father there is no man who has influenced my life for the good as much as Pres. Haeberle. The other professors, too, and even the former students whom I met on this occasion showed the marked advance of years and it all forcibly reminded me of the fact that we ought to labor while it is day, for the night soon cometh when we can work no more. The following Sunday, Sept. 12, I preached a kind of farewell sermon in the old home church at Summerfield, and in the afternoon at Rev. v. d. Smissen's, with addresses, prayer and song, we had a family reunion of Mrs. Krehbiel's family, all of her brothers and sisters being present. The next day we had a public sale of mother's household goods, stored in two rooms of the home which is now occupied by strangers. Another evidence of the fact that we have no continuing city here but seek one to come. Blessed the man who like Abraham seeks a city that hath foundations whose builder and maker is God. Heb. 11:10.

On the 15th of Sept. we turned our faces toward our new home in the distant West and spending one day at Beatrice, Neb., and one at Denver, Col., arrived here Sept. 23rd. Trains everywhere were crowded with people going to Calif., the land of sunshine and flowers, but I am sure that many of them who had not seen Calif. before were sadly disappointed for the last day's journey coming south from Sacramento we saw nothing but dust and heat. These same things we enjoyed here until Oct. 4th, when we had a splendid rain i. e. we thought it splendid, but the people here said: "It's a pity it came so soon for it will spoil some of the raisins that are still in the vineyards to dry." Since then we have had splendid drying weather and the three rows of grapes which my brother left for us to eat, and finding them too

many I cut for raisins, are drying nicely and in a few days more we can gather our first crop of Calif. raisins and wish we might share them with our Eastern friends. We came in time too, to enjoy a few of the peaches 12 in. in circumference and put upa few dozen cans that we might have them when the season is over. Oranges, which are being planted extensively, promise a good crop for this year, which will ripen about Christmas.

Since our arrival we have had regular services each Sunday, German in the morning and English in the evening, following the meeting of the Young People's Society.

Last week I made a trip with a party of our people into the Mts. as far as Grant's Park, a government reservation in which are the large redwood trees, about 45 mi. from here, and 5500 ft. high. I had lived here before for nearly one half year and had not seen much of the Mts. nor any of the large trees, so I took this first opportunity to go. Such a trip is delightful and permits you to see some of the omnipotence and glory of the Creator. For 2 days we climbed upward on a mountain road, at times so steep that all but the driver walked, at other times so dangerous that you were glad that the horses were surefooted and the driver sober.

The wonderful thing is that up there near the Park they have a large saw-mill that cuts up some of the giants of the forest and then they float the lumber down through the mountains by means of a flume fed by the waters of a Lake, to Sanger, a distance of 50 mi. But all the provisions, machinery and the iron clamps that hold the lumber together while floating down must be hauled up to the camp by mountain freighters. We saw several of these teams consisting of 12—14 horses or mules pulling two large wagons laboriously up the grades. The driver rides one of the horses hitched next to the wagon, which are generally large fellows, and are called wheel horses, and with one rope line extending to the leaders guides the whole caravan. One peculiar thing is when they go round a sharp curve the team immediately in front of the wheel horses upon a given signal will jump over the chain leading to the front teams and help the wheel horses with all their might to pull the wagon toward the mountain to keep it from going down over the precipice. When the turn has been made upon another signal from the driver they leap over the chain again to their regular place. They go by easy stages accomplishing the trip in five days. My opinion is that it would be just as easy for an inexperienced man to run the 20th Century Limited as to run one of these mountain freighters safely to its destination. Last year they paid these freighters $80,000 for hauling between Sanger and Millwood, a distance of 50 mi. The large trees were our objective point and we saw them in all their glory. Gen. Grant, Gen. Lee, Gen. Sherman and all the rest of the generals, for it seems that they named the largest ones after the generals of the Civil War. Of course, Gen. Grant is the biggest, at least the largest round, though he is neither the tallest nor the most symmetrical. They do not make the overwhelming impression upon you that you would expect when you read about them. I think two things account for this. In the first place the mountains are much bigger than the trees, then too, they are surrounded by trees which in Ohio or Ill., would be considered monsters. Another thing was dissapointing to me, we found no data concerning the trees and I said, if they were anywhere in Europe they would be labeled with boards stating their height, diameter, age etc., but here we had to make our own estimates and do our own guessing. We ate our lunch about 300 ft. from Gen. Grant and were guessing that it would be rather uncomfortable for us if the veteran general should stumble and fall down and happen to fall in our direction, when to our delight the ranger who has charge of the Park, came to our camp and with him another man in uniform, who, we found, after being introduced, was the Chief Ranger, Mr. Fryer, the superintendent of all the Sequoia Reservation. After knowing this I began to interview him like a reporter and he cheerfully gave us the following information. Gen. Grant is 40 ft. in diameter just above the ground, 33½ ft. 15 ft. above the ground, 276 ft. high. The top of this tree, and of others, has decayed and fallen off, Dr. Muir says, because they towered above the others and were struck by lightning. Mr. Fryer thinks, because they were injured by fire at the base and being thus injured could not raise the sap to the top. Why not protect them against fires? We were not here at that time, it may have occurred 800 or 1000 years ago and then repeatedly probably 20—50 or 100 years apart. Their age is estimated at 2000—3000 years and by the rings showing their annual growth we can tell the condition of the tree 1500 years ago. The largest of them would make 286,000 ft. of lumber. No wonder the Lumber Trust was climbing up the Mts. to get them, for one of themwould build a whole town and make the Lumber Co. a neat profit.

The night we camped up there it was quite cool, frost and ice everywhere and not being used to roughing it—sleeping on the soft side of a board in a shanty that had knot holes instead of windows—I took such a cold that it will take the pleasant sunshine of our village a whole week to thaw it out. Next trip we'll make in the summer and then I hope that some of you will be here to enjoy it with us. Visitors are always here and always welcome. At present there are with us Bro. Jacob Eymann, from Los Angeles, Bro. Amstutz and wife and Bro. Geiger from Wayne Co., Ohio, Sister Funk from Kas., Bro. Lichty from Paso Robles, Bro. Braun and family from Oregon, the parents of the Sister Braun who went with Bro. P. W. Penner to India into our mission, whose other daughter is in our mission in Montana, have made their home in our midst. For such additions to our church we are especially thankful, for they have two other children in the Missionary Training School in Chicago and no doubt their being among us will increase the missionary spirit. Perhaps it has already had its effect for our last monthly missionary offering exceeded $40.00 and we are making up a box of dried fruit to send to India, while the sisters have a box ready to send to Arizona.

This week we begin our midweek prayer meeting. On Fri. evening we will organize a class to take up the study of the S. S. Teacher's Course and later on we hope to do some mission work among the Chinese and Japanese of our town. H. J. KREHBIEL.

Religion and Cider.

(Continued from page 3.)

ocean of sin. Again the *oohooing* of the chimney and the storm-talking, again the skurrying pen, and again a pause. Then Reuben proceeded in a tone of sadder earnestness: "Me say—Peter—Timothy — Jonah — Ananias — 'Viticus."

"Ah, yes," replied the clergyman, abstractedly; "very true. *Leviticus*, nineteenth chapter: 'Neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor,'" and his pencil raced on as gaily as ever to the end. He put away his work with a sigh of relief, and then thought of setting to find what his visitor really wanted.

Reuben, however, anticipated him by uttering with the determined accent of one who wouldn't be misunderstood or wronged on any account: "Me say—Babylon — Moses — Judas 'Scariot, Saint John—*Nebuchadnezzar!*"

"Reuben, what do you mean?" said the clergyman, at last startled.

"Me mean," said the Indian, with calm dignity—"me mean—*cider!*"

Where there is a cider barrel on tap, such "Injuns," whether red or white, are apt to find it out. Better not have anything in the house that draws such flies. "Wheresoever the carcass is, there will be the eagles gathered together." — H. L. Hastings, in Safeguard.

Let him who would move and convince others be first moved and convinced himself.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 14.—PILGRIM'S PROGRESS SERIES. XI. BEULAH LAND. Isa. 62:2—6.

QUESTIONS.

1. How can Zion be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of her God? Isa. 62:1—3.
2. What is Beulah Land? Isa. 62:4—5.
3. What did Christian and Hopeful find in the Delectable Mountains?
4. What was the hill Error?
5. What did they see through the door in the mountain?
6. What was Ignorance's confession and Christian's refutation.
7. What was the consequence of following the Flatterer and how were they saved?
8. How did Hopeful describe his conversion?
9. What is the use of fear?
10. What did they find in the country of Beulah?

MEDITATIONS.

Zion can be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of her God, only when her righteousness goes forth as brightness, and her salvation as a lamp that burneth, so that the nations shall see her righteousness, and all kings her glory.

Beulah land is a land in which God delighteth, which its sons love and over which God can rejoice, because of its righteousness and love of God and His holy will.

In the Delectable Mountains Christian and Hopeful found gardens and orchards, vineyards and fountains of water. They found also shepherds, whose names were Knowledge, Experience, Watchful and Sincere. They showed the pilgrims in the distance the Celestial City, but also the hill of Error, easily ascended and terminating in a steep and deep cliff, from which several men had fallen and were dashed all to pieces.

The shepherds showed them also a byway to hell, a way that hypocrites go in at. These had on them, even every one, a show of pilgrimage, and held it a long time, but notwithstanding were miserably cast away.

The pilgrims met twice Ignorance on their way and had a talk with him. Ignorance gave the following confession: "I believe that Christ died for sinners; and that I shall be justified before God from the curse, through His gracious acceptance of my obedience to His laws. Or thus, Christ makes my duties, that are religious, acceptable to His Father by virtue of His merits, and so shall I be justified." To which Christian answered: "This faith is nowhere described in the word. It taketh justification from the personal righteousness of Christ, and applies it to thy own. This faith maketh not Christ a justifier of thy person, but thy actions; and of thy person for thy actions' sake, which is false, for true justifying faith, which puts the soul, as sensible of its lost condition by the law, upon flying unto Christ's righteousness. No man can know Jesus Christ but by the revelation of the Father; and faith too, by which the soul layeth hold upon Christ, (if it be right) must be wrought by the exceeding greatness of His mighty power.

The pilgrims were misled by Flatterer, who led them into a net and they were both so entangled that they knew not what to do. Now they remembered that the shepherds had warned them of the Flatterer and given them a note to direct them, but they had neglected to look at it. At last they espied a Shining One with a whip of small cords, who freed them and led them back to the right road, but punished them severely.

To avoid the danger of sleeping in the enchanted grounds, they held profitable discourse with each other; and Hopeful told the story of his conversion. He had become acquainted with Faithful in Vanity Fair, had learned the evil of sin, but endeavored to shut his eyes against the light. He fled from his sins and sinful company and betook himself to religious duties, as praying, reading, weeping for sin, speaking truth to his neighbors, etc., but found no peace until Faithful pointed him to Jesus and after many struggles he accepted Christ. Then was his heart full of joy, his eyes full of tears, and his affections running over with love to the name, people and ways of Jesus Christ.

True or right fear is caused by saving convictions for sin, it driveth the soul to lay fast hold of Christ for salvation. It begetteth and continueth in the soul a great reverence of God, His word, and ways.

At last they reached the country of Beulah, whose air was very sweet and pleasant. They saw the Celestial City and fell sick with desire for it; but soon recovering marched toward it rejoicing.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Nov. 14.

Subject:—Paul a Prisoner. In Rome. Acts 28:11—24, 30—31.

Golden Text:—I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

Luke's account of the journey from Melita to Rome reads as though the party was composed of the three disciples only. No mention is made of the Roman official and soldiers until the city is reached, when Paul's prisonship is again indicated by the disposition made of him, viz., that he is put into the charge of a soldier who guarded him. On the way at one place, they found brethren who entreated them to tarry there seven days. Apparently the centurion did not object to the delay. Had he by this time become one with Paul in faith? One is almost led to this conclusion. If so, he was the first, though not the only one, that gained eternal profit by having come in contact officially with this "prisoner of the Lord" (Phil. 1:12, 13; 4:22).

From Rome a party of believers went forth to meet the approaching travelers, and the greeting seems to have been a cordial one, unhindered by the presence of unsympathetic soldiers. Paul was filled with gratitude and much encouraged by this evidence of fraternal interest on the part of those to whom he had so long desired to come and whom he had already taken into his parish by correspondence (See his epistle to the Romans). No doubt during the years of his detention these brethren often called upon him and profited by his ministry. They were also encouraged by him in the work of the gospel. In his letter to the Philippians he writes that "most of the brethren in the Lord being confident through my bonds are more abundantly bold to speak the word of God without fear" (Phil. 1:14). His house, in which he could unhindered receive all that came to him, was evidently converted into a quasi church, where the believers met, and he preached and taught the things concerning the Lord Jesus to the conversion of many souls.

In Rome as in every other place in his missionary labors, Paul turned his first attention to the Jews, his brethren according to the flesh. Without delay he called to him the chief men of the local synagogue in order to explain to them the reason of his coming to Rome as a prisoner. If they had heard that he had appealed to Caesar, he wanted to disabuse their mind of any fear they might have that he had an accusation to make to Caesar against the Jewish nation. But he was equally or more desirous to make them acquainted with the faith that filled his soul with a vivid apprehension of the hope of Israel, and which was the cause of the enmity that caused his arrest at Jerusalem.

They had not received any word of complaint against him but they knew of the opposition everywhere aroused by this teaching. However, they seemed willing to have him expound to them the doctrine, and so they came to him for this purpose on an appointed day. The result was here as it had been at other places, as indeed it is always and everywhere where the gospel is preached. Some believed and some did not. The latter were dismissed by Paul with the solemn warning from the words of the prophet Isaiah (Isa. 6:9, 10), applying to them, as representative of the attitude of the Jewish people as a whole, the prophet's sad characterization as a people whose heart is waxed gross, their ears being dull of hearing and their eyes wilfully closed to the truth. He also told them plainly that while the Jews were showing themselves unworthy of their own Messiah by their rejection of His message of salvation, the invitation was now being given to the people of other nations, who would hear and accept, and enter into the kingdom before them. In his letter to the Roman Christians he had already written more fully on this point, how a hardening in part had befallen Israel until the fulnes of the Gentiles be come in (Rom. 11:25).

For two long years he was kept waiting as a prisoner, for the hearing for which he had appealed to Caesar. To this period belongs the writing of a number of his epistles—Ephesians, Philippians, Colossians and the one to Philemon. From these letters we learn that he had as companians during this time Luke, Timothy, Epaphras, Mark, Aristarchus, Tychichus and others. From the letters to Timothy and Titus it would seem that they were written later during a second imprisonment; and there are statements found in some of the early church writings to the effect that the hearing for which he was taken to Rome resulted in his release. Other references indicate that he then visited some of the churches again and also that he went to Spain, to do which he had expressed his desire already when he wrote to the Romans. His liberty lasted probably several years, but what led to his second arrest is not known unless it was a general persecution of Christians by Nero. It is established almost to a certainty that he died a martyr's death under Nero and Peter likewise about the same time. When he wrote the second epistle to Timothy he clearly forsaw his approaching end, and was fully resigned to thus finish his course.

Contributions.

For Foreign Mission.

In the month of October the following gifts were received:

I. For General Fund:—From Herald Men. church, Bessie, Okla., $29 21; Men. church, Great Bend, Kan., $32 25; Mission albums, Wisner, Nebr., $14 50; fourth payment on the amount received from mission friends as support for enlarging the Hillsboro Preparatory school, $200; Christian church, Moundridge, Kan, $11.45; Sunday-school at Hague, Sask, $25; Hillsboro church, Hillsboro, Kan., $29 65; Salem church, Childstown, S. D., $70; Men. church at Herbert, Sask., $51 70; First Men. church, Reedley, Cal, $40 56; Bergtal Men. church, Manitoba, $83,-65; F. N. Funk, Canada, Kan., $20; S. S. of Garden Tp. church, Kan., $35 88; J. D. Driedger, Plum Coulee, Man., $20; Men. church, Beatrice, Nebr., harvest festival, $244 91; Gnadenberg Men. church at Whitewater, Kan., $17.10; Mrs. K. Martens, Medford, Okla., for mission in India, $10; First Men. church, Geary, Okla, $16 11; West Zion church, Moundridge, Kan, harvest festival, $78.36; Tabor church at Goessel, Kan., $18 90; mission friend, Meno, Okla., $10; interest paid on permanent fund, etc., $105.66; Emanuel church, Noble, Ia., $143 65.

II. For Society Treasury:—Junior mission society, Halstead, Kan., for P. J. Wiens, $11.

III. For Orphans in India:—Account of H. Sudermann's donation, $1094 34.

IV. For Lepers:—From Mrs. K. Martens, Medford, Okla, $15; Peter H. Reimer, do, $10.

Gratefully acknowledged,

Gustav Harder, Treas.

John G. Regier, Asst. Treas.

News of the Week.

Domestic.

Sentence of Labor Leaders Affirmed.

Washington, November 2.—The district court of appeals to-day affirmed the decree of the supreme court of the District of Columbia adjudging President Samuel Gompers, Secretary Frank Morrison and Vice-President John Mitchell, of the American Federation of Labor, guilty of contempt of court and imposing a jail sentence in the Buck's Stove and Range case. Chief Justice Shepard dissented from the opinion of the court on constitutional grounds.

The court held that the fundamental issue was whether the constitutional agencies of government should be obeyed or defied. The mere fact that the defendants were the officers of organized labor in America, said the court, lent importance to the cause and added to the gravity of the situation, but it should not be permitted to influence the result.

Justice Van Orsdel carefully avoids any reference to the plea of the labor leaders that conviction of contempt in the case constituted an abridgment of their constitutional rights of free speech and a free press.

The Dissenting Opinion.

On the other hand, Chief Justice Shepard, in his disagreement with a majority of the court, holds that the District court was without authority to issue the injunction—in the broad form in which it was charged that Gompers and his associates violated—and, likewise was not empowered to hold the men guilty of contempt.

The action of the supreme court of the District of Columbia in sentencing Gompers, Mitchell and Morrison to twelve, nine and six month's imprisonment in jail, respectively, was the result of the failure of these three defendants to obey the order of the court directing them to desist from placing the Buck's Stove and Range Company of St. Louis, Mo., on their "unfair list" in the prosecution of their boycott against the corporation.

While the name of the corporation was removed from the unfair list of the federation, Messrs. Gomper and Mitchell continued to keep alive the boycott by frequent references to it in the Federationist, the official organ of the federation.

The result of the boycott, it was said, was to cause a decline in the business of the stove and range company of 50 per cent.

"I Will Fight to Last Ditch—Gompers.

New York, Nov. 2.—President Samuel Gompers of the American Federation of Labor issued the following statement to-day:

"With all due respect to the majority of the court I cannot surrender constitutional guarantee rights because a judge will issue an injunction invading and denying these rights. Chief Justice Sheppard's dissenting opinion is in defense of the constitutional and inherent rights. Minority opinions of courts in the past when human rights were invaded have ultimately prevailed, because the law of the land and the generally accepted rule of life and I have an abiding faith that the rule in this case will prove no exception.

"If I must go to jail I shall have the consciousness of the fact that other men have in the past been compelled to suffer in defense of justice and right in the case of humanity and for the maintenance of human liberty."

Mr. Gompers said that probably an appeal would be taken to the United States supreme court.

"We will fight to the last ditch," Mr. Gompers added, 'and then on beyond that."

Gaynor Elected Mayor of New York City.

New York, Nov. 2.—William J. Gaynor, of Brooklyn, formerly a state supreme court justice, was elected as democratic mayor of Greater New York to-day over Otto Bannard, the republican-fusion nominee and William R. Hearst, running independently, but heading the fusion ticket. With two-thirds of the election districts heard from, Gaynor's plurality was 70,000.

The fusion forces have elected William A. Prendergast as comptroller, and John Purroy Mitchell, president of the board of aldermen, but uncertainty as to the election of borrough president indicates that Tammany may yet control the board of estimates and apportionment, which will disburse more than a billion dollars during the next four years.

Hearst ran a poor third. Estimates from 900 election districts placed him 32,000 behind Bannard, who in turn was 39,366 behind Gaynor.

Britain's Fear of War Pitiable.

New York, Nov. 2.—Mr. and Mrs. Andrew Carnegie and Miss Margaret Carnegie were among those who came in on the Baltic yesterday afternoon after a rough trip. Mr. Carnegie was a picture in red, white and black, a healthy red in the cheeks, white heather in his buttonhole and white in his hair, while he was dressed in black.

After complimenting the king of Italy, Mr. Carnegie yesterday shifted to his favorite topic of "universal peace." "You know where I stand on that subject," he said. "The nations of the earth are engaged in a disgraceful race of armaments to kill one another. It is a matter of lasting regret that they should still see fit to do so. Still, the matter of educating the world to the question of an entire reform in the matter is a question not of a few years, but must necessarily be the work of a decade of years. Even while the work of construction on the armaments is still going on, there is likewise in evidence the steadily growing opinion among the powerful thinking classes of civilization, that the welfare of the world is best to be obtained by doing away with war as a means of settling international disputes."

"Britain is in a state of frenzy which is pitiable nonsense. Germany has no idea of making war on her. If there is any competition between England and Germany it will be in a commercial way."

Sometimes war ensues for that very reason? was suggested.

"Seldom," he replied.

"If the British budget doesn't pass you know what will happen," continued Mr. Carnegie, predicting a general election, with the cutting of the claws of the house of lords.

Victim of Foot Ball.

West Point, N. Y., Oct. 31.—Cadet Eugene A. Byrne, of Buffalo, N. Y., a fourth year man at the United States military academy, died in the cadet hospital at 6:35 this morning, a sacrifice to football. The army is accustomed to death but not in this form, and the end of football at West Point and Annapolis is predicted by many.

Young Byrne, expired with his grief-stricken father, John Byrne, a civil war veteran, at his bedside. Brave as was the young soldier's fight against death, it was hopeless from the start. Buried beneath a mass of struggling players in the Harvard-Army game yesterday, his neck was twisted and broken by the weight of the crushing pile above him and he was picked up with every nerve of his body except those of his head and face paralyzed.

Only the immediate resort to artificial respiration kept the boy from almost instant death, for he did not draw a natural breath after receiving the fatal shock.

The effect which the accident might have upon the remainder of the football schedule was discussed to day. The sentiment has not had time to crystalize, but more than one opinion was voiced that the casualty would result in curtailing the remainder of the season's playing if not cancellation of the entire schedule, including the army-navy game.

Kept Taft Up Late.

New Orleans, Oct. 30.—President Taft arrived in New Orleans to-day to renew many old acquaintances and to enjoy two days of the hospitality which he declared a few days ago he both "longed for and feared." From the moment of his arrival at 12:30 p. m. on the lighthouse tender Oleander, which led a long trailing fleet of river packets into port, the president was kept on the go until past midnight to-night.

President Taft ended his river trip with an address before the waterways convention this afternoon, in which he reiterated what he has said before, that he favors the issuance of bonds to carry forward every deep waterway project which shall be approved by a competent board of engineers as practicable and can be shown necessary to take care of the growing commerce of the sections.

Wireless for Railroads Tested.

New York, November 2.—Erie railroad officials state to-day that the test made between Newark and South Paterson, N. J., of a new wireless telephone for use on trains was a success, and it is believed the invention, which is the work of Fred Lacroix, of San Antonio, Tex, will be practicable. The invention is intended not only to make telephonic communication by passengers with distant points possible, but to act also as an automatic brake for trains entering a danger zone two miles ahead.

Smothered in the Mine.

Johnstown, Pa., Oct. 31.—Twelve men were killed in the Cambria Steel company's coal mine, two miles from Johnstown, to-night, as the result of what is supposed to have been a dynamite explosion. All the dead are foreigners. Three men escaped with their lives by a perilous climb on life ladders through poisonous mine gas and failing state up the steep walls of the main shaft.

Western Pacific is Ready.

Reno, Nev., November 2.—The last rail connecting the two stretches of the Western Pacific railroad in Nevada has been laid at a point fifty miles north of Reno and 160 miles west of Winnemucca. This completes the Western Pacific road across the state of Nevada. With the exception of six miles between Goloconda and Winnemucca, which remains to be ballasted, the road is ready for operation. Regular train service will be started the first of next year, and trains between Winnemucca and Salt Lake City will be started in about ten days.

Foreign.

Hudson Bay Not a Route.

Edmonton, Alt., November 2.—Thomas Mackenzie, the Hudson Bay Company's factor at Moose factory, on the Arctic, says Hudson's Bay is impracticable as a grain route to Europe. He has lived in the Moose Factory district twenty years and has seen floes of ice come into the bay as early as September, and has known the Hudson bay boats to be stuck in the ice ninety days at a stretch.

Mackenzie says the railway is feasible, but a steamship line through the bay will never pay expenses. Last year he started to Scotland by way of the bay, but the vessel was wrecked by an ice pack and he was obliged to give up the trip.

Mutiny in Grecian Navy is Now History.

Athens, October 30.—The mutiny in the navy is at an end. The government to-day took formal possession of the arsenal, the leaders surrendering. The eight ringleaders have been ordered into solitary confinement and will be court-martialed.

The government forces are in complete control everywhere and it is officially announced that the revolution has been crushed.

In a short battle late yesterday the torpedo boat flotilla, under Commander Typoldos, leader of the three hundred mutineers, was driven from the straits of Salamis.

Notwithstanding the defeat of the naval rebels, government affairs are chaotic, and the military league, which has been practically in full power for months, may be forced to proclaim a military dictatorship, to counteract the loss of prestige which has resulted from failure to maintain order.

Three were killed and several wounded when a shell from the government's land battery struck the mutinous torpedo boat Sphendona during the engagement yesterday afternoon.

Revolt in Greece; Arsenal is Seized.

Athens, Greece, October 29.—An actual revolt in the navy has taken place and the situation is acute. The band of naval officers which on Wednesday quitted the capital and withdraw to the Island of Salamis, to-day seized the arsenal there and intrenched themselves. They met no opposition. The rebels are led by officers Tibaldos and are reported to number three hundred men. The government has proclaimed Tibaldos a traitor and ordered his arrest.

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Vol. XXIV. BERNE, INDIANA, NOVEMBER 11, 1909. No. 44.

Have Courage.

In the tempest of life's journey,
Though the wind doth howl and roar,
And your little bark is drifted
Far away from the safe shore,
Though the day is dark and cloudy
And the heart is filled with fear,
Though the angry waves are heaving,
Fear not, for the Lord is near.

Though the night is dark and gloomy,
Yet with lightning is aglow,
While the thunder, with its power,
Shakes the very rocks below,
And the sea with all its fury
Opens for your bark its deep:
Do not waver, do not falter;
Christ is in your boat asleep.

Do not be discouraged, brother,
Storm and sea obey His will;
Though He sleepeth, He is watching,
In His presence all is still,
Only trust Him, He's your captain,
Matters not where'er you roam,
By His power He keeps and leads you
Safely to your heavenly home.

P. J. ALBRECHT.

Items of News and Comment.

A German Teachers' Conference will be held at Winkler, Manitoba, on Nov. 18—19.

If we do our best in our sphere, we may unconsciously accomplish important and great things for God.

Christians should be willing and ready at all times to be a witness for Christ and to proclaim God's truth by word, deed or example.

Suicides among children are alarmingly common in Prussia, owing, it is said, to excessive educational strain and lack of sympathy with child life.

Paul reached Rome in spite of many adverse circumstances. In bondage, but delivered into the glorious liberty of the children of God, he preached His kingdom with all confidence. God's promise and plans were carried out to the letter.

More than $13,000,000 is represented in church edifices reported in The Manufacturer's Record as having been built, in course of erection or definitely planned during the first nine months of 1909 in 14 Southern States, the District of Columbia, Oklahoma and Missouri.

The Confucianists are to erect a $100,000 building in New York City, and there are already more than forty heathen temples under the American flag, where incense is burned to heathen divinities. Even Canada has its heathen temples.

Bro. M. G. Oberholtzer, who was conducting singing classes in Iowa and Missouri, and recently in the vicinity of Stevensville, moved back to Bechtelsville, Pa., to the home of his sister Lizzie, where he is instructing several classes.

On Friday, Nov. 3, the Evangelist Gypsy Smith commenced special meetings at the Music Hall in Cincinnati, Ohio. These meetings are to continue for three weeks, after which the evangelist will return to England, Chicago and Cincinnati being the only places where he will hold meetings on this trip.

The Anti-Saloon League of America has recently dedicated a new printing plant at Westerville, Ohio, which is devoted to the publication of papers, tracts and books advocating the suppression of the saloon. The plant, with a capacity of 600,000,000 pages and costing some $40,000, is situated on a tract of three acres donated by the citizens of Westerville. The principal speakers at the dedication were Bishop Dayid H. Moore, of the Methodist Episcopal Church, Dr. E. S. Chapman, the league superintendent of Southern California, and ex-Governor Hanly, of Indiana.

"The tree is known by his fruit." The "advertisements" of a paper, as a rule, are a safe key to the tenor of a publication. There is a great difference in advertisements, which can properly be classified as good and bad. Publishers who insert bad advertisements in otherwise good periodicals, are inconsistent. The time has come, however, when all papers that would lay claim to morality and decency must absolutely refuse all saloon, brewery and distillery advertisements. No paper that takes graft this way from the saloon business has any ground of complaint against politicians who may do the same. It may proclaim its own virtue in its editorial columns, but its advertising columns show up foul with slime. The pot is not entitled to call the kettle black. Let papers give up their partnership with iniquity in advertising the drink traffic. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." The North American, of Philadelphia, recently said: "There is not a distillery nor a brewery that could be traded for enough money to buy a line of advertising for beer or whiskey in the North American. We do not want their advertisements. We do not solicit them. When they are offered unsolicited we reject them." If papers can not be decent, let them be shut out of the homes.

Mennonite Year Book and Almanac for 1910.

Published by the Eastern Conference, is a neat publication with a number of portraits and illustrations. It contains the Almanac, S. S. Lessons and Bible Readings, C. E. Topics, Conference Statistics, List of Ministers of the General Conference arranged according to their conference affiliation, considerable historic and much other interesting and valuable reading matter. Price for single copies, postpaid, 10 cents; per dozen, $1. Send your order to: Rev. N. B. Grubb, 715 Berks St., Philadelphia, Pa., or Mennonite Book Concern, Berne, Ind.

From Our Mission Stations.

Missionary J. B. Frey, who during the summer made a trip to California and Oregon for the benefit of his somewhat impaired health, now writes from Moencopi, Arizona: "On my return home I found my dear family and sister Maria with her little Hopi child, all well and cheerful. We are all well now and are busy at work: Only the smaller children, who do not yet attend school, come to our Sunday-school at present, while the larger ones attend the services in the afternoon, which services are very well attended."

Sister Maria Schirmer writes: "I write this my report from Moencopi where I have been staying with Sister J. B. Frey since my return from Kansas, Brother J. B. Frey not having had returned from his trip to the north and Brother and Sister C. J. Frey having been obliged to go to Kansas on account of the condition of Sister Frey's health. Our services here were fairly well attended by the young people. We also had weekly meetings for singing, which were largely attended and in which the young people seemed to take a delight. I also made a number of visits to the homes of the Indians, where I was cheerfully received as an old acquaintance. My little Hopi boy is now quite well and is growing nicely. He will soon be so old as not to hinder me from going out. How soon I will return to Oraibi I do not know yet."

Missionary J. P. Epp writes from Oraibi, Arizona: "The Hopis, observing how their religion is gradually undermined and their religious life is jeopardized, begin to see how dear their religion is to them, which allows them all kinds of immoral conduct—and indeed furthers them in the same. Thus they become desperate. When the life of a person is attacked he makes use of all kinds of desperate resistance. This is the reason why some of the leading Hopis are so desperately mad at us, that they would tear us to pieces if they could only do so.

"In spite of this feeling on the part of the Hopis, the Lord has given us courage and cheerfulness to speak the more boldly and with a greater amount of openheartedness to individual ones, to cheerfully pursue the study of the language, nurse the sick, visit them in their homes and do all kinds of other work.

"There was a great deal of sickness prevailing during the past summer. We took in as many sick persons as we possibly could and furnished others with bread and milk. We at one time had as high as 9 patients here. Then we would gladly have had our deaconess with us. Sister Elizabeth Schmidt rendered us much assistance at the time. At present we have four patients, of which only one needs special care and nursing. The rest are furnished with nourishing food. The Mission Conference held at Flagstaff

during the month of August and of which a report will appear in our church papers, was a specially blessed one."

Southwest Indian Conference.

The Southwest Indian Conference was held at Flagstaff, Arizona, from the 18th to the 20th of August. It is a gathering of the Protestant Missionaries among the Indians of the southwest and whosoever is interested in Indian Missions. This conference was the third of its kind. The first convened at Rehoboth, N. M., our Indian Mission School, and with gratitude to God that first meeting three years ago is yet looked back upon because of the leading of that Spirit, who knitted the hearts of Missionaries of different denominations and persuasions together by the bond of Christian love, so that the one can for the sake of God's work among the Indians drop all differences and forbear the other.

This Conference held for the third time has united the Protestant mission forces of the southwest, and has brought the missionaries of different fields and denominations closer together, so that they can sympathize with one another, and serve one another by rendering valuable advice in the difficult work, settle differences together, and last but not least, pray together.

Great things have already been accomplished by forming an Indian Alphabet that will give all the Indian languages of the southwest the same spelling, so that one missionary can read the translations of another, and so that one can be benefitted by the work of another. No one can realize of how great an importance this is, than the missionaries themselves.

Then all the denominations represented at the Conference have agreed to respect each others' mission boundary lines, so that they will not enter a field without consulting the Church that has already occupied the field. This prevents the invasion of each others' field, and causes an equal distribution of mission forces for the rapid evangelization of the southwest.

Oh how good it feels to meet brethren and sisters engaged in the same work, and who have to battle with the same difficulties as we do, and to be able to commit our common cause to Him, who is Lord of all and who alone must and will give us the victory.

We have heard of several victories made by the conversion of many benighted Indians who have turned from their darkness of heathendom to the marvelous light of God. Dr. Cook, pioneer missionary of the southwest, who worked amongst the Pima Indians for nearly forty years, could scarcely quit telling the wonderful changes he had seen in his time among the Indians of the southwest. There were about fifteen Hopi Indians present at the Conference, who gave testimony one evening of their part in Christ. In their peculiar way they spoke of God's marvelous grace bestowed upon them.

On the evening of the 18th we were welcomed cheerfully by our able President of the Conference, Missionary W. R. Johnson, of Tolchaco, Arizona. Rev. F. C. Reid, of Phoenix, Ariz., preached an able sermon on the first verse of the first chapter of the Gospel of St. John. Rev. F. G. Mitchell, a missionary among the Navahoes at Tolchaco, Arizona, led the devotional meetings very acceptably. Rev. A. B. Pritchard, a minister of the Central Presbyterian church of Los Angeles, California, led us in the Bible studies every morning. It was very gratifying to lovers of the truth to hear him present the orthodox Bible truths. These Bible readings have indeed created a desire in many hearts to study the Book of God with renewed devotion.

The Conference was also served very acceptably and blessed by the presence of Rev. James R. Smith of the Congregational church at St. Louis, Mo., whose addresses were very inspiring.

Mr. J. W. Craig, of Kansas City, Mo., led the singing in a pleasing way.

Every day of the Conference was begun with a Sunrise Prayer Meeting which might be attended by whoever desired. This meeting was conducted by Rev. J. B. Epp, a Missionary amongst the Hopi Indians at Oraibi, Arizona. Rev. Epp has been appointed President of the next Conference, to be held in Flagstaff in August 1910.

Missionaries representing about a dozen different Indian tribes were present, and each gave an account of his field, work and its prospects.

Representatives of different Mission Boards held conferences about differences in the mission fields, and each one with his respective missionaries about matters pertaining to their fields of labor. It is very desirable that every Mission Board invovled be represented at the Southwest Indian Conference, because there they will have an opportunity to meet various workers among the Indians, the Boards of different churches, and to acquaint themselves better with Indian Missions in the southwest by hearing the reports of different fields.

The interesting program was followed strictly and carried out to a finish with great success.

Twelve efficient papers were read by Missionaries, on the topics: The Government and the Indians; Hospital and Medical Work; Language; Co-operation; Education and the Indian, and The Gospel and the Indian.

Much more could be said about the grand work of the Conference, but the inspiration it yielded to the Missionaries to resume their duties afresh, and the good it created for the Indian Missions in the southwest can not be expressed on paper. May the Lord further bless the Southwest Indian Conference so that it may continue to be a power for good of Indian Missions in the southwest.

H. Fryling.

The Mission of the United States of America in the Cause of Peace.

[From Address of Hon. David J. Brewer, Associate Justice of the Supreme Court of the United States, before the New Jersey State Bar Association, at Atlantic City, N. J., on June 12, 1909.]

First a thought, a wish, then a faith, next a struggle, at last a fact. So have entered into human life and history some of its profoundest truths. Such has been and is to be the story of universal peace.

For untold centuries on the battlefield were settled all tribal, all national disputes. Blood was the ink and death wrote the judgment. Yet in the heart was the thought that there must be some better method of settlement, and they who suffered looked longingly for its appearance. But thought and wish were only the shadowy pictures of a dream.

Twenty centuries ago there came a change. The heavens above the plains of Bethlehem were filled with a white-robed choir, and the only song of the heavens ever heard by the children of men broke the stillness of night. Peace on earth was that angel song. In a manger in the little town of Bethlehem lay a new-born child. His mother bent above her sleeping babe, and though the record is silent, you may be sure she heard the angelic song. For no ear is so acute to catch the slightest notes of prophetic song as the ear of a mother. Around the early days of that infant gathered many foreshadowings, and "Mary kept all these things and pondered them in her heart." The child grew to manhood, revealed Himself in a short and wondrous three years, and in the "upper chamber," bidding farewell to His followers, declared, "Peace I leave with you, My peace I give unto you." The increasing multitudes who have looked up to Jesus of Nazareth as their Leader have taken His life and words as promise and prophecy, and faith in the coming of universal peace is the inspiration of humanity.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
Peace on the earth, good will to men
From heaven's all-gracious King!"

The air aboye Judea's plain no longer pulsates with the waves of this celestial song. For sad and weary centuries the grand march of humanity upwards has been through strife and blood. But a growing echo of the heavenly music is filling the hearts of men, and the time will come, the blessed time will come

"When the whole world gives back
the song
Which now the angels sing."

Now we are in the third era, and earnest men and women are working, determined to put an end to the arbitrament of the sword. The coming music will not tell of the "pride, pomp and circumstance of glorious war," but will be a refrain of the angelic song, "Peace on earth." Our own loved land witnesseth the strength of the struggle and will be the great leader. And this is so notwithstanding present shouting for a larger navy.

I shall not stop to discuss the the question whether a state of peace is better than one of war. If any one doubts it I am content to quote the words of General Sherman that "war is hell." The less of hell individuals and nations have the better. In order to bring about the condition of peace a minimum of army and navy is the most effective way. There never yet was a nation which built up a maximum of army and navy that did not get into war, and the pretense current in certain circles that the best way to preserve peace is to build up an enormous navy shows an ignorance of the lessons of history and the conditions of genuine and enduring peace. When one nation becomes so strong that it is able to say to all others, "I am in favor of peace, but it must be a peace in which my will and wish controls," it is naturally certain that the outcome of a few years will be war, for it is against human nature to take commands on matters of personal interest or questions of right and justice. The only peace which can endure is that in which the equalities of the nations are recognized, and all disputes are settled by negotiations or submitted to an impartial tribunal for determination. Then all nations will be interested in maintaining peace, knowing that it is peace secured by choice and established in justice. The pathway of history is lined with the wrecks of nations which for a while developed a commanding force, but

were finally destroyed by combinations of weaker nations or their own internal jealousies. It may be laid down as a political and historic truth that a peace which is born only of force is a peace which is temporary and disappointing.

To lead in the cause of peace no one of the great nations is so well circumstanced as the United States of America. We are remote in distance and separated by oceans from other nations, so that if one of them were to attack us it would be fighting at long range and it is obvious that such fighting is most exhaustive and attended with the least probabilities of success. Of course the same rule would obtain against us were we to undertake an aggressive war, but an aggressive war assumes no desire for peace. In a defensive war our location is a great defense. In the second place, our resources of men and material are such as to almost guarantee against any attack. Whatever advantage might enure to any nation by reason of its larger armament would be only temporary in its nature and would soon be exhausted by the enormous resources of this country. In the third place, no nation is in such a financial condition. Our debt, compared with that of other great nations, is small, and if we had not been foolish enough to squander money in ironclads and army we might now be a nation without a debt.

Again, there is in the blood of the American people a tenacity like that of the English bulldog, which when once the fight is on will not give up until victory is won. Wonderfully is this illustrated by our Civil War, when North and South met and fought for four years, keeping up the fight until one side was exhausted, and not until then did peace come. If any nation attacks us it knows in advance that we will fight to the last.

* * * *

But there is a reason deeper and more significant than the mere matter of ability and safety why this republic should lead in the great work of establishing universal peace. History is not a mere accidental succession of unrelated circumstances. Through the ages one increasing purpose runs. There is an overruling Providence which fashions and shapes human destiny—the destiny of nations as well as of individuals. We may not be absolutely certain of the purposes of Providence, yet we can gain some knowledge of them from noticing events as they come and go, sure that in all the great movements of the nations and of humanity some supreme purpose is being accomplished. I do not mean that there is any fatalism by which the will of the individual or the nation is ignored, but the opportunity comes and the purpose will be accomplished, though the individual or the nation may ignore it and the duty and the glory be passed over to another. As Lowell says:

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.'

It was not a mere accidental fact that for numbers of centuries this Western Hemisphere was withheld from the eye of civilization. In a sense profoundly true it was up to four centuries ago a virgin continent,—an untraveled land,—and in the then bringing it within the reach of civilization there was some purpose, which will be accomplished. If I should state in a single sentence that which seems to me the great purpose, it would be that here was to be developed a society and a government based upon the brotherhood of man.

* * * *

As the leading nation on this Western Hemisphere, surely the door is open before us. If we fail, the cause of peace will not fail. We shall simply stand in history as the nation which lost the great opportunity. Who can say that in case of our failure there will not be developed on our north a mighty republic which will be true to the cause of peace and become its national leader? Indeed, there are possibilities reaching far beyond this. We fancy that ours is and is to be the leading race, the one out of whose efforts the great benedictions are to come to humanity. We are wont to look at the South American states with a feeling of almost pity or contempt, but are we sure that if we fail the Latin race will not be the chosen instrument of accomplishing the Infinite purpose?

* * * *

While I have an abiding faith that the tendency of American thought and purpose will ere long be reversed, no one can be blind to the fact that there is a persistent effort to make of this a great military nation. From the football field to the ironclad, from the athlete to the admiral, the thought and the talk is fight. The cry is fight fair, but fight. The capital city has a different aspect from that which it had a few years ago. Brass buttons and epaulets are filling the eyes. Our newspapers are eulogizing the magnificence of our fleet and army, and the thought of the nation is largely in the direction of naval and military advance. Science is giving its attention to the discovery and manufacture of more effective instruments of death, and we are rapidly drifting into an admiration for the "pride, pomp and circumstance of glorious war." At the first Hague Conference we were among those nations calling for a limitation of armament. Now instead of leading in that direction, we are constantly increasing our armament and point with pride to the fact that our naval fighting strength surpasses that of every other nation excepting Great Britain.

* * * *

Notwithstanding all present opposition, the United States will not fail. She will heed the summons to the lofty mission of peace. The blare of the bugles and the beating of the drum will give way to the song of the angels; and the brotherhood of man, which means peace between the nations, will find its loftiest expression in the unfoldings of our history.—Advocate of Peace.

Home Circle.

How to Wish.

Do you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high,
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly.
Live and learn, and learn to live.
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then, remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftimes traced to one.
As the hand that plants an acorn
Shelters armies from the sun.

—Selected.

Nevers.

Never make fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly upon the aged head.

Never tell or listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You cannot handle filth without becoming fouled.

Never cheat nor be unfair in your play. Cheating is contemptible, anywhere at any age. Your play should strengthen, not weaken, your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindliness the mark of a gentleman.

Never make fun of a companion because of a misfortune he could not help.

Never quarrel. When your tongue gets unruly lock it in—if need be, bite it. Never suffer it to advertise your bad temper.

Five Billion Cigarets a Year.

Over five billion cigarets were manufactured in 1907, and as many more rolled in private. The traffic increased 17 per cent. in that year, and is still growing, thanks to the skilful management of the American Tobacco Company. There are 580 cigaret factories in the United States, and they make a profit of over $4,000,000 a year. It has been estimated by close students of the cigaret problem that 1,500 boys begin using cigarets each day of the year. Nine States have passed stringent laws either prohibiting or greatly injuring the traffic, and a dozen more are demanding similar legislation.

The Language of the Face.

"I didn't say one word," said a little girl whose mother was reproving her for being unamiable in temper.

"I know you didn't," said the mother; "but your face talked a whole lot."

Ah, me! what volumes our faces do speak! Some express love, some hatred, some pride, some sadness, some pity, and others spite. The language of the face is univeral and expressive. Moreover, no one can prevent his face from talking; but every person can make it say nice things. If the face speaks good things, the more it talks the better.

Teaching Purity.

There are some things that parents ought to teach their sons and daughters as thoroughly as they ought to teach them not to lie, or swear, or steal, or desecrate the Sabbath. One of the things to be taught is the wickedness of secret, impure practices. Another is the sin of either sex trifling with the affections of the other; what is called "flirting" is more than a folly, it is often a cruel and wanton tampering with that sacred thing, a human heart and its most cherished hopes.

Another thing to be taught is the awful peril of any illicit alliance; and these are more common than is suspected. Marriage ought to be set before our children as not only in itself desirable, but as a most pure, sacred, holy and binding relation. And unless the marriage tie is held in this deep heart-reverence, and based on conscience as well as on love, there will be no end of reckless marriages and of disgraceful divorces.—Rev. Theodore L. Cuyler, D. D.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Differences About the Lord's Supper.

When everything else is about as it ought to be in a congregation and the pastor begins to feel that he has come to that stage in the voyage where sailing is smooth as the proverbial summer's day then some one is sure to turn up and have some criticism to make about the communion.

If the wine in use is fermented some one with modern notions will suddenly discover that for nearly two thousand years the church has been making an awful mistake. Such a one is likely either to stay away from the next communion service or stir up trouble about it. We suspect that the root of the trouble, in most cases, is to be found in the the desire of the objector to call attention to self rather than in any real trouble his conscience may be giving him. The talk about some one getting an appetite for drink at the Lord's table is all nonsense. The one who is likely to get such a desire there is in no condition to partake of the sacred feast. He has yet to find the Saviour who will save him from his temptations and desires. It is also unfair to argue that the wine of the New Testament was the unfermented juice of the grape. The word in the original always means wine that has been fermented. Such passages as the one that speaks of new wine in old bottles would lose their point if it were otherwise.

Strong as is the argument for the use of fermented wine it must be admitted the one who favors the use of unfermented juice of the grape has an equally strong case. In instituting the Lord's supper it was not the wine but the cup that was mentioned. Why should the Lord's supper be an occasion for tasting the cup to see if the wine is fermented or not? He who comes from the Lord's table remembering only that the wine was not fermented has given little thought to the purpose of the supper, which is to fill the mind with thoughts of the Lord's agony to the exclusion of everything else. "What? have ye not houses to eat and drink in?" asks Paul.

In the face of difficulties arising from persons taking either side of this difficulty it seems to us that every congregation ought to leave the choice of materials for the Lord's supper to the proper church officials, trusting their judgment in the matter without question. A church fuss is always a calamity but a fuss either for or against one of the materials used as emblems is entirely uncalled for and evidences an improper attitude toward this sacred feast.

This is an age in which fads are permitted to run riot and fads are as common in churches as anywhere else. But a fad introduced at the Lord's table looks bad to us. Sanitation is one of the newer sciences, like all new things it is in danger of being carried into extremes by faddists. The individual communion cup introduced for sanitary reasons is one of these extremes and its use serves only to make the church appear absurd. To be sure, the one who is afflicted with some contagious ailment ought, in the interest of human safety, be provided with his own cup, but such cases are rare and may be dealt with individually. When however the common drinking vessels at the pump or spring are good enough for everybody, why this nicety about the cup in the Lord's house which is emblematic of a great family whose members are bound together by the tie of love? In the use of many cups in the communion the point that Christ blessed *the* cup and desired all to drink from *it* is lost. Moreover there are those who have a commercial interest in the matter of individual communion cups that naturally leads them to make an effort to create a sentiment in favor of the articles they have to sell. An advertisement by such a concern announces that "the use of the individual communion service has increased the attendance at the Lord's supper in thousands of churches."

When it comes to introducing novelties into the communion service in order to attract participants then, as far as our private feeling in the matter is concerned, we want to be counted out, there must be something wrong with that communion or with those who partake. G.

Character finds itself, not by self-culture, but by Christian service.

Correspondence.

STERLING, O., Nov. 2.—On Sunday morning, Oct. 31, we held our fall communion service, which was well attended, only a few members being absent. Rev. J. H. Langenwalter, a former pastor at this place, now attending the seminary at Oberlin, O., was with us and officiated. The words on which he based his discourse, "Who shall ascend into the hill of the Lord? And who shall stand in His holy place?" are recorded in Ps. 24:3. This text he very ably handled, preaching a powerful sermon, which was greatly enjoyed and his efforts highly appreciated. Rev. Menno Amstutz, who has charge of the work at Sterling, assisted in these services.

Let us extend to Bro. Amstutz our best endeavors and pray that the Lord may abundantly bless him in the discharge of his duties and that souls may be won for Christ. The visitors present to this communion were Messrs. Will and Henry Krehbiel, Misses Sarah and Rebecca Krehbiel and Christian Durand, Canton, O.

SCHWENKSVILLE, Pa., Nov. 8.—On Sunday, Nov. 7th, we celebrated the Lord's Supper. The auditorium of our church was filled. Nearly all of our members from near and far were present and partook of the Lord's Supper. It was a banner day for our church. Ten young persons were admitted as members and three by letter. In the evening our monthly missionary meeting was held. Bro. M. H. DeHaven gave an inspiring address.

On Oct. 31, communion was held at the Bertolet church. A nice pleasant morning brought many neighbors and friends there, which is always an encouragement to the members. In the afternoon the pastor preached and assisted Rev. Snyder of the Ref. church to administer the Lord's Supper in German. Rev. Snyder cannot speak in German. Our people are doing away with their fall work. Rain is badly needed; many of the wells heretofore unknown now are dry.

Men sometimes broaden their religion that they may have more room to fill.

Our New

Book Catalog

for 1909—10

is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern, Berne, Ind.

Don't Get Mad.

Boys and girls have a great many things to provoke them. They have not yet learned how to adjust themselves to adverse circumstances so as not to be disturbed by them. There are some pretty old boys and girls who have not yet learned this important lesson. When one is tempted to get mad, he should think how useless and unbecoming it is for him to do so. We always lessen our chances of success when we allow angry passions to control us. It is related that Mazzini, the great Italian patriot and organizer, once said, in reference to the elements of success, "Be patient: don't get mad; and you can do anything." Impatience and anger have wrecked the promise of many lives that might have been influential and full of value. The leader is he that can control himself, and so control others in the end. Never allow an angry passion to overcome you, you overcome it.—Sel.

Rule of Three.

Three things to govern—Temper, tongue and conduct.

Three things to love—Courage, gentleness and affection.

Three things to hate—Cruelty, arrogance and ingratitude.

Three things to delight in—Frankness, freedom and beauty.

Three things to wish for—Health, friends and a cheerful spirit.

Three things to avoid—Idleness, loquacity and flippant jesting.

Three things to admire—Intellectual power, dignity and gracefulness.

Three things to think about—Life, death and eternity.—*Selected.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 21. — "THE BLESSING OF A THANKFUL HEART." Neh. 8:8—12.

QUESTIONS:

1. What is one way of thanksgiving? Neh. 8:8.
2. What is an other way of thanksgiving? Neh. 8:9—10a.
3. Why ought a holiday also be a holy day? Neh. 8:10b; Phil. 4:4.
4. What is an especial source of thanksgiving? Neh. 8:12.
5. What reason for thanksgiving had Jacob and how did he show it? Gen. 35,1—4.
6. What cause for thankfulness had Israel? Deut. 8:1—10.
7. For what did David offer thanksgiving? Ps. 103:1—19.
8. How can we give thanks? Col. 3:15—17.
9. How can we give thanks in trouble? Acts 16:22 -34.
10. What is our greatest reason to be thankful? 2 Cor. 9:15; 1 Cor. 15:57.

MEDITATIONS:

We have so many reasons to thank God, our kind Heavenly Father, that we may well ask; how can I thank Him? One way of thanking Him is by listening to or reading His word. Gratitude is an effluence of love, but at the same time a source of love; we like to converse with those we love, so we will gladly hear or read what God has to say to us.

An other way of thanksgiving is by sharing our bounties with those, who are poor or not so well provided as we are. God gives unto us, we share with others, thereby we increase our happiness, for divided joy is double joy.

A holiday ought to be a holy day as Paul exhorts us: "Rejoice in the Lord always; again I will say, Rejoice"; for the joy of Jehovah is our strength and only rejoicing in the Lord we have real joy and happiness.

An especial reason for thanksgiving is when we understand the words that are declared unto us. Every understanding of good things carries with it a certain joy and satisfaction, the more we love the word of God, the more we will rejoice over every progress which we make in understanding this revelation of God.

Jacob, when fleeing from his enraged brother Esau, whom he, by deceiving his father, had deprived of the blessing, had in the night a vision of God, who promised him the land on which he lay and that his seed should be as the dust of the earth and that in him and in his seed should all the families of the earth be blessed; He promised him to be with him and that He would keep him whithersoever he went and would bring him again into the homeland. Now he has returned, rich and father of a large family and as he came to the place where God appeared unto him, he built an altar and put away the foreign gods, that were in his household.

Israel had the same reason for thankfulness which we have, only that we have more. God's leadings, even if we were tried and put to the proof in order that we might know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live. We, as well as they, have to be thankful for the many earthly gifts, which God bestows so abundantly upon us, and even for His loving chastenings.

David in the 103d psalm blesses Jehovah for all His benefits. First the forgiveness of sins, then for His healing our physical and spiritual diseases, for His loving kindness and tender mercies, for satisfying His desire with good things, for the revelation of God's ways to men and His grace and mercy and loving kindness. He says: "He has not dealt with us after our sins, nor rewarded us after our iniquities. For as the heavens are high above the earth, so great is His loving kindness toward them that fear Him. As far as the east is from the west, so far has He removed our transgressions from us. Like as a father pitieth his children, so Jehovah pitieth them that fear Him."

The most acceptable way to give thanks is through Jesus Christ; for through Him we are able to see God's love and acknowledge it and give thanks for it to God the Father.

It is not hard to give thanks to God, when He showers blessings upon us, though we often forget it even then; but in times of trouble and affliction we are apt to oversee the many reasons for thankfulness; yet we shall give thanks to God in all things, whether pleasant or unpleasant. Paul and Silas could sing in prison with their feet in the stocks. We can give thanks even when God chasteneth us, even for the chastening; and this will make it much easier for us to bear.

The greatest reason to be thankful is the unspeakable gift of Jesus Christ, the only begotten Son of God. He is the greatest gift and the greatest reason for being thankful, for He is the revelation of God's unspeakable love. In Him we have the victory over all our enemies, for He has overcome them and we can overcome them in His power.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Nov. 21.

SUBJECT: Paul's Story of His Life. 2 Cor. 11:22—28; 12:1—10.

GOLDEN TEXT: He hath said unto me, My grace is sufficient for thee, for my power is made perfect in weakness. 2 Cor. 12:9.

Paul's two letters to the Corinthian church were written during the time of his third missionary tour. Some time after the second epistle had been sent, he went there again in person and from there started on his journey back to Jerusalem. What he writes in this letter concerning himself is, therefore, not in any full sense the story of his life, being written while in the midst of his apostolic activity. He simply introduces here in our lesson chapters a running sketch of his experiences and labors, up to that time, as an apostle of Jesus Christ. He had written something in the same line in his first letter to Corinth, and in his epistle to the Galatians also. In each case he was moved to write thus about himself by way of defense against the influence of Judaizing teachers, by whom his work as an apostle was in a measure discredited. He felt sensitive, as though guilty of foolishness, in thus speaking of himself; but he says in the verses immediately following our lesson, "ye compelled me; for I ought to have been commended of you, for in nothing was I behind the chiefest apostle, though I am nothing."

Bearing in mind, then, what it was that led him into this strain of autobiography, we see readily the force of the first verses of our lesson, where he puts himself in comparison with those who were endeavoring to disparage him and his ministry in the eyes of these converts of his. And let us remember that he took up this controversy not on his own account (that would have been foolishness), but in order to save these believers from allowing themselves to be robbed of that which they had attained by simple faith in Jesus Christ as he had preached Him unto them (Comp. Gal. 1:6—11; 4:8—11), He magnified the grace of God in his own experience in order that the gospel which he preached might not be discredited to the hurt of precious souls. For the same reason every minister of the Gospel should jealously guard his own reputation as a professed follower and servant of Jesus Christ. The same thought should also be the animus of every testimony given by Christians, in private and in public, regarding gracious spiritual experience on their part. Testimony thus given is not for self-glorification but to the praise of the grace of God and for the encouragement of others in their Christian life and service. In this respect listen to Paul's words in the closing verses of our lesson: "Most gladly therefore will I glory rather in my weaknesses, that the power of Christ may rest upon me."

The difference between Paul and those who were giving him trouble in his congregations did not arise from a difference in nationality. No one could out-do him in the matter of genealogical connection with the old Hebrew stock, descended from the illustrious trio, Abraham, Isaac and Jacob or Israel. Moreover he was a true son of Abraham in faith, and by fully sharing the hope of Israel arising out of the promises given the chosen people, he was an Israelite indeed. It was his truer conception of what it meant to be an Israelite and a son of Abraham, and his clearer understanding of the purpose of the Mosaic institutions, that made him the better minister of Christ (v. 23). On this score, therefore, he could, without boasting, claim to be in advance of all the other teachers and the apostles even (1 Cor. 15: 10). To him more than any one else was given the unfolding of the mystery of the gospel (Eph. 6: 19), viz., Christ the hope of glory for both Gentiles and Jews (Col. 1:27) on one and the same basis; that of righteousness by faith in the Lord Jesus Christ.

His position in the forefront of the apostolic order brought with it an exceeding amount of burdens for him to bear. No one had more, or even near as much, as he, to endure for the gospel. His much traveling exposed him to many perils by the forces of nature to be encountered. His burning desire to reach as many as possible coupled with his reluctance to accept, much less to claim, material support from those he ministered unto in spiritual things lest his motive be misunderstood and thus the gospel be hindered, caused him to labor incessantly and to the limit of physical endurance. His fearless faithfulness in presenting the truth as he saw it brought down upon him the fiercest opposition and persecution, principally from the Jews but also from the Gentiles. Added to this physical burden of labor and persecution, was the burden of spiritual care for the churches in which the enemy was always busy trying to undermine the work and lead astray the believers.

He had been prepared for and sustained in the great work as the messenger of God by wonderful revelations. We know from the record in the Acts that he had visions of Jesus at the time of his conversion. It must have been about the same time or soon after (fourteen years ago v. 2) that he had the vision of the third heaven and Paradise. The first heaven is that of the air and clouds; the second, that of the stars and other heavenly bodies. The third heaven is that spoken of in the Bible as the dwelling place of God. Paradise is the abode of the blessed into which, according to the statement of Jesus to the penitent thief on the cross, the souls of those dying in faith enter,

awaiting the day of the Lord when they shall, clothed upon (2 Cor. 5:4) with their glorified resurrection bodies (1 Cor. 15:42—44), enter with Christ (1 Thess. 4:16—17) the glory that is to be revealed in that day (1 Pet. 1:4—5). Paul couldn't explain the manner of this vision nor could he utter the things he saw, but it is hardly to be doubted that we have some fruit of it in the wonderful revelations of future things, contained in his epistles.

The thorn in the flesh was an instrument of Satan to buffet him, permitted of God and overruled by His abounding grace, so that what Satan meant for a hindrance was made to work for good. One good result was to keep Paul himself before God. Another, we may think, was greater success, the strength of the Lord being given place to work through this Satan-intended weakness. When we want to be made joyously grateful in sweet humility, let us meditate on our Golden Text and on Rom. 8:28.

International Adult Department.

By W. C. Pearce, Supt.

The Adult Bible Class Department continues to grow in favor and interest. We seem to be in the spectacular period of it, but nevertheless, real, genuine work is being done. Adult parades numbering hundreds, and in some cases even thousands, are quite common now. Adult certificates have been issued to the number of 5,611 during the past year.

At Louisville, 47 Associations were reported as having organized Adult Departments. Since the Louisville Convention the following Associations have reported Adult Departments: Alabama, Arkansas, British Columbia East, Montana, Nevada, Quebec, Saskatchewan, Washington West, and South America. This gives us at the present time 56 Associations with organized Adult Departments. Illinois, Kansas, Texas and Nebraska now have paid Adult Department Superintendents, and Pennsylvania is looking for a man to fill this office.

During the year the quarterly increase in the number of classes receiving International Certificates of Recognition has been in almost arithmetical progresssion as follows: Third quarter, 1908, 365 classes; fourth quarter, 1908 827 classes; first quarter, 1909, 1624 classes; second quarter, 1909, 2795 classes.

The first meeting of the Adult Department Committee appointed for the new triennium was held August 16–18 at Lake Geneva, Wisconsin. At this time many matters of vital importance to the work were thoughtfully considered, which will count for large things in the further development of the work. Among these might be mentioned the following recommendations which have been made to the Executive Committee:

1. That advantage be taken in connection with the International Convention in 1911, at San Francisco, to stop at centers in the West for the purpose of holding brief inspiring meetings on adult work and that we will welcome the co-operation of all departments in the same propaganda.

2. That three women be added as members of the International Adult Department Committee. The work of the women's classes is in need of special emphasis and help, and we believe that if leaders in this work are chosen as members of this committee to give special attention to this feature of the work, this help can be rendered.

3. It was agreed to issue an Associate Bible Class Certificate to be used by industrial and Y. M. C. A. classes which attain the International standard of organization and yet could not be definitely connected with any one Sunday-school. This we believe, will greatly aid us in presenting a solid front in the work of the Federations.

4. It was felt that nothing of more importance was discussed than ways and means of introducing more definite and personal work in and through the class. It was decided to arrange a list of helpful books on this special work, which could be recommended to classes for reading and to ascertain the various methods used by the most successful classes and workers, with a view to giving this information to the various Sunday-school Associations.

In connection with this committee meeting an adult Bible class conference was held on the afternoons of August 17 and 18. Seven General Secretaries, five Adult Department Superintendents, several members of the International Executive Committe and a number of other leaders in this department of work were present, representing 13 States and Provinces and 3 nations. Free and full discussion was given to a number of problems confronting us both in the work of the associations and in the individual class.

The Adult Department work is to receive large attention at the World's Sunday-school Convention to be held in Washington, May, 1910. A conference for all adult Bible class representatives will be one of the special features and the Committee has other plans for this meeting which will make it one of the most important gatherings ever held in the interest of Bible class work, reaching as it will, the entire Sunday-school world.

The total number of adult Bible classes receiving International recognition prior to June 25, 1909, is 7397 with a reported membership of 214,119. From statistics gathered by the Ontario Association from 211 classes we find that the membership increased from 5106 at the time of enrollment to 8797 at the time the statistics were gathered, which represented approximately six month's time, and shows a gain of about 72 per cent. If this holds good throughout the entire field the membership of the enrolled classes would now be between 386,000 and 500,000.

The 7397 classes represent practically the entire field. They were reported from 57 Associations. Every part of the field is represented except three Associations and we hope very soon the work will be introduced in these newly organized fields.

Marriages.

Alderfer—Landis.—On Saturday, October 23, 1909, by Rev. J. W. Schantz at Schwenksville, Wallace N. Alderfer and Laura T. Landis, both of Schwenksville, Pa.

Fryling—Kremer — At the home of the bride's parents in Souderton on Oct. 23, 1909, at 7:30 p. m. by Rev. J. W. Schantz Samuel H. Fryling, of Philadelphia, and Eva K. Kremer, of Souderton.

Deaths.

Rosenberger.—On October 28th, 1909, in Richland, Bucks Co, Pa., after a long suffering with a complication of diseases, Hester, wife of John L. Rosenberger, nee Gross, aged 55 years, 10 months and 12 days. Funeral services were held on November 1st, by A. B. Shelly and interment made at the Flatland Mennonite church. The deceased is survived by her husband, an aged mother, three borthers and one sister. She was the mother of four children, who all preceded her to eternity. She was a member of the Flatland Mennonite church.

Moyer.—On October 26th, 1909, at the house of his father-in-law Franklin M. Roth, at Quakertown, Pa., Willis G. Moyer, after a two weeks' illness with typhoid fever, aged 26 years, 6 months and 6 days Funeral services were held in the Bethany Mennonite church at Quakertown on October 30th, where funeral sermons were preached by A. B. Shelly in the German language and by W. H. Grubb in the English language. From thence the corpse was taken to Zion Mennonite church at Souderton, the deceased's former home, where further services were held by A. M. Fretz, his pastor, whereupon the interment was made upon the Hillside cemetery. The deceased was a promising young man and an earnest and consistent Christian. He had been married only since May 29th, last. He leaves a sorrowing widow, parents, two sisters and a host of mourning friends.

Overholtzer. — On October 25, 1909, at the Mt. Vernou Sanitarium, Mt. Vernon, Ohio, Mrs. Jacob S. Overholtzer, nee Leanna Shelly, aged 75 years, 6 months and 3 days. Her death was the result of a complication of diseases, augmented by old age and general debility. She was a patient sufferer for about three years. About two months ago a paralytic stroke laid her prostrate and deprived her of speech. Mrs. Overholtzer was born in Bucks Co., Pa, and married on April 22, 1858. This union was blessed with three children, all of whom survive. In 1859 she accompanied her husband to Sharon, Ohio, after which they came to their present home at Wadsworth, O The deceased was a consistent, loyal and faithful Christian since her youth. At the age of 16 years she joined the Mennonite church and remained an active and devoted member thereof until the time of her death. In many different avenues her Christian activity found expression, but in the Ladies' Aid Society her efforts were especially manifest. Funeral services were held on October 30th at her late home and at the Mennonite church, and interment was made at the Woodland cemetery.

Contributions.

For Home Mision.

A. General Treasury.

From Neuhoffnungstal, Meno, Okla. $15; Bethel church, Fortuna, Mo. $12-50; Springfield church, Lockeba, Okla. $5 10; Brudertal church, at Hillsboro, Kan. $53.11; Pretty Prairie church, Kan. $20; Alexanderwohl church, at Goessel, Kan., $48 28; Salem church, Dalton, Ohio, $12 60; mission friend, Meno, Okla. $10; Salem Menn S. S., Wisner, Nebr. $10.

The following gifts were forwarded by H. J. Braun: From Schmidtsburg, Can. $10 65; Marion schoolhouse $8 15; Laird, Sask $7.05; Mierau's schoolhouse $5.25; I. I. Bergen, Mt. Lake, Minn. $5; George Goossen, Waldheim, Sask. $10; Henry Schmidt, do. $12; David Peters, do. $3; Bethel church, Marion, S. D. $6.33; Dolton, S. D. $10.-50; mission friend $2; mission friend $10; Salem-Zion church, Marion, S. D. $35; Friedensberg church, Avon, S. D. $26.

B. City Mission Treasury.

From a Mission friend, Spokane, Wash $5; Edgar Eyman, Upland, Cal. $2.

Gratefully acknowledged,
M. Horsch, Treas,

For India

From J. K. Penner, one year's salary for a driver of an ox-team, $25; G. D. Ewert, for a cow, $5; from Mrs. Abr. Balzer, Mrs. F. W. Funk and children, for Christmas, $3.60; B. Hildebrand, Winkler, Man., first payment for the support of the teacher Beltuki, $30; Winkler C. E. Society by J. Hoeppner, for the support of an orphan for one year, $25.

Gratefully acknowledged,
P. W. Penner.

News of the Week.

Domestic.

PRESIDENT TAFT HOME.

Is Satisfied With his Big Swing, Cost $20,000 and He Has Spoken to Three Million People.

Wilmington, N. C., November 9.—At 8:45 to-morrow night President Taft will have completed his first long tour of the United States as President, and will be "at home" in the White House. As far as Mr. Taft is concerned he is satisfied with the results of his trip. He has come in contact with the people of the middle and far west and, while some of his receptions have been of a rather unfriendly character, he has been able to present his views to the people.

The President is not believed to have been so much impressed by his trip down the Mississippi that he will champion the waterways from the lakes to the gulf program with the vigor that the advocates of the scheme hope for. He still favors a bond issue to meet any expenditures of this kind that may become necessary, but the spectacle of many of the steamers going around on constanly shifting sand banks is expected to cause him to insist on limited expenditures until inventive genius shall devise a way whereby a deep water channel once dug can be protected.

His admonition to the advocates of the project that he did not believe in "pouring money down a rat hole" is declared to be his position on the problem.

Comes Out of Appropriation.

The tour has carried the President practically thirteen thousand miles by rail and river, five hundred to six hundred miles by automobile and possibly one hundred miles by stage or other horse-drawn vehicle. It has cost the United States $20,000, which will come out of the fund appropriated by congress for his traveling expenses. The chief executive has made upward of three hundred speeches.

The cost to the various localties that have "entertained" him is very large. A conservative estimate is $3,-000,000, and for the little entertainment at Juarez, where he was the guest of the president of Mexico, the bill for that "little dinner" is said to have been half a million dollars.

Ten, fifteen and twenty dollars a plate was charged those who sat through the various formal dinners that were given in honor of the President, while at Los Angeles they strnck the record figure of $25 an individnal.

Thinks Well of the South.

President Taft himself believes that his trip through the south has gained for himself and his policies many friends among the conservative Democrats there. Incidentally he believes that he is now in touch with the several elements in his own party and will be better prepared to deal with all of the problems that will come before him this winter during the session of congress.

The President has all manner of souvenirs of the trip, ranging from a golf trophy to a great seal of a city in solid gold. If Mrs. Taft wants to know what happened on the trip and what was most notable at any of the banquets she has only to rummage through the trophies which clutter up the baggage car and she can get a line on it.

The President's guards to-day estimated the number of persons he has talked to on the present trip at three million. The coolness of his greeting in the west has been offset by the warmth of the greeting in the south and his friends assert that there was no reason to consider the western reception unfriendly, rather they characterize it as "educational," and as serving to show the President where the west stands on a number of problems.

To be Bride of Grenfell.

Chicago, November 8.—Into the frozen north, where the sun casts its rays over a barren landscape, and where the department stores' "bargain counter" is unheard of, a Chicago girl will travel as the bride of Dr. Wilford T. Grenfell, the famous Labrador missionary.

The young woman is Miss Anna MacClanahan. Plans for the wedding, to be celebrated November 18, are being made by the bride-elect.

In England Dr. Grenfell is characterized as a "perambulating providence," and he recently was knighted by King Edward. For years the physician has devoted much of his time in caring for the hardy fishermen of ice-bound Labrador. During the summer months he cruises the northern coast in the Strathcona, a hospital ship.

Embezzled $643,000.

New York, Nov. 8.—The loss to the Big Four railroad through the alleged defalcations of C. L. Warriner, the local treasurer at Cincinnati, ultimately will amount to about $500,000 according to a statement issued in New York to-night by Albert H. Harris, vice president of the New York Central lines, including the Big Four.

"The amount of the defalcation," says the statement, "has been ascertained to be $643,000. Warriner has turned over to the company property amounting to more than $100,000, and there will be received from the American Surety company on his bond $50,-000, leaving a net amount of the shortage something less than $500,000.

"The method which Warriner adopted was to cover his defalcations in the item of "cash in transit." At the end of each month there are considerable sums of money on their way to the local treasurer from station agents and others which have not been received by him. It was by including in this item the moneys which he had in fact stolen that he was enabled to conceal his defalcations."

Churchmen at Temperance Conference.

Indianapolis, Nov. 9.—Representatives of ten religious denominations were present to-day at the opening session of the National Inter-Church Temperance Council, which is being held at the Y. M. C. A. The representatives are from all parts of the United States. The announced object of the National Inter-Church Temperance Council includes these points:

"To express the unity of the church in her temperance principles and in her aggressive temperance work; to promote gospel temperance; to obtain the mutual counsel and a larger combined influence for the Churches of Christ in the temperance cause; unification of church temperance work shall be combined in moral sweep and intact; to inculcate temperance principles so as to preserve the rising generation from the ravages of intemperance; to create sentiment which will compel civil authorities to perform their whole duty concerning the traffic; to enlist pnipit, platform and printing press in behalf of better temperance laws; to preserve the church from entangling political alliances, and finally to make clear the duty and ability of the church to prohibit and overthrow the legalized liquor traffic whenever she so wills."

Gives Over 25 Million to Religious, Charitable and Educational Institutions.

New York, Nov. 5.—John Steward Kennedy, one of America's little known rich men, who died of whooping cough in his New York residence on Sunday last, left bequests of more than $25.000,000 to religious, charitable and educational institutions in his will, filed for probate here to-day. The gift is the largest single contribution of its kind ever made and the beneficiaries include educational and church institutions north, south, east and west in the country and one abroad, sixty in all. Nearly half of the $25,000,000 goes to institutions connected with the Presbyterian church, of which Mr. Kennedy had been an active member for many years. Other large beneficiaries include the American Bible society, the Metropolitan Museum of Art, the New York public library, the United Charities of New York, Columbia university and Robert college, Constantinople.

Aside from these gifts Mr. Kennedy left approximately $35,000,000 to his wife, his relatives and a great number of his friends and employes. The widow's share will be about $16,000,000. All of the testator's employes received gifts of from $500 to $2,000 each.

The charitable, religious and educational institutions which receive the largest bequests are to share the residue estate left after definite gifts of approximately $12,000,000 have been paid out.

Cleveland High School Students Still Out on Strike.

Cleveland, November 5.—Refusing to make any concessions, the four hundred striking pupils of the West high school began a march to-day which included a visit to every high school in the city and ended in a general meeting at noon in the public square in the center of the downtown district. This was followed by a visit to the schoolhouses in East Sixth Street.

One of the complaints of the younggstrs is that the price charged for the noon luncheon is not justified by the quality and quantity of the food.

Up to this time the parents have not been very much in evidence and it is not known to what extent the strikers are being aided and abetted by their fathers and mothers.

Fatal Wreck on Elevated Tracks.

New York, November 6.—Five persons, four of whom were railroad employes, were killed and six passengers were seriously and a score slightly injured in a collision between Pennsylvania railroad passenger train No. 104 from Philadelphia, and an engine running light, on the elevated tracks of the railroad in Jersey City this forenoon. The engines and all the cars except the rear one on the train left the rails and the smoking car and both engines were overturned.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Foreign.

Message From Roosevelt.

Rome, November 8.—Mrs. Theodore Roosevelt to-day received a cable message from her husband, former President Roosevelt, dated Nairobi, stating that there was no truth in the rumors that he was ill or had met with an accident. He added that he was perfectly well.

More Monster War Vessels.

London, November 8.—The newest British dreadnought cruiser Lion and her sister ship, for which contracts have just been let, will, according to a high authority, be remarkable for their formidable tonnage of 26,350 and speed of twenty-eight knots. These vessels will be seven hundred feet long, only sixty-two feet shorter than Cunard line steamer Lusitania, and will carry eight twelve-inch guns. The big warships will cost more than $10,000,000 each. The latest British battleship, the Orion, which is about to be laid down at Portsmouth, will be of 22,500 tons.

Geographic Society's Proposal is Rejected.

Copenhagen, November 6.—The consistory of the University of Copenhagen to-day declined to accept the proposal of the National Geographic Society of Washington that a committee representing the American body be present when the north pole records of Dr. Frederick A. Cook are first examined.

A message was sent to Professor Willis L. Moore, president of the National Geographic Society at Washington, as follows:

"The university can not accept the offered assistance, taking it for granted that the data and records after our examination will be placed at the disposal of other scientific institutions."

Says Cook Reached Top.

Lewiston, Idaho, November 6.—Walter Stiles, for fifteen years a rancher of Orofino, this state, who has made numerous prospecting trips to Alaska, has made affidavit in support of Dr. Cook's claims that he ascended Mt. McKinley.

Stiles took oath that he, with several companions, who were on a prospecting trip to Alaska in the summer of 1906, was at Tyonek when Dr. Cook's party returned to attempt to ascend the mountain.

Stiles says he talked repeatedly with Dr. Cook and Barrill, both of whom described the ascent in detail.

Barrill and Stiles were on friendly terms, and Barrill repeatedly declared the summit had been reached and described how he had waved the Stars and Stripes on the peak. "Barrill was very proud of being the sole companion of Dr. Cook in the accomplishment of the feat," said Stiles.

Roosevelt is Shipshape.

Mombasa, British East Africa, Nov. 7.—The government which has been investigating the rumors concerning the illness of ex President Roosevelt, while not successful in getting into direct communication with Colonel Roosevelt and his party, has at least learned sufficient to satisfy the officials that there is no truth in those rumors. The latest dispatch received to-night from officials in the interior says:

"Nothing known here of the rumors. Eldama Ravine reports all well October 30. The Roosevelt party is now on a long safari.

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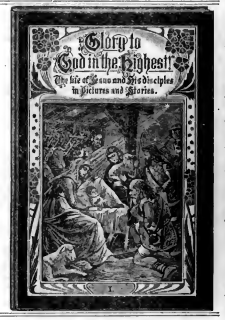

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, NOVEMBER 18, 1909. No. 45.

Thanksgiving Day Proclamation by Taft.

WASHINGTON, November 15.—Thursday, November 25, was today officially proclaimed by President Taft as Thanksgiving day. The President's proclamation was issued as usual, from the state department, where it received the official seal of the United States.

The following is the text of the proclamation:

"By the President of the United States of America:

"A proclamation:

"The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of thanksgiving appointed by the civil magistrate to return thanks to God of the great mercies and benefits which they have enjoyed.

"During this past year we have been highly blessed. No great calamities or flood or tempest or epidemic have befallen us. We have lived in quietness, undisturbed by wars or rumors of wars. Peace and the plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the divine source or these blessings.

"Therefore I hereby appoint Thursday, the twenty-fifth day of November as a day of general thanksgiving and I call upon the people at that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanks to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 15th day of November, in the year of our Lord, one thousand nine hundred and nine and of the independence of the United States, the one hundred and thirty-fourth.

"By the President,
WILLIAM H. TAFT.
"P. C. KNOX, Secretary of State."

Thanksgiving.

BY HARRIET J. SUTTON.

To the Giver of all blessings
Let our voices rise in praise,
For the joys and countless mercies
He hath sent to crown our days;
For the homes of peace and plenty,
And a land so fair and wide;
For the labor of the noonday,
And the rest of eventide.

For the splendor of the forest,
For the beauty of the hills,
For the freshness of the meadows,
And a thousand sparkling rills,
For the blossoms of the springtime
And the memories they bring,
For the ripened fruits of autumn,
Do we thank Thee, O our King!

For the wealth of golden harvests,
For the sunlight and the rain,
For the grandeur of the ocean,
For the mountain and the plain,
For the ever changing seasons,
And the comforts which they bring,
For Thy love so great, eternal,
We would thank Thee, O our King!
—Sel.

Items of News and Comment.

"Thanks (be) to God."

Haye you trials that come for Christ's sake?

Rev. J. R. Schrag, of Menno., Wash., has started on a trip to the East.

On Nov. 10, Rev. P. R. Aeschliman, of Colfax, Wash., started on a trip to Krupp, Warden, Menno and Lind (Wash.), where he is to fill several appointments.

Bro. Henry Ummel, of Switzerland, on Nov. 11 started to return to his native country. He intends, however, to visit on his way a number of congregations in Ill., Ind. and Ohio.

An excellent brief "Thanksgiving Proclamation" is the following from 1 Thessalonians, 5:18: "In every thing give thanks; for this is the will of God in Christ Jesus concerning you."

Rev. H. J. Brown, of Mountain Lake, Minn., informs the readers of the "Bundesbote" that he and his wife are now on the way to China, as missionaries. On Nov. 6th they arrived at Seattle, Wash.

Beginning with the coming new year, the French people will have aluminum coins for their small change, in place of the present copper and nickel ones. Copper and nickel are rising in value while aluminum is falling, and aluminum goes a good deal farther, as it is so light.

Final figures show that the total loss of life in the Messina earthquake of last year was about 76,000, making this one of the greatest disasters in the history of the world. Since the earthquake 12,000 persons haye migrated to America from Sicily and 10,000 more from Calabria, the districts where the losses were heaviest.

The Mid-winter Conference to be held under the auspices of The Moody Bible Institute of Chicago, Dec. 2–5, will lay special emphasis upon the evangelizing of women. Gipsy Smith has stirred the Christian leaders of that city by his testimony that five men to one woman are now being saved in his meetings. If this means Godless mothers, what does it mean for the next generation of children? Miss E. Stafford Millar, the Australian evangelist, Mrs. Mary Foster Bryner, of the International Sunday-school Association, and Miss Angy Manning Taylor, of The Moody Bible Institute, are expected to deal with this subject taking up such aspects as the mother and her soul, the mother and her child, and the mother and her Bible.

From Our Mission Stations.

Sisters Bertha Kinsinger and Agnes Williams report as follows to the Mission Board of their work at Cantonment, Okla., during the third quarter of the present year:

"The months of July, August and September passed by very quickly. We look back upon them with grateful hearts towards Him who has graciously helped us in our work during this period. The month of July was mostly occupied in making preparations for our annual camp-meeting, which was held from July 30th to August 1st. We were very glad to have Brother and Sister Kliewer from Hammon here with us for two weeks during that time, and to have Brother Kliewer superintend the whole affair, whereby our burden was made much lighter for us. At these camp meetings the Indians provide for the accommodation and the necessary meals for those attending them, so that all the mission workers have to do is to give instructions and see to it, that the program of exercises is regularly observed. When one remembers how ten or twelve years ago our church did not haye any adult Cheyenne Christians but only a few baptized school children, and sees now, how on these occasions everything is done decently and in order by the Indian Christians he finds much cause to be thankful for what the Lord has done among these people. The nice, spacious tent, the gift of the church at Bluffton, O., was erected by the Indians themselves and it is estimated that on Sunday fully 500 Indians, besides the mission workers, took their meals under the same. The excessive heat at the time was somewhat disagreeable and yet we had agreeably well attended meetings all the time. We were glad for the many earnest words spoken and we have reason to believe that these meetings will not be without good results.

"The month of August was mostly occupied, besides other necessary labors, by nursing an Indian Christian woman, who had her house erected in our vicinity in order to spend her last days with us. These were heavy days and nights for us, while at the same time they were precious ones. We shall always remember the faithfulness of this dear aged sister unto the end. She is now blessed with her Savior.

"During these three months regular services were held both here and at 'Mower'. Missionary Ediger was here one Sunday and Missionary Kliewer two Sundays, besides the two weeks mentioned above. Besides these the more advanced male Christians assisted in the services every Sunday. Now the time is approaching when Brother and Sister Petter will be back again. We, with the Indians, anxiously await their coming and are glad in the anticipation of seeing them again.

"Thanking you and all the mission friends for your interceding prayers and your help in the work, we are

Your sisters in the Lord,
BERTHA KINSINGER,
AGNES WILLIAMS."

Thoughts of Thanksgiving.

Thanksgiving flows from gratitude. Gratitude is the kindly feeling we have toward one because he has done us a favor; thanksgiving is the expression of that feeling. Gratitude is awakened by some special manifestation of God's goodness, by recalling the mercies of the past, and by thinking over the day-by-day gifts we are continually enjoying. "I will remember the words of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy works and talk of thy doings." After thus tracing the hand of God in the history of the world, the nation, the church and our personal history, we can not but feel, "How excellent is thy loving kindness, O God!" Thanksgivings, like waters from the fountain, will come unbidden from the overflowing heart. It is indeed a relief to have the opportunity of pouring out the soul to God.

What have we for which to be thankful? We are where we are by the will of God, and He has cast our lot in a pleasant and fruitful land. Once it was little esteemed and considered almost barren of natural resources. Exploration and development have shown this to be a great mistake. The soil yields abundantly. Vast flocks and herds graze on hills and valleys and plains. Valuable forests stretch over vast areas. Food fish abound in river, lake and sea. Vast deposits of gold, silver, copper, nickel, lead, tin, iron, coal and other minerals await development. The sea, coast, lakes and rivers afford natural avenues of trade with the world. The climate is such as to produce sturdy constitutions in both man and beast. So varied are its resources that every one with willing hands can secure a livelihood. — What a blessing it was this land was planted with a noble people!—Ex.

Preaching Christ.

A brother minister asked me sometime ago whether a minister could make a mistake in presenting Christ too much, and urging sinners in every sermon to accept of Him. My answer was, no. This is the very thing ministers should do. This is the heart of the gospel. Ministers should dwell on this topic continually, because "there is salvation in no other name." There is no hope for a lost sinner outside of Christ.

We should not cease to preach Christ, because He is the great need of the soul. He is the bread of life, and the soul will die if it does not feed on this bread. We find in Christ all that the soul craves. He is the water of life, which, if a man will drink, "he shall never thirst." He alone satisfies the hungry and thirsty soul. In Him all fulness dwells. We may preach other things which please and gratify, but they can never satisfy the sinner. He needs Christ. Oh, how we ought to pray that the Holy Spirit will show the sinner Christ, the only hope of the world. We should study Christ every day. Study His conduct toward sinners. See how He loved them! Nothing will give light to a dark world, but He "who is the light of the world." Nothing will give hope and joy but a sight of Jesus.

Paul says: "Looking unto Jesus, the author, and finisher of our faith." We should make no mistake here. Look not to thy hand with which thou art grasping Christ, but to Christ. Look not to thy hope, but to Christ, the Author of all hope. Look not to thy faith, but to Jesus, the Author and Finisher of thy faith. Look not to thy prayers, or thy tears, or thy feelings; it is not tears nor prayers nor feelings that save, but Jesus. We shall never find pardon, peace and happiness by looking at ourselves, or anything we can do. It is what Jesus is and does for us, not what we are or may do, that gives rest to the weary soul. Oh, how we need to emphasize this wonderful truth! "Christ is all and in all."

We should preach Christ Jesus because Christians need a constant supply from Him. We have often fed upon Him, and we still need to feed upon Him. The food you took yesterday will not satisfy your body to-day; neither will what we have heard of Christ satisfy us without hearing more. The soul says:

"More about Jesus would I know,
More of His love to others show."

We preach Christ because "necessity is laid upon us;" yea, "woe be unto us if we preach not Christ." It is all the business we have—all the gospel we have. Take Christ out of the gospel, and we have nothing left. Take Him out of the gospel, and never again should the lips of the true minister of Christ be opened to speak to the world. What would he have to offer the world? "I determined not to know anything among you save Jesus Christ and Him crucified." An aged eminent minister of Christ, when dying said: "Were I to live to preach again, I would preach nothing but Christ." Oh, brother minister of Jesus Christ, let us change our preaching about Christ, and preach Christ, the only hope of a lost world.—Herald and Presbyter.

Uncharitable Disputes.

(Contributed.)

In last week's editorial written by Bro. G. the ground seems to be taken that any fuss made about the communion service is to be deprecated. This is commendable. But before he gets through the writer does his best to stir up a fuss with those who use the individual cups in the distribution of the wine, accusing them of being extremists and faddists, and arguing that by using many cups they lose the point of Christs' blessing when He blessed *the* cup. The writer of these lines has no desire to enter into an argument with Bro. G. on this question, but would simply remind him that such an argument as he advances is of the hair-splitting kind. If the wine used in a communion service can not be blessed as *the cup* of the Lord when poured into a hundred cups, then it cannot be so blessed when poured into two or three or four cups as is the custom in many large congregations adhering to the old form. The writer belongs to a congregation where both unfermented wine and the individual cups are used and both changes were made without any argument or agitation in the matter whatever, and not the slightest ripple of a fuss was anywhere in evidence either as a cause or as a result of the change. If such ultra-conservatives as Bro. G. regard us as faddists we can not help that, but in the exercise of the spirit of charity he should not think such thoughts so loud, and in such an uncalled-for way throw sticks at those who do not think just as he does.

A Mennonite Reader.

The New Religion and the Work of Missions.

By Arthur T. Pierson.

The ex-president of Harvard has forecast the "Religion of the future." "The Apostles' Creed" —so-called—has been traced back to the fourth century, if not earlier, as a sort of consensus of doctrine adopted by the whole church; but after more than a millennium and a half our modern religionists find it unsatisfactory and would substitute another.

We all crave some simple credal basis for some sort of belief seems essential to every complete life. It is often carelessly said that it matters little what one believes, provided only he is sincere—a very elusive and delusive statement: for it needs little logic to perceive that, if this maxim be sound, it follows of necessity that it is neither worth while to seek after truth nor to follow it when found—which is a *reductio ad absurdum*. Nothing is more needful than to know the Truth, whether it be scientific, ethical or religious. Though in many a life, corrupted by error, elements of beauty may be found, it is plain that the beauty is not due to the error but to the truth mixed with it; and that invariably, the more pure the truth embraced in loyal conviction and exhibited in faithful obedience the more beautiful the life. If history has shown any thing it has proven that error and evil, truth and right are twin brothers.

We are tempted therefore to test ex-President Eliot's new religion by trying to formulate it in a creed. And it seems to us it would read somewhat thus:

"I believe in a conception of God, a multiplication of infinities, and in Jesus Christ as a distinguished ethical teacher who was crucified as a martyr for what He believed to be the truth.

"I believe in the infallible Ego, as the ultimate court of appeal in matters of truth and duty, and in a church universal composed of all who are honest in their beliefs and upright in their conduct; in the communion of scholars and philanthropists; in reformation of evil habits and cultivation of virtue; in the proper care of the body and culture of the mind; in scientific progress, university training, and the spirit of the age. I believe in two great commandments: the love of God and the service of fellow-men; in a spiritual survival after death for all those whose lives are a blessing to their fellow-men; and that for philanthropists and reformers there is thus a perpetual life that knows no death and needs no resurrection."

The tendencies of the day are toward the elimination of all supernatural elements from the Bible, the religion of Christ, and even the person and work of the Lord Jesus, as well as from all personal experience of the believer. Perhaps, as the new creed is mostly *negative*, it may be well to put together some of the negations of the New Religion.

"I do not believe in any authority. Man, in the present generation, is ready to be led not driven, and is a law unto himself. I believe neither in an infallible church nor an infallible Bible. I believe in no malignant powers. I deny the necessity of the expiatory death of Christ, or that it affords safety primarily to the individual; or that character can be changed quickly or that Christ is essential in any way to religion.

We have no conscious desire or design to misrepresent or caricature the ex-president's new religion. We simply seek to crystallize it into apprehensible form. He seems to aim, if we underhim, to restate Christian doctrine so as to suit modern advanced liberalism and fit in with the progressive spirit of the Twentieth Century. We have confidence in his honesty and admire the courage of his convictions: the question just now of surpassing interest and importance is whether his doctrine is safe; whether Christianity can bear such modification without surrendering all its claims; whether such reconstruction is not rather destruction.

For example how can a God who is "a multiplication of infinities" be either worshipped or loved or obeyed? What becomes of personality in such a definition? What becomes of Christianity without Christ as a vicarious substitute and atoning Savior. We are told by this Unitarian leader that "in primitive times sacrifice was the root of religion," and the implication is that the notion of expiatory value in the death of our Lord was simply a natural offshoot from this root—its historic fruit. We have been wont to suppose, conversely, that as soon as sin had marred God's creation, the promise of a redemptive seed and the institution of sacrifice—a life for a life—was the root, out of which on the contrary sprang the conception of sacrifice in primitive times as the basis of religion.

We are warned against sudden conversion as a delusion—for the new Religion "will not teach that character can be changed quickly." The story of Saul of Tarsus, of the jailor at Philippi, not to say the dying thief, must then be relegated to the realm of the mythical—fancy not fact. The new Religion "will believe in no malignant powers." The narrative of the temptation of Eve in Eden and of the temptation of Christ in the desert, and of the satanic plot against Job, and Paul's messenger of Satan to buffet him, and countless other references to the Devil and demons must be expurgated as worthless traditions. "It will be of immense advantage if the religion of the twentieth century shall get rid of these things."

One cannot but inquire, if such vague creeds are to be adopted, what is there left to preach! Why send any missionaries abroad. All we need is better sanitation, and more education; purer environments, good food, fresh air, brisk exercise; dictionaries, encyclopedias, biographies of good men and women—carefully guarded homes, hospitals and universities! *Whither are we drifting!*

Zeppelin's Wonderful Life-Story.

Of all the men now engaged in the study of aviation, none has had a more interesting career than Count Zeppelin, whose recent flight of nearly a thousand miles broke all previous records. Until success came, his hardships were almost unbelievable, and he spent the whole of his fortune in carrying out his experiments.

His first interest in aerial flight probably dates from the American Civil War, when he made an ascent in a captive baloon to watch the operations. After this, he returned to Germany in time for the Franco-German War, and is said to have been the first German soldier who crossed the frontier into France. When peace was restored, he determined to give his whole life to aeronautics, and in a comparatively short time he had spent £30,000 in what appeared to be almost fruitless effort.

At one time he was so poor through his devotion to his work that he had to live in a little cottage, on an allowance made to him by his friends.

Although he is considerably over seventy, Count Zeppelin is still as active as most men only half his age.

On more than one occasion, Count Zeppelin has come very near to losing his life. Once, for instance, he fell from a height of forty feet, but escaped serious injury through landing upon some bushes. At another time he fell a considerable distance upon some soft earth. Of course, he has had many more or less serious disasters to his airships, and only last year he had a particularly narrow escape. Shortly after landing at Echterdingen, there were such large crowds to welcome him that, to avoid an ovation, he retired to a cabin on the airship and fell asleep. By some lucky chance he did not sleep long, for only a few minutes after he awoke, the airship was in flames, and had he remained asleep, his fate would have been almost certain.

Not the least vexing of Zeppelin's worries has been the statement that the real inventor of the Zeppelin airship was not the count at all, but a deceased Hungarian engineer. It was stated that this man's widow used to receive a pension from Zeppelin, in consideration of the fact that she had sold the secret of her late husband's invention to a syndicate of which the count was the head. This story has received a good deal of attention by the count's enemies. Of course, no well-informed people believe these absurd rumors, and to-day, not only by Germany, but by every other civilized country, the count is regarded as one of the greatest inventors the world has ever seen. —The Boston Transcript.

Home Circle.

Thanksgiving Song.

Shout aloud the proclamation,
Call the nation to record,
With thanksgiving veneration,
All the mercies of the Lord.

Happy homes, all filled with plenty,
From the harvest safely stored;
None are starving—no home empty—
Thanks and praises to the Lord.

Through another year He's led us
As a people greatly blessed.
Peace at home with all the nations,—
In security we rest.

God of nations, God of blessings,
Now accept the gift we bring,
Loud our anthems of thanksgiving
To Thy glory, Lord, we sing.

—Selected.

The Dangers of Bad Books.

One of the greatest sources of evil in modern times is bad books. Thousands of boys and girls every year are turned into ways of wickedness by reading them. Some one very truthfully says:

"A bad book is as dangerous to the soul as a dose of poison to the body. The skull and crossbones ought to be on its cover, for it often, alas! brings ruin and death with it into many young lives."

It would be well if young people would ask their parents or teachers concerning the character of a book before they begin to read. There are splendid books that can be purchased at little cost that will give young life an upward tendency. These are the books, and the only books, for boys and girls to read.

Why He Did Not Drink.

I read the other day of four young men riding in a Pullman car chatting merrily together. At last one of them said: "Boys I think's it's time for drinks." Two of them consented, and the other shook his head and said, "No, I thank you." "What!" exclaimed his companions; "have you become pious? Are you going to preach? Do you think you will become a missionary?" "No," he replied, "fellows, I am not specially pious; and I may not become a missionary, but I have determined not to drink another drop, and I will tell you why. I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby's shoes, with the buttons a trifle worn. The old pawnbroker seemed to have heart left in him, and he said, 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen, baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of the infernal stuff would ever pass my lips again."—Rev. A. C. Dixon.

The Value of Small Things.

"Didn't I hear you say that such a little thing didn't amount to much?" asked Uncle Ben, as he came into the sitting room where Roy and Bud were engaged in an earnest conversation.

"Yes, uncle, replied Roy, "I was just trying to talk Bud out of a notion he has in his head. I say such little things waste too much valuable time."

"Ah, they do, you think," replied their uncle, smiling, as he took a chair near the window. "Just let me tell you a few little things which counted, and more than made up for the time used in planning them. You see this rubber erasing tip on the end of this pencil, do you not?" continued Uncle Ben, taking a lead pencil from his inside pocket.

"Yes, sir," responded the boys, looking a little surprised.

"Very well. The New Jersey man who hit upon the idea of putting this tip to the lead pencils is worth two hundred thousand dollars. It all came from this little idea."

"You don't mean it, Uncle?" exclaimed Roy.

"Indeed I do, my boy," said Uncle Ben. "Yes, and furthermore, the man who thought of the metal plates that are used to protect the heels and soles of rough shoes realized two hundred and fifty thousand dollars in ten years from it, while the inventor of the roller-skate has made one million dollars from his invention. The man who made the returning ball—the little ball with the rubber string—didn't think he would ever become a millionaire by so small an invention; and the minister in England, who made an odd toy that danced by winding it with a string, didn't realize the value of small things, until he was half a million dollars richer by his small idea. I tell you, boys, it always has been, and always will be, the tittle things that count."

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Thanksgiving.

"With thanksgiving let our reguest be made known unto God." This Bible passage is especially appropriate at the Thanksgiving season. In accordance with our national custom, we shall soon celebrate a day of general thanksgiving.

We, as a nation, have abundant reason for thanksgiving. The heavenly Father has showered His mercies upon us as a people. The crops have been good, and material prosperity abounds. God's gifts are very many, they cannot be numbered. Consider the gifts, the gifts of the mind, and the spiritual graces. There are indeed many evidences that the Almighty has been good and gracious.

Yet we should realize, as never before, that there are also dangers that menace our national life. There was, perhaps, never a greater need for watchfulness against the encroachments of the liquor traffic, the Mormon hierarchy, the alarming trusts, militarism, commercialism, materialism, and other determined and mighty foes of our civilization and consistent Christianity.

But there is also cause for thanksgiving for the evidences of a spiritual harvest, at home and abroad, that gladdened Christian workers in many fields. God is pleased to give not only temporal, but above all spiritual gifts, if our requests are made known unto Him "with thanksgiving."

The following is indeed a very fitting expression for the occasion: "So let us keep Thanksgiving Day this year with glad rejoicing because of the manifest goodness of our heavenly Father, and while we praise him with our lips, let us endeavor to render unto Him the still more pleasing testimony of a life filled with His own presence." S.

Some Distinctive Features of Our Own Ministry.

People have long ago discovered that their own church does not possess a monopoly of doing good in the best way. While we affectionately regard the church of our own affiliation as the one best suited for ourselves we must admit that there are very many Christians so constituted temperamentally and religiously that our church would be entirely unsuited to their needs. We have, for instance, little to offer to those whose inclinations are in the direction of either a liturgical or an emotional service. But with all kinds of churches and systems of organization around us our people are sure to observe that many of the things possessed by other churches and not found in our own are a source of strength to them. The itinerate ministry of the Methodist church, for example, gives it the advantage of being able almost at any time, to locate a minister in the place where his abilities can be of greatest advantage to the church. The emphasis that the Episcopalian church places upon a learned and cultured clergy has made it a great influence everywhere, because the learned and cultured and the wealthy, who want to be classed with them, find in that church an appeal to which they cheerfully respond.

And so we might take up one after another of the Protestant ministers of every class and find something distinctive in them all. The more we see of this distinctive individuality that marks the ministry of every church the more we are convinced that it is a source of profit to the churches with which they are identified. Even the celibacy of the Roman clergy is a blessing to that particular organization.

In our own church there are those who greatly regret that our ministry lacks what others possess. Perhaps one reason why our preachers are not conspicuous as a class for some peculiarity or other is because they are not trained in a school of our own under our own church fathers and in an atmosphere that is distinctly Mennonite. This defect, however, will soon be corrected, if the action of our late General Conference indicates anything.

While our ministers may be lacking in many things which those of other churches happen to have, let us not forget that they too have in them some things that are a source of satisfaction and strength to our church. In the first place they are not a class of men everlastingly thrusting themselves upon the church with the demand that they be well supported. They have not yet lost that apostolic ability to work with their own hands. Few of our ministers are salaried, those who are do not regard their salary so much as a right as an appreciation for what they are doing coming from the church. A money-mad ministry has been the curse of many denominations. May ours never become so.

Again, our ministers are closer to their people than are the ministers of other denominations. Generally, they are men who have been chosen out of the congregations which they serve. They can deal with their people as life-long intimates and possess an understanding of them that a stranger can never acquire. It is also true that church politics, such as one finds in denominations where good places that pay well are more or less numerous, has not become a science with us. While there have been many changes within the past few years, throughout our church, circumstances, other than money considerations, have been the cause. Under normal conditions our ministers seldom change places. With us it is not unusual to find a minister who has served his forty or more years in one place.

While then the advantages of the ministry in other denominations are sometimes forced upon us let us bear in mind that our own clergy also adds something to the church that is distinctly Mennonite. They are neither salary grabbers nor place hunters; they understand their people intimately and are satisfied to spend their whole lives in their service bringing to them the love and assistance that only a friend and pastor can. G.

The Social Service of the Juvenile Courts.

What They Prevent and What They Secure.

"Well, Joe, what in the world are you doing here?" and the writer looked through the heavy iron bars of a cell in the Maxwell Street police Station.

Behind the bars, with tear-stained and dirty face, crouched one of his fourteen-year-old Sunday-school boys. A broad wooden bench was stretched along one side of the cell, serving as a bed, and running through a ditch in the cement floor was a stream of water carrying away the filth of the place. The dingy light and the shrill song of a woman of the street, together with the mutterings of a drunken man, added to the horror of the surroundings.

"Why did they lock you up here, Joe?"

"Wy, ye see, Mr. Vaughan, I was chasin' a guy down Halsted Street, 'nd 'e skinned behind a glass show-case in front of a clothing store 'nd I tried to ketch 'm 'nd I wuz goin' so fast I couldn't stop 'nd I bumped de show-case 'nd she went tru de plate-glass window 'nd the fly cop happened along jest then 'nd 'e nabbed me 'nd I've been here since Saturday," and with that the big clumsy boy forgot all of his notions of tearless manhood and sobbed like a baby.

Of course, not all boys who are locked up are as innocent as Joe, but, whether innocent or not, the State does a wicked thing when it compels a child to associate with adult criminals. A father would not do that in punishing his children, and what right has the State to take any other attitude than that of a kind father who wants to help his children? We have been brought up in the past to assume that it was not the business of the State to do anything kind for its citizens. We were taught that its chief function was to punish, and that anything that bordered on paternalism in society was in some way associated with anarchy. As a result of this unfortunate theory multitudes of men have become criminals instead of Christians, and have developed a hatred for the government that punished them. Many a child, feeling the injustice of the State's treatment of him under the old system, has nurtured a hatred resulting in a life completely consecrated to revenge.

The new system of dealing with children is founded on a basis of love, so that no matter what a child may do, the court assumes the attitude of the big brother who wants to help the unfortunate little chap. When a child is reported to-day he is not usually locked up, but an officer in plain clothes calls at the house. The absence of brass buttons and the star keeps the neighbors in ignorance of the child's mistake. The parents and the child are notified to appear at the juvenile court, or, perhaps, in special cases, the child goes with the officer to the detention school, located in the juvenile court building. This school is not like a jail, but like an ordinary class room. Of course, the boys cannot get out, but the restrictive bars are not continually before them.

When the child comes into court he need not be frightened, but, on the other hand, if he could look into the future, he should rejoice at his opportunity. For that big brother, the juvenile court judge, has no notion of punishing him, but of helping him grow up to be a good man.

Of course, many boys and girls are sent away to special institutions, but they are not sent with the idea of following a certain mistake with a certain punishment, as is done in the case of adults, but with the big brother notion of giving the boy just what he needs to make him a good man.

Even the reform institutions have not the walls and bars that they used to have, and they are not called jails or reformatories, except for very extreme cases, but are called schools. Not long ago, there was held in Halsted Street Church a reunion of the alumni of the St. Charles School for Boys, and we had a splendid time. You would not have known that the boys had ever been in reform school; except that perhaps they were a little more gentlemanly than ordinary street boys, but their appearance, surely, did not betray their past. No doubt nearly every one of them will grow up to be a useful citizen, loving the state that has helped him, rather than hating it.

There are three types of juvenile offenders, or "juvenile delinquents," as the court calls them—the mischievous, the first offender, the chronic offender. Children are taken into the juvenile court in the large cities that would never be considered serious offenders in the country. Boys commit depredations about apple orchards, watermelon patches, and vineyards in the country, and the idea of their encountering the law never enters the mind of any one. But in the city, for the same and less serious offenses, they are promptly brought into court. Oftentimes a child does not think of the result of his deeds, nor does it occur to him that he is breaking the law. To quote from a recent juvenile court report:

"A boy was in court one day who was playing the game of 'camping out' on the wharf. The night was colder than he expected, and he sallied forth to get covering. A Salvation Army wagon with a blanketed horse presented the first opportunity, and in attempting to get away with the blanket he was caught. What the boy really wanted was to play Indian, not to get a horse blanket. Again, the five-cent theaters present wonderful pictures and strange scenes of travel and adventure, and the boy has no nickel. He knows that a certain junk man will buy lead and copper; a house is vacant near by in which there is lead pipe, or the coils of copper telephone wire are left unprotected while the linemen are at lunch. What the children are after is amusement, travel, the excitement of adventure; not really lead pipe and copper. The high-school girl from a good family who buys long gloves and ostrich feathers and gets them charged to a neighbor's account likes these things for themselves, but her deeper motive is to make her way into the richer social clique or sorority in her school, and her friends have looked rather contemptuously hitherto at her plain but sensible clothes."

A child never sees anything but the immediate advantage. A boy recently stole some rope from Halsted Street Church. He was questioned closely about his wrong-doing. "How did you feel, Jimmy, when you took the rope? Didn't you think you were wronging your friends and God, and that you might get into trouble?" "I didn't think nothin'," was his honest reply: "I just wanted de rope to play wid, 'nd so I took de ax 'nd cut off a hunk."

Frequently the parents are to blame for the children's wrong-doing. A family of children recently attended the Sunday-school, every one of whom showed indications of criminal tendency. Often these children have run from home to ask the teacher to get a police officer to separate the father and mother, who were fighting. One can expect nothing but wrongdoing on the part of children from such a home, and it was perfectly natural that the boys should steal. Knives from the manual training room and electrical material were taken and sold for one cent. The kindest thing to do in such a case is to bring the boys into court with the parents, and compel the parents to change the conditions of the home.

Another case was that of a twelve-year-old boy, who went about borrowing money, saying that his mother was sick and in distress and had sent him to borrow the amount needed. The mother is below normal mentally, and in no way qualified to train the child. The boy was taken into court and committed to the care of an institution. Frequently it is deemed wise to punish the parents for contributing to the delinquency of the child.

Another group of children is classified as "dependents." These children are not in court because they have done wrong, but rather because they have been wronged. Frequently children develop the ways of the criminal merely because of neglect. Perhaps the widowed mother is compelled to work away from home all day, and the children are left to themselves on the city streets. Of course a hungry, half-clothed, forsaken child develops the spirit of a hunted animal, and it is not surprising that dishonesty and petty thieving result. Perhaps the father and the mother are drunken and immoral, or maybe sick, so that the state needs to come in as a friend to the child; sometimes to take the children away from the parents; sometimes to notify the church or other reform agencies, or to turn the case over to relatives or to some charitable organization.

A most important factor in juvenile court work is the probation officer. A multitude of boys and girls who are taken into court are sent back home; indeed, this is what is done with most first offenders. A probation officer makes regular calls at the house, and the family is made to feel that a kind big brother has been added to the home circle. By frequent talks with the boy, and occasional advice to the parents, the desired reform is almost always accomplished. This saves the child and the family the shame of sending the offender to a special school; it forces upon the parent the responsibility of caring for the child; it teaches the child to overcome evil while living in the world, instead of being withdrawn from it; and it saves the state the expense of caring for the case.

The probation officer also makes possible the bringing into court of minor offenders, for if those interested in child welfare thought that all the children were to be sent to institutions they would refuse to notify the court of wrongdoing. Before the days of the juvenile court children were brought before the grand jury, and because their offenses were so small seventy-five per cent. of them were turned away, but nearly every one of them returned for having committed some greater offense. The probation officer, therefore, furnishes the medium between letting a child go altogether and sending him away to an institution.

In addition to the reforms already evident, the juvenile court has been the means of calling special attention to the needs of children. In Chicago it has had its influence in demanding for the child its God-given right to play; until the city, concluding that it is cheaper to build playgrounds than jails, has developed the finest playground system in the world. The court has intensified interest in the study of adult crime, and has helped to stir all of the churches to greater effort in caring for the children. It has called the attention of the public to questions that at one time interested only the church; for example, the evil influence of the saloon upon the home and upon the child. It has led to the development of juvenile protective leagues, organizations which exercise a censorship over saloons, dance halls, cheap theaters, and questionable neighborhood conditions generally.—D. D. Vaughn, in Epworth Herald.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 28.—HOME MISSIONS: "THE BATTLE OF THE SLUMS." Luke 14:15—23.

QUESTIONS:

1. Who are those that made excuses? Luke 14:18—21.
2. Who are the poor and maimed and blind and lame and those on the highways and hedges? Luke 14:22—23.
3. What are slums?
4. What is the reason for the existence of slums? Prov. 1:20—33.
5. What is the consequence of godlessness? Jer. 2:9—19.
6. How is the parable of the prodigal son repeated in the slums? Luke 15:11—32.
7. How did Jesus feel about the lost? Luke 5:29—32; 7:36—50; 19:10, 41—46.

MEDITATIONS:

Christianity is for the poor as well as for the rich. It even appears in the word of God and in Christian experience as if it was more for the poor as for the rich. Our Lord said in several places: "How hardly shall they that have riches enter into the kingdom of God!" "Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven." "Blessed are ye poor: for yours is the kingdom of God." And James says: "Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which He promised to them that love Him." "To the poor the gospel is preached;" is one sign of the presence of Christ.

When Christ told the parable of the great supper not the poor, but the rich were the ones who made the excuses, the rich, who had bought acres and oxen and had married. These are the ones, who have all the advantages of Christain training, who were well acquainted with the teachings of the word of God and did not deny them, but were too busy with the things of this world to listen to the invitations of the gospel. Therefore less favored ones take

their places, who had wandered away from God, had been buffeted by the storms of life and perhaps had never heard the voice of the good Shepherd. If these poor in worldly goods, poor in spiritual advantages, feel themselves poor in spirit, Christ promises them the kingdom of heaven.

"Slums are low, dirty back streets of a city, especially such inhabited by a poor criminal population." In most large cities we find such slums and they present to the Christian church a difficult problem; which can only be solved by Christian love. When we ask: "What is the reason for such places?" The simple answer is godlessness. Godlessness not only in low but as well in high places. The criminal selfishness of the rich is as much to blame for the deplorable condition of many as the intemperate improvidence of the poor, who forget God and live only for this world. The consequence of such godlessness is that their own wickedness shall correct them. It is an evil thing and a bitter, that they have forsaken Jehovah their God and that they sink lower and lower physically and morally.

In the work of the Christian missionaries in the slums we find the parable of the prodigal son often repeated, when they find such who had a Christian education, perhaps even had experienced the work of the Holy Spirit on their hearts, but had become backsliders and sunk lower and lower. Now when they hear once more the old familiar gospel stories, they are reminded of former better times, perhaps of a happy childhood in a Christian home and they return gladly to God like the prodigal son. But many are hardened by sin and intemperance, which so often is associated with crime and vice.

Our Lord said of Himself: "The Son of man came to seek and to save that which was lost." "They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance." He wept over Jerusalem. Thus showing His heart full of pity for the sinful city.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Nov. 28.

Subject:—Paul on Self-denial. Rom. 14:10—21.

Golden Text:—It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth. v. 21.

In penning the words of this chapter Paul had in mind the believers as divided into two classes, the strong and the weak—those, on the one hand, who, having come with a clearer apprehension into the liberty of the spirit of life in Christ Jesus (Rom. 8:2), had their consciences freed from the bondage of the letter of the Mosiac law (2 Cor. 3:17), and those on the other hand, whose faith in Christ had not grasped this truth of their emancipation from the claims of ceremonial observances and distinction, whose force under the old dispensation was largely or wholly typical, and which therefore were fulfilled and become absolute through the coming and teaching of Christ.

Several of these things are mentioned in regard to which believers differed. One of these was the keeping of certain days as more holy than others. Some of the Christians entertained conscientious scruples as though it were a sin not to keep them, while others regarded such feast or fast day observance in the nature of making a distinction where there is no difference, if not indeed worse.

Another point of divergence was the question of clean or unclean meats, that is, not physically but morally. Some held to the Old Testament distinction, and kept their consciences exercised on this question as to be driven in some cases to the extreme of scrupulously abstaining from the use of all meat, while others thought there was no moral question involved in the eating of meat of one kind or another. The way the two questions of days and of meats are run together in verse 6, especially striking in the Revised Version, suggests a comparison of the conscience-burdening rules of some of these early Roman Christians with those of the later Roman church regarding the eating or not eating of meats on certain prescribed days.

Paul calls the possession of such scruples a weakness. He says they that are thus affected are weak in faith. There is implied the hope that they may outgrow their present ideas, or shall we say notions, as they grow stronger in faith. But how, in the meantime, shall those who have faith to eat all things (v. 2) and to esteem every day alike(v.5) live together with these? How can they best help them in the desired growth?

This should be the sincere question of every Christian; How can I best contribute to the edifying of the church and of the individual members? How can I help my brother or my sister to grow in grace, in the knowledge and faith of Christ? Light is thrown on these questions in our lesson by the setting forth of certain principles to be applied by Christians in their relation to one another.

The first principle in the order of their statement in the lesson verses, is that of mutual bearing with one another. The violation of this principle is seen in harsh judging or condemning on the one hand, or on the other in contemptuous setting at nought, which means about the same as despising. The scrupulous observer of certain distinctions should consider that his brother who does not regard the same, may be just as conscientious and sincere as he is himself, and if he had the light possessed by the freer brother, he might probably see and do as the brother does. At any rate he should remember that judging belongs to God and not to man (Matt. 7:1). On the other hand, there is no good in looking down upon a brother with slight regard, who is sincerely following the light he has, though we may be convinced that his vision lacks clearness. The Christian way is to show a brotherly spirit and kindly seek to lead such an one out into fuller knowledge and greater liberty.

Another principle is that of self-denial for the sake of keeping others. For the exercise of this principle Paul points us to the exalted example of Christ Himself, who also pleased not Himself (ch. 15:3), but willingly denied Himself of the glory He had with the Father and stooped low in order to lift us up into that glory with Him. If I have the spirit of Christ my first desire will be, not self-gratification, but to help and benefit my fellowmen.

In order to help others it is not best to run too far on ahead. Paul saw that to help those weaker brethren it might not be best for the stronger ones under all circumstances to make use of their liberty according to their understanding; but by doing so they might injure those whom they should help. Moreover they could deny themselves of eating meat without losing any part of the real blessings of the Kingdom of God in their lives. Neither the eating of meat nor the abstaining therefrom had anything to do with the possession of righteousness, and peace, and joy, which are the gifts of God's grace in Christ through the Spirit. While Paul uses this argument to enforce the principle of self-denial on the part of the one class, it strikes with equal force against the rigid insistence on observances as essential to the Christian life, as maintained by the other.

Mennonite Year Book and Almanac for 1910,

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Marriages.

Barto—Lehman.—In Philadelphia, Pa., on September 4, 1909, by Rev. N. B. Grubb, Mr. Clayton Lick Barto, of Camden, New Jersey, to Miss Ida Laura Lehman, of Bethlehem, Pa.

Knipe—Shelling.—In Philadelphia, Pa., on September 20, 1909, by by Rev. N. B. Grubb, Mr. Daniel A. Knipe, to Miss Emma Shelling, all of Philadelphia, Pa.

Ludwig—Johnson.—On November 10, 1909, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Earl C Ludwig, of Kulpsville, Pa., to Miss Mary L. Johnson, of Worcester, Pa.

Kennel—Fisher.—In Philadelphia, Pa., on November 11, 1909, Mr. Christian D. Kennel, of Lapps, Penna., to Miss Elizabeth Fisher, of Gap, Lancaster county, Pa.

Burkhart—Von Nieda.—On Sept. 30 in Bowmansville, Pa., by Rev. W. S. Gottshall, Barton Burkhart and Gertrude Von Nieda.

Musser—Gehman.—On Sept. 30, at the same place by the same minister, Joseph Musser and Salome Gehman.

Kern—Von Nieda.—On Oct. 24, in Allentown, Pa., by Rev. W. S. Gottshall, Howard Kern, of Red Run, and Mary Von Nieda, of Bowmansville, both of Lancaster Co., Pa.

Geiger—Suter.—On Nov. 7, near Pandora, Ohio, by Rev. W. S. Gottshall, Tillman Geiger and Rosa Suter.

Waltz—Lichty.—On Nov. 13, in Bluffton, Ohio, by Rev. W. S. Gottshall, Otis Waltz and Lillian Lichty, both of Pandora, Ohio.

Schnegg—Scherler.—On Nov. 14, in Bluffton, Ohio, by Rev. W. S. Gottshall, Jacob Schnegg and Lena Scherler, both of Bluffton, Ohio.

Deaths.

Marks.—On Nov. 10, 1909, at Quakertown, Pa., Joseph Paul, only child of Horace and Katie (Schantz) Marks, aged 3 years, 2 months, 19 days, of scarlet fever. On account of the contagious disease a private burial was made at St. John's Lutheran church at Spinnerstown, Pa., where A. B. Shelly officiated and made some comforting remarks at the grave.

News of the Week.

Domestic.

Temperance Council Adopts Resolutions.

Indianapolis, Nov. 11.—After electing officers and adopting resolutions the annual meeting of the National Interchurch Temperance Council, at the Y. M. C. A., came to a close last night. The following officers were elected:

Dr. Samuel Dickie, Methodist, Albion, Mich., president; Joshua Levering, Baptist, Baltimore, vice-president; the Rev. Charles Scanlon, Presbyterian, Pittsburg, corresponding secretary; the Rev. Charles D. Fulton, United Presbyterian, Cannonsburg, Pa., recording secretary; Homer J. Hall, Franklin, Ind., treasurer.

The resolutions dealt with a variety of subjects. In the first place the council declares for absolute prohibition of the liquor traffic by the state. Approval is given to the call by President Taft for a conference of nations to be held at The Hague to aid China and other nations to wipe out the opium trade Co-operative lecture courses on the Chautauqua plan for spreading the gospel of temperance throughout the country are recommended, and the officers are requested to put the plan in operation in one state as an experiment, the plan later to be extended to other states.

It is recommended in the resolutions that the council seek to have large municipal posters put up in every city where it is possible to do so, setting forth the harmful effects of intoxicating liquors. Such posters are seen in some of the French, English and Australian cities, signed by the mayor or the chief of police, and the council believes there are many such officials in America who will sign such posters.

Congress is asked to establish prohibition zones around Indian reservations. Improved temperance legislation for the District of Columbia is urged, and the sale of liquors in any building or on any premises owned by the United States is condemned. It is also recommended that congress be petitioned to prohibit the sale of liquor in Hawaii.

Trust Blames the Hen; Consumer Blames Trust.

New York, November 9.—What are usually considered the necessities of life have become during the last few weeks luxuries and the result is that many small provision dealers are facing bankruptcy while the average wage earner has been compelled to quit using milk, butter, eggs and other dairy products simply because he can not afford them.

Milk which has been 8 cents a quart for years is now quoted at 10 cents to the consumer. Selected eggs are selling for 45 cents and the cheapest grade is above the forty mark. Butter is selling at 43 cents, and the dealers declare that it will be 50 cents a pound before the end of the month.

The demand for increased dividends on the part of the controlling interest in the milk trust and the dairy products trust is the reason for the advance so far as the popular mind is concerned, but the managers of the companies say that this is not so. They insist that the cows are not giving as much milk as usual and that it costs more to market milk and butter.

The provision dealers also insist that eggs are a luxury, that the great American hen is no longer on the job as in days gone by, and because of this they have to boost the price of eggs. The cost of living in New York has increased 30 per cent. since the middle of August. There is a rumor that financial interests that have in the past been allied with the Standard Oil Company have recently "bought in" the milk and dairy products trusts, and that these interests are determined that dividends shall be pushed up.

Plan Campaign for Deep Waterways.

Ft. Wayne, Ind., November 11.—Second day's session of the deep waterways convention was even more interesting than yesterday's session. The attendance was large, the enthusiasm greater and the determination to succeed was apparent in every moment of the men in the room. Delegates to the river and habor congress were appointed and resolutions hearing on the subject uppermost in the minds of the people were adopted.

Mine Disaster in Illinois.

Spring Valley, Ill., Nov. 13.—Over 400 miners were killed by an explosion of coal dust in a mine of the St. Paul Coal company, at Cherry, Ill., to-day. At the time of the explosion 500 men are known to have been at work in the mine. It is declared but a small percentage escaped. The men employed are mostly foreigners.

Latest report is that 460 men are dead. Eight bodies have been taken from the mine. The bodies were taken from the shaft while a fire was burning fiercely in the interior and smoke pouring in dense volumes from the mouth of the pit. They were put in cages and lifted to the surface by unknown heroes who may have sacrificed their lives in a vain effort to save them.

The entrance to the mine has been boarded over in an effort to check the flames spreading in the interior. This has checked all hope of escape to the surface by the imprisoned miners. In the three veins of the mine, one 300 feet below the surface, the miners are imprisoned and their only chance for life is to retreat back to the ends of the veins where enough air may exist to preserve their lives.

Reading Hauling Water.

Reading, Pa., November 12.—Two hundred tank cars have been ordered to the Shamokin division by the Reading Railway Company, to haul water to the collieries and towns that are now practically without water because of a prolonged drought. It will take at least fifteen or twenty crews to man these trains and distribute the water. The present situation is one of the most serious water problems that the Reading company has ever had to deal with. A number of mines in the lower anthracite coal fields have been forced to suspend operations because of a lack of water for boilers, and the supply has been curtailed in several towns in order to keep the industries in operation.

Sugar Trust Investigation.

New York, November 16.—When President Taft and the cabinet in Washington to-day took up for discussion the proposition of how to crush the sugar trust, Attorney-General Wickersham presented a report compiled by Henry L. Stimson, setting forth the crimes he expects to prove the combination guilty of.

It is understood that this report declares the American Sugar Refining Company crushed its rivals by sheer weight of money; that it corrupted government inspectors without limit; bribed leading employes of opposition companies to report the details of their employers' business so the trust could undersell and thus force them into bankruptcy; contributed to the campaign funds of all parties prior to the last presidential campaign so that national chairmen and committees were under obligations, and finally that it, by means of a secret understanding with the Spreckels interests in California, apportioned the sugar trade of the country so that the independent trade has been wiped out with two exceptions, and they are of an immaterial character.

But—and here is the real reason why the cabinet discussed the matter—most of this law-breaking is covered by the statute of limitation.

"There is plenty of moral proof of guilt," Stimson is reported to have said, "but little that could be considered legal or which would be admitted at a criminal trial."

Storms, Rain and Earth Shocks in West Indies.

New York, November 13.—Reports of enormous damage by flood, hurricane and earth tremors continue to come in from the West Indies. Hundreds of thousands of dollars worth of property has been ruined, and the death list may be large when complete information comes from the interior of the islands over the wrecked lines of communication. Haiti, where violent earth disturbances are reported, and Santo Domingo caught the brunt of the gale and the unprecedented rains. Haitien points report very heavy damage and a number of lives were lost at Port de Paix and Gonaives. The storm which swept Jamaica is now moving northeast toward the Bahamas and Bermuda.

Kingston, Jamaica, has registered forty-eight inches of rainfall since the storm began last Friday and the property damage to that city alone is estimated at half a million. Railroads have been wrecked and shipping blown ashore throughout the West Indies.

Kingston's water supply has been crippled by the flooding of the mains and the wrecking of culverts. In parts of the city the streets are under four feet of water. Emergency repair crews are working frantically to repair the damage. No deaths have been reported so far, but there is no news from the interior, where it is believed the storm was at its worst.

$1,000,000,000 Merger of Telegraph and Telephone Co's.

New York, November 16.—The control of the Western Union Telegraph Company passed to-day to the American Telephone and Telegraph Company and a long step was taken toward the merging of the telephone and telegraph companies into a corporation with a capitalization of nearly $1,000,000,000.

Foreign.

Liquor Question and Labor Union.

Toronto, Ont., Nov. 12.—During the five days' the American Federation of Labor has been in session there has been much suppressed speculation as to the attitude the convention might take on the question of labor and the saloon.

It was announced early in the week, that a temperance mass meeting would be held Sunday, under the auspices of the labor department of the Presbyterian church.

The Rev. Charles Stelzle, a fraternal delegate from the federal council of the churches of Christ in America, and a warm advocate of the principles of trades unionism, has been advocating the establishment of a temperance brotherhood among the trades unions and will preside at Sunday's meeting.

In the event of an attack by resolution or otherwise in the convention, the representatives of the liquor interests count on the support of the Cigarmakers' International Union of America, in whose delegation is Samuel Gompers, president of the federation.

Assassins' Bombs.

Ahmedabad, British India, Nov., 14.—Lord Minto, the viceroy of India, and Lady Minto had a narrow escape yesterday from being killed by bombs. They were driving through one of the streets when without warning two bombs were thrown at their carriage. Neither bombs exploded as the soft sand acted as a buffer. The bomb throwers made their escape in the excitement and as yet no arrests have been made.

Attempts have been made to India against Lord Minto, Lord Kirchener and Sir Andrew Frazer, lieutenant governor of Bengal, and many other officials and for a year or more there has been fear of an uprising against British rule in India, based on these almost daily attempts on the lives of British officials.

Buenos Ayres, Nov. 14.—The chief of police of Buenos Ayres, Senor Falcon, and the police secretary were assassinated to-day while driving in Callao street. A man, supposed to be a Russian anarchist, but not yet identified, suddenly sprang from a secluded spot where he had been in waiting and threw a bomb directly under the carriage. The vehicle was blown to pieces and both Senor Falcon and the secretary were terribly injured. Both died shortly afterward.

One Hundred Lost at Sea; Others Pulled Out of the Mouths of Sharks.

Singapore, Nov. 14.—The mail steamer LaSeyne, of the Messageries Maritimes service, running between Java and Singapore and on her way to this port, was in collision to-day with the steamer Onda, of the British-India line, and sank within two minutes. Seven European passengers, including Baron and Baroness Benszsky, the captain of LaSeyne, five European officers and eighty-eight others, comprising native passengers and members of the crew, were drowned. The rescue of sixty-one persons from the jaws of shoals of sharks formed thrilling incidents of the wreck.

The accident occurred in a thick haze. The vessels were steaming at good speed and the Seyne was cut almost in half.

The force of the collision brought the vessel to almost a dead stop and her engines were at once slowed and boats lowered.

Not only were the rescuing parties impeded by the dark but sharks were already attacking those clinging to pieces of wreckage in the water.

Sixty-one persons from the ill-fated steamer were finally dragged into the boats and brought by the Onda to this port. Many of them had been bitten by sharks.

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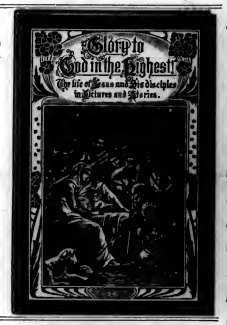

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Vol. XXIV. BERNE, INDIANA, NOVEMBER 25, 1909. No. 46.

Sing a Song of Cheerfulness.

By John A. Simpson.

Sing a song of cheerfulness
To brighten up the way.
Sing it when you labor,
And sing it when you play.
Sing it, if you're able,
No matter what they say.
Sing a song of cheerfulness
Every blessed day.

Just sing a song of cheerfulness,
'Twill glorify the day;
For the sun is shining earthward,
And God is in the way;
And heaven beams above us,
And the shining angels say:
"Sing a song of cheerfulness,
And sing it every day."

Sing a song of cheerfulness,
No matter what you meet,
Bring a joyful presence
To every friend you greet.
Confident in marching,
And hopeful in retreat;
Singing songs of cheerfulness
Helps to keep you sweet.

Sing a song of cheerfulness;
'Twill surely better prove;
Brave in all misfortunes,
No matter where you rove.
Fix your mind on duty,
And fill your heart with love;
Sing a song of cheerfulness,
Trusting God above.

Selected.

Items of News and Comment.

World's Temperance Sunday on November 28.

Who can say truthfully, "No relative or friend of mine ever fell through intemperance."

Self-denial is opposed by self-indulgence. Have you the courage and power to abstain from that which injures you and others?

An American firm has just signed a contract with the Chinese Government to place $150,000 worth of telephones in China, which are to be installed by February next.

Bro. and Sister Amstutz left Berne, Ind., on Nov. 23 for Dalton, Ohio, and thence to Sterling, Ohio, to take charge of that congregation as their field of labor for the Master

Miss Agnes Williams, of Cantonment, Okla., accompanied by Miss Carrie Warner, an Indian girl of seventeen years, stopped off at Berne, Ind., on Nov. 17 on their way to Oberlin. In the evening at the Bible and prayer meeting they favored the audience with a gospel song. Sister Williams is one of our faithful mission workers among the Indians in Okla., but at present is much in need of a well deserved vacation for recuperation.

Bro. George R. Brunk, formerly of Protection, Kan., decided to locate at Hesston, Kan., for a few months until after his work for the winter in the congregations of the West is over, after which it is his purpose to move to Virginia.—Gospel Herald.

Important Anti-Saloon Convention.—On December 6—9, in the city of Chicago, will be held a great National Anti-Saloon Convention for the United States, which is expected to be the greatest gathering of the kind ever held upon this continent. The convention is being called by the Anti-Saloon League, and such men as George H. Stuart and Archbishop Ireland are expected to take part in the program, while at least 400 regular anti-saloon workers will be in daily attendance. The success which is attending this great temperance movement will give to the convention something of a triumphal nature, but the object will be, not to boast so much of what has been done, as to plan for a still more earnest and widespread campaign.

Canadian Temperance Workers are encouraged.—Nova Scotia, New Brunswick, and Prince Edward Island are largely dry. The greater part of Quebec is under local prohibition. Saskatchewan and Alberta are apparently moving rapidly in this direction. The people of Manitoba are becoming aroused on the subject of local option; fifty-seven towns are to vote in December, and there is a prospect that most of them will go dry. British Columbia is moving faster in this direction than ever before. The vast majority of Ontario electorate is in favor of prohibition. Thirty-five years ago Toronto had a population of 70,000 and 309 bar rooms. To-day it has 350,000 people and 110 bar rooms. Thirty years ago Ontario had 1,000,000 people and 6,000 licenses. To-day she has over 2,000,000 people and 2,300 licenses.

The Saturday afternoon session of the Mid-winter Conference of Christian Workers, to be held in Chicago, December 2—5, under the auspices of The Moody Bible Institute will be devoted to lay evangelism, now awakening much interest throughout the country. Mr. Henry P. Crowell, President of the Laymen's Evangelistic Counsel of Chicago, Mr. D. W. Potter, evangelist of the M. E. Church, M. E. O. Sellers, formerly Assistant Secretary of the Y. M. C. A., of Washington, D. C., now Assistant Musical Director of The Moody Bible Institute, Mr. Charles S. Holt, President of the Presbyterian Brotherhood of the United States, Hon. Francis W. Parker, President of the National Baptist Brotherhood, Frank Dyer, General Secretary of the Congregational Brotherhood of America, and Mr. Andrew Stevenson, General Secretary of the Laymen's Evangelistic Counsel of Chicago have been invited to speak.

If the saloon evil could be separated from all other sins, it would still be black enough to be marked for slaughter; but every one knows that it has its associate evils, profanity, lawlessness, and the sale of virtue. Detectives have discovered the headquarters of the white slave bureau in St. Louis. It is not surprising that the chief offender caught in the net is a saloon keeper, and the plans to entrap girls and send them to Chicago for immoral purposes were laid inside the saloon. The saloon apologist must carry the additional burden of proving that it is not injuring the nation, or its morals, or reducing a certain class to the low plane of the immorally submerged. But, as the basis of the saloon is a greed for money, it will make no difference to its advocates what it is that is sold for the money, it may be life, it may be virtue, or it may be the last bread and the last clothing from the home. All this is of no consequence, provided the money comes. And the man who is engaged directly in the work is not much more guilty than the man who makes it possible to ply any one of these nefarious trades.—Religious Telescope.

The Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Louisville, Ky., Dec. 7th—9th. The public meetings will open on Tuesday evening and the closing session will be held on Thursday evening. Prominent ministers and laymen connected with fifteen denominational bodies will take part in the program. —The plans and activities of the official Committees of the Council will come under discussion and representatives of State and Local Federations from every part of the country will report the progress of their work. Some of the topics that will be considered are "The Evangelization of the Country", "United Efforts in Promoting the Cause of Temperance and Social Purity" and "The Church and Social Service". Among those who will give addresses at the public meetings are Bishop E. R. Hendrix, President of the Council, Rev. Wm. H. Roberts, D.D., Chairman of the Executive Committee of the Council, and former Moderator of the General Assembly of the Presbyterian Church; the Rt. Rev. Charles E. Woodcock, D. D., Protestant Episcopal Bishop of the Diocese of Kentucky, Rev. L. Call Barnes, D.D., Field Secretary of the American Baptist Home Mission Society, Rev. Edgar P. Hill, D.D., of Chicago, President Welch, of Ohio Wesleyan University, Bishop Geo. M. Matthews, of the United Brethren Church, and Rev. H. C. Herring, D.D., Secretary of the Congregational Home Missionary Society, New York.

Life is something while the senses heed the spirit's call;
Life is nothing when our grosser need engulfs it all.
—Julia Ward Howe.

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The Power of Plain Talk.

The late Dr. Gordon, who was one of the gentlest of men, some twenty years ago in an address on the temperance question spoke substantially as follows:

"We shall hear—just as I did in a temperance meeting at which I was present—a great deal said about intemperate language. 'You temperance people are so intemperate in your speech!' Well, now, I assent most cordially to all that has been said in regard to the value and importance of gentleness, kindness, and charity in our speech. It is not my personal tendency to err in the way of undue severity, but I am sometimes glad that there are men who have that tendency."

At this point the audience broke out into applause, and after a moment Dr. Gordon continued:

"I will tell you that the last time that silver-tongued orator, Wendell Philips, spoke upon the subject of temperance I was permitted to sit by his side upon the platform. We used to be afraid, you know, as to what he might say. He rose, and this was the first sentence of his speech:

"'Gentlemen, you who know anything about my history know that plainness of speech is a very prominent plank in my platform. I shall stand on that platform to-day.' Then, thrusting his hand into his coat pocket, he pulled out some cuttings from the newspapers, and began by mentioning the name of one of the most venerable and beloved pastors in the city of Boston, and something he had said about prohibition, in which he strongly opposed it. He took up that preacher and dealt with him so severely that, being a personal friend of mine, I rather wished I were off the platform; but he went through his subject, calling the man by name, and charging him with being untrue to humanity and right. He took up another and another, three of them.

"The temperance people were agitated. They saw he had struck at the best men, the honored men of our city. Nobody doubted but that he had spoken the truth, but it was 'too severe.' We went out saying in our hearts: 'Oh! that Mr. Phillips would be a little more gentle and cautious.' But I will tell you what happened. Just about one year from that time I was invited to attend a temperance meeting. I was sitting in the house, not knowing who was to speak, but on the platform were seated the speakers of the day, who proved to be *those very three persons* whom Mr. Phillips had criticised so severely.

"One of them, who was criticised most sharply, commenced by saying, 'God knows I want prohibition if we can have it!' and the next one said, 'As for me, I am a license man, but I would be glad to join hands with the prohibitionists, for I find the prohibitionists won't join us, because they are men that have a conscience, and when a man has a conscience it is not best to try to bend him; he is incorrigible'; and the third man said, 'I stand here committed, as I never have before, for total abstinence.'

"That happened after a year. And so, looking back, I could not help thinking that possibly even the dragon's teeth had borne a good harvest."—Christian Safeguard.

Reading and Preaching.

The Scripture makes a clear distinction between reading and preaching. The same apostle who says, "Preach the word," also says, "Till I come, give attendance to reading, to exhortation, and to teaching." The "reading" referred to was doubtless the reading of the Word of God. Our Saviour was accustomed to read the Scriptures in the synagogue at Nazareth on the Sabbath day; and after reading He spoke to them the words of life. Luke iv. 16—29. When Paul and Barnabas went into the synagogue at Antioch in Syria, after reading the law and the prophets, the rulers of the synagogues sent unto them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel and ye that fear God, give audience. Acts xiii. 14—16. In like manner, Justin Martyr, in his account of the early worship of Christians, says that on "Sunday, the Memoirs of the Apostles, or the writings of the prophets are read so long as time permits; then when the reading has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and when our prayer is ended, bread, and wine, and water are brought, and the president in like manner offers thanksgiving according to his ability, the people assent, saying, Amen, and there is distribution to each."

There is no question but reading is a very important part of the religious service of the church of Christ. But the reading was a reading of the Word of God; a matter which is far too much neglected at the present time; and even when attended to, Scripture is often read with little force, or sense, or appreciation of its meaning. Listening to the reading of a man who does not understand what he reads, is about as edifying as it would be to listen and hear a man read Latin who did not understand the language; but listening to the reading of the Scriptures by men who themselves know what they are reading about, greatly tends to the strengthening of faith and the upbuilding of Christians.

It is sometimes urged that successful preachers do read their sermons. But that does not prove that the habit is a good one, nor that they might not have been still more successful if they had never fallen into that habit. The fact is, ministers are, to a great extent, brought up and trained in certain lines of thought and action. Very few of them have the privilege of making an intelligent and unbiased choice in such matters. If the usage of their denomination is to write and read sermons, they fall into the prevailing current, with varying results. Whether the course is best or not they never know until it seems too late to change; their habits are fixed, and they try to make the best of what they think they cannot alter.

There is no doubt that many persons would utterly fail if they should undertake to preach without "notes," and no doubt the long-suffering people who now listen to the prosy reading would have great cause to thank God for it. For there are multitudes of men trying to preach who give very little evidence that God has called them to such a work. Any arrangement which assists such men to do work to which the Lord has never called them, is to be deprecated rather than encouraged. A man who is to be "instant in season and out of season," whose duty it is to "reprove, rebuke, and exhort with all long-suffering and doctrine," needs to be so filled with the truth and wisdom of God that he will not be dependent upon books and parchments for the power to proclaim to the people words of everlasting life. If the Lord has given to him the tongue of the learned, that he may be able to speak a word in season to them that are weary, he should not neglect the gift which is in him, but cultivate it to the glory of God. If God has made him of slow speech, it may be well for him to be swift to hear and slow to speak.

Many of the sermons that are read are prepared with special reference to a few learned and cultivated people. But the flowing periods and scholarly phrases which are designed to disarm the criticism of a few conceited worldlings who do not care a copper for the gospel anyway, are frequently unintelligible and void of force to the multitudes who are hungering and thirsting for the words of divine truth. Truth in the plain, simple, and even colloquial language of the home, the fireside, and the market-place, would come to the hearts of hundreds with a refreshing power; but they are cheated out of their rights and privileges for the sake of gratifying the fastidious tastes and high notions of a few worldlings: who have no more right to expect that the sermon should be shaped to suit their ideas than they have to ask that all the food on a common table should be cooked to suit their tastes.

The Great Teacher taught more wisely; and whatever the learned said or thought of him, it is recorded that "the common people heard him gladly." And a preacher to whom the common people do not listen gladly does not imitate the example of Christ, the Great Teacher. People are talking about the "lapsed masses," and wondering how to reach them. One way to reach the masses is to say something that is worth hearing, and say it from a full and earnest soul, and say it in a way that the common people can understand what is said.

By the Holy Spirit Christians are enriched in utterance. But if everything they have to say is cut and dried, and written down, there is but little opportunity for the manifestation of the Holy Spirit in this direction. It is the work of the Holy Ghost to bring all things to our remembrance; but if all things which are to be said are already written down, what necessity is there for the Syirit's aid under such circumstances? The Holy Ghost is to give boldness. And so we read, "With great power gave the apostles witness of the resurrection of the Lord Jesus." Acts iv. 33. But the testimony of a witness who could not tell his story without having it written down in advance, would probably have little weight in an ordinary court of law. The gospel which of old wrought effectually to the salvation of men, was preached with the Holy Ghost sent down from heaven. While Peter spake, "the Holy Ghost fell upon them." The Saviour's promise, "Lo, I am with you alway, even to the end of the world," implies the presence of divine power; and His command, that even in the presence of rulers, and when brought before kings, they should take no thought how or what they should speak, implies the constant presence of mightier than human energies.

It is sometimes said that on certain occasions persons might speak extemporaneously, but to preach year after year to the same people renders the use of a manuscript indispensable. This is perhaps another way of saying that when a man has told all that he knows, he must have a chance to forage among the books and write down something new, or elsse his supply of material will run dry. But suppose instead of doing this, he should take this fact as an indication that he should go and preach the gospel in other cities, and proclaim to other people the truth as it is in Christ Jesus. Are there not souls who sit in darkness and hunger for the things which he does know? And may it not be a question whether the way out of this difficulty would not be found by going forth to sow the precious seed, rather than by staying year after year to scatter it where it has already been so peristently sown?

It is hard to do the work of God according to the plans of men. If we look entirely from a human standpoint, and consent to abandon the thought of divine interference and divine power, the way will then seem clear to use all human machinery and still see very small results. But if God is in His church, if Christ still abides with His people, if the Holy Ghost still dwells in the hearts and in the lives of the sons of God, then we have to deal with supernatural forces, and to omit these from our reckoning is to leave out that without which all the rest is but emptiness and vanity. "If any man have not the spirit of Christ, he is none of His." There is no substitute for the Holy Ghost in the church. With the Holy Ghost, the church is the habitation of God through the Spirit; without the Holy Ghost, it is a mere voluntary human association, marked with fraud and deception from its very infancy, in claiming an authority and power which it does not possess, and professing to do a work which it can no more accomplish than a monkey can create a universe.—H. L. Hastings, in The Armory.

Nine Tenths or Ten Tenths.

The Lord gives His people "all things richly to enjoy." And He has asked His people to give back one tenth, and that He has directed to be used in ways that would also profit and bless those who gave it.

When men refuse to give back the tenth, then the Lord declares that they have robbed Him "in tenths and in offerings." Mal. iii. 8.

Many have tried the ten tenths plan, and have not prospered; let them now try the nine tenths plan which the Lord has appointed. Perhaps they will find here the remedy for some of their troubles and losses. Bring in, then, the tithes and offerings of the Lord, and see if He does not pour out a blessing that will be abundant and abiding.

Few people ever prosper greatly by robbing men; and when did a man ever prosper by robbing God? Those who rob God are likely to have troubles and losses, and find no benefit or blessing in their wrong-doing; while those who give and lend to the Lord find blessings in their obedience to Him. It is related that a Hindoo Christian agent, who used to be always grumbling at the smallness of his salary, made up his mind to give one tenth to God. So next pay-day, when the missionary handed him, as usual, ten rupees, he pushed back one of them saying, "That is for God's work, sir."

The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazar, he asked how they were doing. Instead of grumbling, as usual, the man answered cheerfully,

"Well, thank you, sir."

"Then tell me how it is that you, who used to be always grumbling when you were spending your ten rupees a month on yourself, now do so well with only nine."

"Because, sir, nine tenths with God's blessing is better than ten tenths without it."—The Safeguard.

Strange Happenings.

Teacher: "What is the highest form of animal life?"

Schoolboy: "The giraffe."

The cat had scratched little Nell. Trying to keep back the tears, she held out her hand and said:

"Pussy, give me that pin immediately!"

Butcher: "What can I send up to-day, Mrs. Styles?"

Mrs. Styles: "Send me a leg of mutton, and be sure that it is from a black sheep; we are in mourning, you know."—Jewish Ledger.

The nurse had been giving the twins a bath. Later, hearing the children laughing in bed, she said:

"What are you children laughing about?"

"Oh, nothing," replied Edna. "Only you have given Edith two baths and haven't given me any."

Home Circle.

School Days.

Maltbie D. Babcock expressed the true philosophy of life in his simple but profound poem, "School Days." Everything depends upon what kind of pupils we are.

"Lord, let me make this rule,
To think of life as a school,
And try my best
To stand each test,
And do my work,
And nothing shirk.
"Some day the bell will sound,
Some day my heart will bound,
As with a shout
That school is out
And lessons done,
I homeward run."

Secret Societies in Schools.

In many parts of the country opposition to the Greek-letter fraternities and sororities and to other secret societies in high schools, has been determined and effective. But wherever the matter has come up there has been debate and frequently organized opposition to adverse action, and no doubt many of the members of these societies are at a loss to know why their fraternities are placed under the ban.

The most serious objection to the secret society in a high school is that it is undemocratic. By setting up a fence or dividing line between itself and those outside, it establishes a false social standard, and thus tends to the encouraging of snobbishness. In one Massachusetts high school the membership committee of a secret society reported against a girl who, out of school hours, acted as an assistant in a dry-goods store. "We do not believe the society wishes to encourage the presence of working girls," was the report.

The setting up of artificial standards of friendship is another objection. Any right-minded young man or woman prefers to choose his or her intimates for personal reasons, and not because a membership committee has ordained it.

The secret oath which many of these societies exact—the feeling that a brother *Phi* or a sister *Tau* must be supported, and if necessary, shielded—is subversive both of good discipline and good morals. It makes for secretiveness and often for downright dishonesty, where all should be open as the day.

The frittering away of time that could be used to better advantage, the heartburnings among those who are not invited to membership, and the spending of money by many who can ill afford it, are other objections to the secret societies.

The companion likes to think of the young people of America as frank, honest, judging each other by ability and deeds rather than by social circumstances, and reluctant to do injustice to any. It believes, therefore, that in time they will see, as the wisest of their elders do, that the secret societies are un-American, and that the public schools are better off without them.—The Youth's Companion.

"It Takes Two."

A lad of seventeen was telling an older friend, recently, of an experience he had the other day. As the apprentice for a carpenter, he had been sent to a saloon to take the measures for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head, for his coat was thin. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said, "drink it down, and you'll stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to push it back, and I didn't want it."

"It must have been a big temtation," said the friend. "That saloon-keeper might have started you on the road to ruin."

"Well," replied the lad frankly, "I'd rather have had it than some other kinds. You see, it takes two to make a temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me" only explains one side of the temptation. The other side—the personal side—we must answer for, and no excuse will save us. "It takes two," and one of the two is always our own responsible self.—Michigan Christian Advocate.

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The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor, Berne, Ind.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

A Puzzling Question.

On our life's journey we are confronted by many questions, even puzzling questions, and spiritual problems, which we are to solve correctly and satisfactorily to our and others' benefit. Devoted and pious men of old had to solve their problems, which put them often to study and earnest prayer to God. It will suffice to cite one illustration from the Bible, that of Asaph, the author of the seventy-third psalm. For some time he was sorely perplexed with the puzzling question: Is there any difference between the righteous and the wicked, or, as we might put it, the Christian and other people?

Asaph was tempted to exclaim: There is "no difference" among all the people, or if a distinction is made, it will be in the favor of the ungodly, the wicked. This, however, was conflicting and unjust in the consideration of a "just God". How is this possible? — "Truly," he says, "God is good to Israel, even to such as are of a clean heart. But for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." (Psalm 93:1, 3.) "Behold, there are the ungodly, who prosper in the world; they increase in riches." (v. 12.)

But this problem had to be solved, and in order to solve it correctly, Asaph did not slip away from God, as people are prone to in such cases. He took his difficulty straight to God. He went to the very place in which a Jew knew he would meet him. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." (vs. 16 and 17.) The answer came. God solved his problem. The Lord showed him that he had not looked to the "end".

Asaph looked on, beyond the little life, to the eternity beyond. Then he understood it all. The punishment of the wicked was only waiting. It would come, surely though slowly. The blessedness and reward of God's faithful servants would also come, it was just as sure, just as certain. The good and glorious things of the people of God would indeed be theirs and would last for ever. The perplexing, puzzling question was answered and Asaph comforted.

Perhaps our readers would like to have also a striking illustration on this important subject as we have them in the present daily life. The following, on the subject "The Difference", as presented by the Watchword fits the case very well.

"I do not see much difference between Christians and other people," said Edward to his father.

The father looked at him gravely and said, "Son, do you mean to say that if you placed the Christian people in this town in one company, and the non-Christians in another, there would appear no difference in the average of morality and unselfishness?"

"I do not mean just that," the young man hastened to say; "but there is Parkins; you know that he is a member of the church and yet everybody knows that he is dishonest. And see how Bellham treats his men, and he's a big man in the —— church."

"What do you think of Andrews of the —— church, and Norton of our own church? Do you think religion has anything to do with their character and deeds?"

"But you are picking out the best men in the church—"

"Well, you were picking out the worst, son. You were comparing some bad cases in the church with the best products of Christianity outside of the church. Where did you get your standard by which to judge Parkins and Bellham? You have it from Christianity, the Christianity taught by the church and so imperfectly lived by its member. A better way to settle your question of the relative merits of Christians and non-Christians is to separate the two crowds and ask which crowd represents the most of morality, the most of unselfish service for mankind, the most of happiness in home life.

"You know P. L. Barnes. He is a better educated man to-day than nine-tenths of the fellows of his age and yet he had to leave school before he was through the seventh grade. One might say, thinking of him, that there is no advantage in going through school. But how many people of his age would have a fair average education, if there had been no public school? Would the majority of them have educated themselves—secured for themselves outside of the schools that which the schools provide? Barnes himself would have had no inducement to educate himself if there had not been the standards of the school to influence him.

"If some men outside of the church attain to heights of character and usefulness that should characterize the men in the church, remember what they owe to the church by way of instruction and influence. But more to the point is this consideration: Would the people in the church have reached their present attainments in character if the church had not helped them? Go to any heathen land for an answer.

"Another thing, my son, The best saint on earth must have Jesus Christ as a Savior from his sins."

Lessening Our Expenditures.

The following timely article, from The Christian Guardian, is good reading not only for Methodists but also for others. It deserves a careful reading.

When John Wesley's income was $150 a year, he lived on $140, and gave $10 away. When his income increased to $600, he still lived on $140, and gave $460 away. We do not think that Mr. Wesley's example was in every respect one to be followed by all men, and if he were alive we think he would be one of the first to acknowledge this. But there seems to be no immediate danger of many of our readers slavishly following Mr. Wesley's example in the above matter, and we do not think we need to raise any warning against too great liberality in our gifts to the Lord and humanity.

But we would like to emphasize one point in Mr. Wesley's example that is worthy of note, viz, the restriction of personal expenditure. He kept his expenses down to $140 a year, and an increased income was not esteemed any excuse for increase in expenditure. To-day we find in all too many cases that the expenditure always keeps pace with the income, and it makes no difference whether the income be $500 or $5,000, the expenditure always manages to keep abreast of it. Is this wise? Is it right?

In many cases the possibilities of a rainy day are lost sight of, and a style of living is indulged in which, it is safe to predict, cannot be continued for very many years, and the necessary curtailment will inevitably mean embitterment of spirit, especially if there be younger members in the family. And the gain of it all is so very slight! If doubling our expenditure meant doubling our happiness, or increasing it in even a small degree, there might be more to say for it. But, does it?

Is it not a fact that the expenditure may be doubled, trebled, and even quadrupled, and the happiness of life not increased at all? Is it not rather true that in many cases the increased expenditure really means a lowering of the vitality and a lessening of happiness? It is true that by liberal spending we gain a certain social status which may be very gratifying to our pride, but this gratification must not be mistaken for real happiness. But, apart from this, what have we gained?

Does the dinner which costs $5 nourish us more than the one which costs 25 cents? Do we get more real enjoyment out of our $10,000 or $50,000 mansion than we did out of the modest home which cost perhaps less than $1,000? Can diamonds and laces, broadcloths and silks, really add to human happiness anything worth while? If we are free to judge by careful study of men and women, then we must confess that the evidence in their favor is comparatively small. If the envy of others could make men happy then happiness might follow increased expenditure, but it takes more than that to waken the soul's sweetest music.

The world's sages were not unwise when they called for the simple life. Luxury and virility have always been enemies, and plain living is the usual accompaniment of the loftiest thought. Increased personal expenditure means usually more luxurious living, without increase of happiness, and probably a decrease of personal activity in good works. The last is a feature which has only too numerous illustrations. With greatly increased wealth there usually comes a lessening of personal effort for the good of others. There are noble exceptions to this rule, but the exceptions are only too few. From the low utilitarian standpoint, then, it would seem wise not to follow the crowd in feverishly and foolishly increasing our expenditures in order to overtake our income, as happiness certainly does not lie along this road, no matter how well-trodden it may be.

But what shall be done with increased income? We think a proper increase in personal expenditure is certainly wise and prudent, and we should make careful provision for future contingencies as well, and we believe we have a right to plan for larger things in connection with our own business, but these are not the only things, and they are not the first things.

There is a lesson of human brotherhood stands out clear and unmistakable in the life and teaching of our Lord. What that implies of mutual helpfulness and co-operation each age must work out for itself, but it has always been true of Christians, and will remain eternally true, that they "are taught of God to love one another." This is the perennial root of all Christian benevolences and missionary activities, and these will not cease to grow and blossom while the root retains its vitality, but will constantly be springing up in new and vigorous development.

This is to be one of the forces which shall curtail our personal expenditure, in order that we may increase our power to help others. In this is seen the wisdom of God, that a double happiness belongs to the faithful follower of Christ. He lives the simple life, and thus preserves his happiness. But the simple life means lessened expenditure, and thus makes possible to him the added joy of helpful benevolent activity. He is thrice blessed.

Suppose we try it in a small way! The Methodist Church is asking for $5 per member for missions each year. Would it not be possible for each of us to reduce his personal expenditure by that amount without hurt to himself? It may mean a little inconvenience; it might mean more; but would it not be worth while figuring out its practicability!

The Ever-Useful Newspaper.

For polishing lamp chimneys, windows and stoves, nothing excels them.

To clean glass water bottles or any kind of bottle or cruet, tear up a newspaper into shreds. Put this in the bottle. Pour on it some warm soap suds with a pinch of soda added. Shake often.

Put papers between your flower plants and the windows on cold nights.

Put newspapers between comforters on beds on cold nights. They are light and hold the heat.

Put newspapers under the carpets. When you clean house take up your carpets, roll up papers and dirt with them. It saves work.

I use newspapers to cover the top of the kitchen table when cooking a meal. After your work is done gather up the paper and throw it away and underneath is a perfectly clean table.

Wet newspapers, tear them into shreds and throw them on the carpet before sweeping, the dust collects on them instead of flying in the air, besides making the carpet look brighter.

Cut newspapers into small pieces and stuff hammock pillows with them.

Woolen clothing thoroughly cleaned and securely wrapped in newspapers is perfectly safe against the ravages of the invidious moth, and lacks the disagreeable odor of the various preventives in common use.

Fastened across the shoulders and chest before putting on one's coat the newspaper makes an excellent protection against cold when obliged to be out for any length of time.

It is a fine polisher for windows and mirrors and equally good to rub the stove with. It is a good idea to remove the grease from cooking utensils, inside and out with a piece of newspaper, before putting them into the dish water.

A fresh lining daily of newspapers in the garbage can keeps that vessel sightly and sanitary.

Several newspapers spread around the sink while dishwashing is going on is a better plan than having to wipe that part of the floor with a mop several times a day.

Spread a newspaper under your lamps when filling them, and lay one on top of your table to catch vegetable parings. It is much easier to catch up the paper and dispose of its contents than to clean the table again or wash another receptable. And so on, *ad infinitum*. Always keep a pile of newspapers at hand.

You can save soap and chamois skins and keep your brass, nickel and copper, faucets, teakettles, tea and coffee pots and nickel on stoves bright as polished gold and silver all the time by polishing them with old newspapers. Clean them thoroughly and immediately polish them with the old newspapers, then each day afterwards (preferably after dishwashing in the morning), rub each up a little with the papers; only a few seconds required, when it is done every morning. Notice how they will shine and never get tarnished.

After polishing these, use same paper to rub over the top of cooking ranges. You won't have to black with stove polish except once in awhile, especially if you use the coffee left over after breakfast to wet an old rag and wipe over the top of range, and then polish with the newspapers, thus saving stove polish and hard labor.

Then throw the paper into chip basket to help kindle fire in the range in the morning. We save scouring our draining board next the sink, by putting fresh clean papers every morning on it and setting the dishes on that, as we take them from the dining room and again after washing and wiping, before taking to pantry.

On the shelves of our tin closet we put papers and save the scouring of those. They are always clean; these are some of the many uses of old newspapers that save much work.—Collected.

Confessing One to Another.

It is easy to confess one's sin to God; not so easy to acknowledge one's sins to one's fellows. Yet nothing is better for the soul. Without such confession no heart can know the out-and-out righteousness of Christ.

Professor Blackie, brusque Scotchman that he was, though with a tender heart, once said to a class of students assembled before him: "You who have read this lesson without assistance raise your right hands." *One* student held up his left. "I said," thundered Blackie, "your *right* hands." "I have no right hand, sir," and he raised the stump with its dangling sleeve.

The professor walked rapidly down, threw his arm about the boy's neck and said in a broken voice, "My lad, I ask your forgiveness."

Was it granted? A thousand times! But the best part of it all is that the great, gruff teacher maintained his own integrity and revealed a noble Christian soul.

Who will say that in many churches genuine revivals of religion would not follow contrite acknowledgment between members of their offences against one another? In such a revival the world would believe and there would be joy in heaven because sinners were turning—if not returning—and saying, "I repent."

Constant Thankfulness.

Have you ever tried the blessing of a constant thankfulness? Not occasionally, or when it suits you, but every day, and all day long? If not, begin at once, and the next time you feel disheartened or discontented, instead of getting irritable and complaining, just look long and gratefully on your blessings, and put all grievances behind your back. A French king once said: "If a civil word or two will make a man happy, he must be a churl indeed who would not give them to him. We may say of this kindly temper that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains." —Sel.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 5. —LIFE LESSONS FOR ME FROM FIRST JOHN. 1 John 4:7—21. (Consecration meeting.)

QUESTIONS:

1. What is the message which John brings us and how is it applied to our lives? 1 John 1:5—7.
2. What do we learn about ourselves and sin? 1 John 1:8—22.
3. How can we know, that we know God? 1 John 2:3—6.
4. What do we learn about brotherly love? 1 John 2:9—11; 3:13—19; 5:20—21.
5. What do we learn about the love of God and the love of the world? 1 John 2:15—17.
6. How has God loved us and what is the consequence of this love? 1 John 3:1—3.
7. What do we learn about sin and sinning? 1 John 3:4—11.
8. What do we learn about prayer? 1 John 3:20—24; 5:13—16.
9. How can we prove the spirits? 1 John 4:1—6, 15.
10. What do we learn about God being love and being in us? 1 John 4:7—14, 16—19.
11. How can we overcome the world? 1 John 5:4—12.

MEDITATIONS:

The apostle John is often called the apostle of love and rightly so, because he was not only the disciple whom Jesus loved, but he writes about love in his first epistle and shows us the love of God, the love to God and the love to others.

Yet he does not commence his epistles with speaking of the love of God, but he says: "This is the message which we have heard from Him (Jesus Christ) that God is light, and in Him is no darkness at all." Thus he establishes the holiness of God. His love is a holy love and that gives it the value.

Is God light, is He holy, then every one who claims fellowship with Him must walk in the light, because light and darkness, holiness and sin can have no fellowship. One drives out the other. Having fellowship with God through Jesus Christ and walking in the light we have also fellowship with one another, having the same aim in life. But since we are sinners and God is holy we need the blood of Jesus His Son to cleanse us from all sin. This is our comfort, that the blood of Jesus is able to cleanse us from all sin.

We all have sin, without exception, and if we deny it, we deceive ourselves and the truth is not in us; therefore we must confess our sins; and repent, and God will forgive us our sins and cleanse us from all unrighteous-

ness. If we say we have not sinned, we make Him a liar, and His word, the word of truth, is not in us. Yet we must not think we will sin, so that God can forgive us our sins; we shall not sin, but if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous, and He is the propitiation for our sins and also for the whole world, bearing our sins and chastisements.

We know that we know Him if we keep His commandments. To know Him really is to love Him; to love Him prompts us to keep His commandments. Hereby we know that we are in Him if we walk as Jesus walked, in the light, by Jesus' help keeping God's commandments.

God's chief commandment is love. Love to God expresses itself in love to others. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. Love is the fulfilment of the law for it worketh no ill to his neighbor.

John says: "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." "If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also."

We can not love God and at the same time the world which is estranged from God, is opposed to God. To love the world, not as a creature and gift of God, but as separated from God is foolish, since this world passeth away and only he that doeth the will of God abideth forever.

God has shown unto us His immeasurable love by giving His only begotten Son, and giving us the possibility through Him to become children of God and be called such; but though we are children of God it is not yet made manifest what we shall be, but we shall be like Him; for we shall see Him even as He is. If we have this hope we will purify ourselves, even as He is pure.

Sin is lawlessness, in Christ is no sin, if we abide in Him we sin not. Every time we sin we leave our fortress, we do not see Christ, the Holy One. If we do sin we are of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested that He might destroy the works of the devil, and He will destroy them in us, if we let Him do it.

As children of God we cannot sin, in sinning we show that we are not what we shall be; therefore there is a constant battle between the two forces of good and of evil in us.

If we are children of God we keep His commandments and do the things that are pleasing in His sight, then we will receive of Him whatsoever we ask because we ask in Jesus' name, as He would ask in our place.

We can know the spirits by their attitude toward Jesus the Son of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God.

God is love and has shown His love by sending His only begotten Son into the world that we might live through Him. If we love one another, God abideth in us, and His love is pertected in us: hereby we know that we abide in Him and He in us, because He has given us of His Spirit.

This is the victory that hath overcome the world, even our faith.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Dec. 5.

Subject: Paul on the Grace of Giving. 2 Cor. 8:1—15.

Golden Text: Remember the words of the Lord Jesus that He Himself said, It is more blessed to give than to receive. Acts 20:35.

Paul's letters to the different churches were written out of a full heart of interest for their spiritual growth and welfare. As he says in this letter (ch. 11: 28), there pressed upon him daily the anxiety for all the churches. While he was laboring at one place he turned often in thought to those whom he had won for Christ in places where he labored before. He sent messengers here and there to inquire and bring him word as to the progress of these saints, as he called them, and in return sent to them such messages of exhortation, correction and encouragement as he found needful.

From Ephesus, where for three years he labored so incessantly (Acts 20:31), and with success, though pressed by many adversaries (1 Cor. 16:9), he wrote his first letter to Corinth, having heard from there reports that filled him with anxiety lest their spiritual life should suffer through the creeping in of worldliness. From Ephesus he finally hurried away to Macedonia intending from there to go on to Corinth. While in Macedonia he wrote and sent this second epistle ahead of his coming in person, being desirous that the things in which they had needed correction should be set in order before he came so that their mutual joy of meeting again might not be marred by the necessity of stern dealing with their disorders.

Another reason for the writing of this letter, which he sent by the hands of Titus and two other brethren (vs. 16—22 following our lesson), was the matter of getting together their gifts which he was collecting in all the churches for the relief of the believers in Judea, where there seems to have been need of help by reason of poverty prevalent among the saints there. Two chapters (8 and 9) bear on this matter, and they contain much valuable teaching, both by way of example and precept, on the subject of giving.

As indicated in the wording of our subject, it is a grace from God to be enabled to give aright. Paul says this grace was given to the churches of Macedonia (v. 1) and he desires that the Corinthian brethren, who abounded in so many other evidences of God's working in and through them, might also abound in this grace of giving (vs. 6, 7). He calls their attention to Jesus as the perfect example in this as in all other respects. The Lord Jesus Christ manifested the grace of giving when He stooped from infinite riches to poverty that we might be enriched through Him (v. 9). Jesus not only spoke but he lived the sentiment of our Golden Text. He gave *Himself* for our redemption. The Macedonian brethren imitated this by first giving themselves with all they had to the Lord (v. 5), then liberality was joy for them so that they gave according to their power—to the apostle it seemed as they had gone beyond their power in the exercise of this grace.

Cheerfulness is the first requisite for acceptable giving. God loves a cheerful giver; therefore joy is a prominent ingredient of the grace of giving as He bestows it, and it is only by the grace of God that one can give thus. Without it our giving is apt to be done grudgingly or of necessity (ch. 9:7) and there is no blessing in it.

Another principle of right giving is that of proportionate increase according as we are prospered by the Lord. More abundant blessings from God call for larger gifts on our part. One who knows the joy of giving for the supplying of real need praises God not only for increased ability but for multiplied opportunity for doing good in this way.

Again cheerful giving will be prompt and thus all the more effective. The Corinthians had a year before made a start in the matter but for some reason were dragging slowly along with the doing of it to completion. Paul had to send Titus to stir them up. It is not the best sign when the gifts for the Lord's cause must be chased together by solicitors. They ought to be brought by eager, because cheerful givers. It should be enough to make known the need in any good cause. If we have the right spirit we will not hold the purse strings tight till loosened by eloquent pleading or vexing solicitation.

Communism is a Divine order, but it must come about not by force but by the exercise of the grace He bestows. The giving of these Christians was to tend toward the equality—the lack of some should be supplied by the liberality of others out of their abundance. Thus should be brought about such equality as God observed in the distribution of the manna, where each was to have enough but no more (v. 15). If God gives to you more than you need He wants thereby to open before you the opportunity for the greater blessing of giving. But we are so apt to grow selfish in our abundance and then what should be the means of the higher blessing to us becomes a curse.

Marriages.

Amstutz—Sprunger.—On November 19, 1909, at the home of the bride near Berne. Ind., by Rev. J. W. Kliewer, Menno S. Amstutz, of Dalton, Ohio, and Louisa M. Sprunger, of Berne, Ind.

Binder—Landis. —On November 20, 1909, in Souderton, Pa., by Rev. W. A. Grubb, Mr. Richard H. Binder, to Miss Mame F. Landis, both of Souderton, Pa.

Deaths.

Stover.—On August 11, 1909, in Perkasie, Pa., Elsie, child of Samuel and Ida Stover, aged 5 months and 19 days. Interment at Souderton on the 14th. Services by A. M. Fretz.

Moyer.—On October 26, in Quakertown, Pa., Willie G., son of John D. and Olivia Groff Moyer, aged 26 years, 6 months and 6 days of typhoid fever. On the 29th of May last he was married with Adelaide Z. Roth, daughter of Frank M. and Emma Roth. His young widow, parents and two sisters survive to mourn their loss. Interment on the 30th at Hillside cemetery, Souderton. Services were conducted in both Bethany church, Quakertown, and Zion church, Souderton, by Revs. A. B. Shelly, W. H. Grubb and A. M. Fretz.

Bergstresser.—On Oct. 3, 1909, at Kulpsville, Pa., Kate, daughter of John and Livy Bergstresser, aged 5 months and 27 days. Services were held on Oct. 7 in Zion Mennonite church, Souderton, Pa., by Rev. W. H. Grubb assisted by Revs. J. O. Lindaman and A. M. Fretz. Interment was made in Hillside cemetery.

News of the Week.

Domestic.

THE SUGAR GRAFTERS

104 Custom House Men Are Now Out on Jobs—A Cleaning Up.

Washington, Nov. 19.—The elimination from the customs service of Acting Deputy surveyor James F. Vail, the abolition of that office in New York customs house, the dismissal of 104 men at New York from March 4, up to last night together with nearly 150 other changes included in Collector Loeb's statement today from New York, were announced by Secretary MacVeagh to-night. The end is not yet in sight, according to the secretary, and the changes will keep right on until the rehabilitation is complete.

Many of those affected by the changes covered in to-day's statement appealee to tee president after getting notice of their dismissals or demotions, but they had already conferred with the president and the appeals were without effect.

The salaries paid these reduced and dismissed men range from $3 a day to $3,000 per annum.

Great Shake Up On, Says Collector Loeb.

New Rork, Nov. 19.—"We are in the midst of the greatest shake-up in the history of the United States customs department," said William Loeb, collector of the port of New York tonight, when shown Secretary MacVeagh's summary of the work thus far accomplished in cleaning up the New York customs house.

"More employes have been dismissed from the New York office since I took charge than during the entire previous history of the service," he continued, "and we are not through yet. We are going to keep at it until the New York customs house is made thoroughly respectable.

"Secretary MacVeagh's statement in Washington shows what we had accomplished up to to-day. Add to that the nineteen employes dismissed today and you will see that we have gone pretty thoroughly into the matter. I am continuing my investigations and I can say that there are more heads to be lopped off soon."

Oil Trust Smashed by Federal Court.

St. Paul, November 20.—In an opinion written by Circuit Judge W. H. Sanborn, of St. Paul, filed in St. Louis and St. Paul to-day, the United States circuit court for the district of Missouri, held that the Standard Oil Company of New Jersey was an illegal corporation and ordered that it be dissolved.

The government thus wins its suit against the Standard Oil Company.

The case is one of the most notable in the history of the nation on account of the important industrial and legal questions and the vast financial interests it involves. The evidence filled twenty-one volumes and occupied more than ten thousand printed pages and the arguments of counsel more than three hundred printed pages.

The nature of the case and the character of the decision appear from the syllabus of Judge Sanborn's opinion, which reads in this way: "Congress has power under the commercial clause of the constitution to regulate and restrict the use in commerce among the several states and with foreign nations of contracts."

The decree of dissolution in the Standard Oil case takes effect in thirty days unless suspended by an appeal to the supreme court of the United States.

It is authoritatively announced by officers of the Standard Oil Company at New York that an appeal will be taken.

In the decree the relief sought by the government is granted. Though the companies are not put out of existence the powers that enabled it to operate the oil monopoly are taken away. The Standard Oil Company can no longer vote the stock of the minor companies, it can not control their directors or officers and the minor companies can not pay dividends to the parent concern. Further, the defendants to the original suit are instructed that they must not again form a combination that will be a monopoly of the oil business.

Thirty-three of the seventy odd subsidiary corporations of the Standard are excepted from the order of dissolution and the bill is dismissed as against them.

News of the decision reached Forest Hill through a press association. "Mr. Rockefeller had not heard of it," the secretary said. "He will decline to make any comment."

New Trust is Held Up.

New York, Nov. 23.—The proposed $800,000,000 copper combine has been held up temporarily at least, according to Wall street reports to-day, until lawyers for the interests concerned can figure out the effect which the Standard Oil decision of last Saturday will have upon the merger which is contemplated.

Prominent corporation lawyers were quoted to day as advising that it would be unwise to proceed with the merger plans in the face of the Standard Oil decision.

Forty Men Found Alive in Cherry Coal Mine.

Cherry, Ill., November 20.—It was reported this afternoon that forty of the men imprisoned in the St. Paul mine here last Saturday were still alive.

The men were reached after a wall of debris had been broken down. At first the men were supposed to be dead, but one of them raised his hand and the rest were found to be breathing.

The men were immediately rushed to the hoisting shaft and stimulants were administered. One of them was only able to mutter incoherently. His face was black from the smoke and slightly scorched. It appeared that the men, after their predicament, walled themselves in.

The fight against death was led by Joseph Crescini. Crescini was one of two men brought up in the cage. He reported between thirty and forty men alive in the south wing. In the darkness, where they waited for seven days in an agony of hunger and suspense, they lost track of time and thought that to-day was Sunday.

All Hope of More Rescues Given Up.

Cherry, Ill., Nov. 23.—Hope that there might still be alive some of the 189 men known to be entombed in the St. Paul coal mine was practically abandoned to-day.

An exploration into what is known as the second vein, where it was thought probably many miners had barricaded themselves and had managed to exist on oats and corn provided for the mules, showed that great portions of the tunnels had collapsed. It is thought many men were buried under the debris and if the obstruction is not soon cleared away, at least one hundred bodies may never be dug up. Fire was still raging in these tunnels and the back portions where imprisoned miners could have found a retreat were said to be full of the fatal black damp.

Meanwhile Cherry continues to be a village of mourning. The death today of one of the survivors brought to the surface last Saturday reduced the total of these saved out of the 310 lost in the mine to nineteen. Almost all of the forty-two bodies taken out yesterday were identified. Women who have been prostrate for ten days were called to make certain by recognizing a pocket knife or a dinner pail that their hopes were gone.

Down in the mines the rescuers met with great obstacles. In one instance fire broke out in a tunnel temporarily cutting off the escape of twenty-five men who had ventured 4,000 feet from the hoisting shaft. The smell of smoke gave the warning above and and the rescuers were reached and brought to safety by another rescue party.

Deaths from Rabies Last Year.

Washington, November 23.—The destruction of all animals afflicted with rabies, and the proper muzzling of all dogs in infected areas of the disease, are strongly advocated by John W. Kerr, assistant surgeon-general, and Arthur M. Stimson, past assistant surgeon of the public health and marine hospital service, in a report made public to-day.

The report is made on more than 3,285 replies to inquiries sent out by Surgeon-General Wyman to state health officers and others having knowledge of the disease, to determine its geographical distributions. From information gathered it is shown that rabies have been endemic to the United States for more than one hundred years.

There were 111 deaths of human beings from hydrophobia reported from thirty states during 1908. Rabies were reported in the lower animals from at least 534 localities in thirty-nine states and territories, including the District of Columbia. Evidence was obtained of nearly 1,500 persons, who, on account of exposure to rabid or presumably rabid animals, were obliged to take the Pasteur treatment.

Mind Wave of 3,000 Influences the Board.

New York, November 23.—Telepathy won, the occult triumphed, and mere man was put to rout when the high sense of the supernatural was put on him at a board of education meeting by three thousand girls of the Washington Irving high school. The girls were told a short while after the board meeting that it had passed a resolution for the beginning of work on the new school building for which the girls of the school have pleaded for three years.

In every part of the city these three thousand pupils, at the instance of the president of their association, had concentrated their minds on the meeting of the board in an effort to give it some absent treatment.

The girls had been told to stretch forth their arms toward the home of the board, at Fifty-ninth street and Park avenue, and concentrate their minds on a wish that a resolution for the beginning of work on a new build should be passed.

Dumb Show Before Building.

Twenty girls, braver than the rest, went to the building itself. The twenty stood on the curb just in front of the main entrance, and as the clock struck 4 they stretched out their arms —and their mind, too, they said.

For three minutes—until the exertion tired them—they held out their arms and pointed their fingers at the building. Heads popped out of the windows of the building and passersby stopped to look on. Those who had never before seen the absent treatment smiled, and some of the girls looked sheepish. Those who waited until the board had passed the resolution and victory was won didn't smile. It was the girls' turn, and the twenty went home firmly convinced that telepathy had done its duty.

Appeal to Girls Sent Out.

The appeal to the girls was written last week in the form of a poster and p'aced in the halls of the school building. The poster read as follows:

"To the Washington Irving high school girls: Wherever you are on Monday, November 22, at 4 p. m., 2,686 days after the first promise of a building, stop and stand facing the hall of the board of education, at Park avenue and Fifty-ninth streeth, where commissioners will be thinking of us. Clear your mind of all doubt, vexation, and guile, extend your arms, let your hearts, filled with years of promise, inspire your brains to send their vibrations out and onward from your fingers as you say aloud, 'O, men, men, men, please, please, please, delay no more; begin to build. Begin, begin.'"

Killed in Nicaragua.

Washington, Nov. 20. — Official confirmation of the execution in Nicaragua of the two Americans, Leroy Cannon and Leonard Grace, was received by the state department to-day.

Cannon and Grace were convicted by court-martial on the charge of aiding the Estrada rebel forces.

A dispatch received to-day from the American consul at Managua says the Nicaraguan government admits the execution and gives as a reason therefor the confession of the Americans to the effect that they had been laying mines in the San Juan harbor.

Nicaraguan lawyers described the execution as "unwarrantable savagery," and it appears that Zelaya took the action despite the protest of the commander-in-chief of his army and his minister-general.

Tolstoy's Latest Message.

Geneva, November 23.—Count Leo Tolstoy has given another message to the world through an anti-military meeting held at Bienne at which one hundred Swiss and foreign delegates were assembled. The message was written especially for the recent peace congress at Stockholm, but would have been greatly embarassing on account of its violence, to the Swedish authorities who, however, were saved by the timely strike which caused a postponement of the congress. Later it was arranged to read it at Berlin, but the police prohibited it.

Sunday Tolstoy's friends delivered his message at Bienne. The message appeals to the good sense of the world's people to refuse to serve as soldiers, either voluntarily or under pressure. Killing, even by soldiers, Tolstoy asserts, is a criminal act.

Hazers Must Pay $14,000.

Kewanee, Ill., November 23 — Judge Green, in the Stark county circuit court, has held that the settlement of the Stoner hazing case for $800, authorized by the county court after the Stoner boy had received verdict of $14,000 against eight wealthy Bradford youths who tied him to a tombstone, which fell on him, breaking his leg, can not now be made, as the lower court had no jurisdiction when the case was pending in the circuit court.

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This service will not fail to please a school wherever it is tried. Price, 5 cents each; 55 cents per dozen.

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A new Christmas service for the Sunday-school. Single cody, 5 cents. Per dozen, 55 cents.

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A Christmas Cantata for the Choir and the Sunday-school. Single copy, 15 cents. Per dozen, $1.80.

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A service of song for Christmas. Price, 5 cents each; 55 cents per dozen.

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Christmas Chimes from the Poet's Belfry. Memories of Bethlehem. Charity. Bethlehem. O Prince of Peace. Giving. Our Gifts. Christmas Days. Christmas in the Springtime of Kindly Hearts. The Angel's Song. Hail Christmas. A Christmas Hymn. Christmas Carol. The Song. God's Only Son. Keeping Jesus' Birthday. Christmas Bells. The Shepherds Sing. At Christmas-tide. Christmas Greeting. Song of the Angels. Peace, Good-will to Men. On Christmas Morn. Under the Christmas Star. The Story of a Star. The Christ-Child. The Christmas Victor. An Object Lesson. Long Ago on Christmas. Christmas Praise. Christmas. The Christmas Tree. Hosanna. Giving for Missions. Nancy's Penny. Heaping Coals of Fire. For the Little Ones. The Last Rehearsal.

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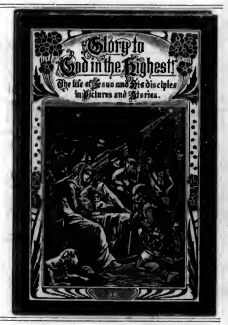

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, DECEMBER 2, 1909. No. 47.

The Aged.

Oh, pass ye by the aged
With gentle step and slow;
They have the burden of years to bear,
And the tide of their life is low.
Speak kindly as ye greet them,
For their world is dim and cold.
And a beaming look from a youthful heart
Is the sunlight of the old.

And commune ye with the aged:
Ask them of days gone by;
We know not what a store they have
Of hoarded memory;
Of hopes that like the rainbow shone,
Only to fade in tears;
And love and sorrow, change and death,
Bind their long scroll of years.

And learn ye from the aged
How with a tranquil eye
They look back on life's stormy sea
And all its vanity;
The hope deferred, the dark despair,
The daily toil and strife,
They are buried all in the waves of time;—
Of the aged ask of life.

And pray ye for the aged!
With tottering steps they stand
Upon the very borders
Of the Everlasting Land.
Ask for them strength in weakness,
And Faith's supporting rod;
And through death's surging waters
The strong right arm of God.
—Unknown.

Items of News and Comment.

Blessed is the cheerful giver.

Not always the rich, but perhaps oftener the poor are the greatest givers.

The farmer is ahead of the city man again, in that he is able to live the higher life on a lower expense.

Missionaries arrived in India.—Our four missionaries, Bro. and Sister Penner, Bro. and Sister Suckau, who left in September last for India, arrived there safely. Bro. Penner informed the editor that they arrived at Bombay, India, on Nov. 4. They are well and enjoyed the journey, with the exception of sea-sickness.

Christians should give prudently and intelligently. They should discriminate wisely in their gifts, conscientiously determining to what objects contributions should be made. The missionary and educational work, as well as the work of the publication of their own church should have a large place in their hearts and gifts.

On Nov. 25 Rev. H. R. Voth, of Newton, Kan., preached for the congregation at Eakly, Okla.

"The Worth of Good Literature" is the heading of an excellent paper by G. G. Wiens, published in the "Bundesbote."

Rev. H. Ummel, of Switzerland, is visiting Mennonite congregations in different states and preaches the Gospel as opportunities are presented.

Correction.—A slight misprint has occurred in the editorial of last week's issue. The Bible passages were quoted from the "seventy-third" psalm (Psalm 73: 1—3, not Psalm 93:1, 3.)

Reports come in that divine services were held on Thanksgiving Day. We have reason to believe that nearly all of our people appreciate a good Gospel sermon as well as a delicious dinner on that day. God is the giver of both. To Him we owe thanks.

Missionary J. B. Epp, of Oraibi, Ariz., makes a statement in the "Bundesbote", why he and his family left the mission station so suddenly recently. In that section the Hopi Indians are divided into two factions — the friendly and the hostile. Bro. Epp was urgently advised "to leave at once", because there would be serious danger ahead of him in case he would not comply with this request or order. It is expected, however, that this trouble among the Indians will be settled in due time and, as is to be hoped, without serious damage or loss of lives.

Mennonite Mayor.

A recent Cleveland News gives a good picture of Mayor-elect Herman C. Baehr and Cyrus Locher, of Cleveland, the latter a well known former Bluffton boy. The picture shows the newly elected mayor taking the oath of office administered by Mr. Locher, who is assistant city solicitor of the above named city.

Mr. Baehr being raised a Mennonite took his oath, affirming instead of swearing to faithfully perform the duties of his office. Mr. Locher himself being raised a Mennonite, was equal to the occasion, and took the affirmative without any hesitancy, readily granting the request of Mr. Baehr, who said: "I will affirm not swear."—Bluffton News.

Announcement.

The Committee of the Orphanage Fund would like to find a home with good kind Christian people, for two children of good parentage. One boy is aged nine months and the other twenty-one months. Their mother is dead.
Address: Mrs. J. W. Bayley,
119 Mayland St.,
Germantown, Pa.

A Whisky Shrinkage.

In the discussion of Mr. Lloyd George's Finance Bill, of England, the fact was brought out that there was a shortage in the anticipated revenue from whiskey of no less than $4,000,000. In reference to this the Chancellor of the Exchequer spoke as follows: "There has been a great reduction in the liquor consumed, and I am not here to apologize for it. Let the House of Commons realize what it means. We have to estimate that the consumption of whiskey is going down by twenty to twenty-five per cent. That means that from 8,000,000 to 9,000,000 gallons less whiskey is being drunk, which means a marvellous change in the habits of the people." The full significance of this will be better understood when it is remembered that the drop this year in the consumption of spirits is equal to the total drop in the previous ten years. In Glasgow it is averred that whiskey drinking has decreased at least 33 per cent. since the imposition of the extra duty; and in Ireland it is estimated that the decline is as high as 70 per cent. The Government has made careful inquiry as to whether the reduction in whiskey meant a corresponding increase in the consumption of beer, and it is satisfied that such is not the case. This enormous reduction in the consumption of whiskey has meant, of course, loss of work to many who are employed by the distilling industry, but this is much more than offset by the increased sobriety of many thousands in the United Kingdom and Ireland. It may be taken for granted, however, that this fact has not made the Chancellor of the Exchequer any dearer to the hearts of the wealthy distillers, and to those of the Lords whose wealth is invested in whiskey factories, and it may help to explain, at least partially, the unpopularity of the outspoken and fearless radical who at present presides over the budget destinies of England. But some others, many others, will love him for the enemies he has made.—Christian Guardian.

From Our Mission Stations.

Missionary John A. Funk writes of his work among the Arapahoe Indians at Canton, Oklahoma: The work among the Arapahoes here upon our field progressed in its accustomed way during the past three months. Services were regularly held every Sunday except one, when nearly all the Indians had gone to the Washita to attend a dance and to receive presents. The Indians were so delighted with the invitation that they could hardly await the time appointed for the dance. Even our Christians were much taken in by it, not so much on account of the dance as on account of the anticipated presents.

Soon after their return another dance was held about two miles from our station where many assembled to dance and to give presents to those coming from other places. Our Christians were also asked to give presents, which they did, but without dancing or the beating of drums. We earnestly desire that this mode of giving presents might soon belong to the things of the past and that our Christians might learn to give towards the support of the destitute and in such a way that the left hand might not know what the right hand is doing.

It seems marvelous that our Arapahoes are less inclined to hear the Gospel preached to them than they formerly were, while there is less dancing among them now than then. Different reasons might be given for this, as the excessive use of strong drink, playing at cards, the mescal bean, and their associating with white people, of whom perhaps

only one out of every hundred is a true Christian. But these are only reasons as they lie on the surface and are seen by every one. The real reason is that they have learned to understand what the Gospel requires of them and that it does not agree with their religion, as they formerly were wont to say. They are frightened because they find that the Gospel makes demands on them which they, in their present state, are neither willing nor able to fulfil. This is the one great reason why the old heathen try to avoid the Gospel and do not like to hear it, because it attacks their religion and disturbs them in their heathen belief and life.

The heathen is carnally minded and it can not be otherwise than that all his thinking and all his endeavors are centered upon the things of the world, in which he hopes to find the happiness which satisfieth the soul. It is no wonder therefore, that these carnally minded people do not find any interest in the spiritual Gospel of Christ, but rather avoid it and flee from it. Nevertheless, we are here to preach the whole Gospel, which requires more than a mere reformation and a moral character, but which requires a regeneration which produces a life from above, which will manifest itself in righteousness and true holiness.

Our Christians are growing in the knowledge of God and are strengthened in their faith in Christ. At our Sunday services we study the first epistle of Peter, under the blessing of God, with our Indian Christians. It is needful that they become more established in the truth.

Missionary P. J. Wiens writes from Champa C. P. India: The third quarter passed by apparently all too fast for us and the work here. But if we look forward to the coming of Brother and Sister Penner and Brother and Sister Suckau time has not passed by too fast. While I am writing this they are no doubt rocking on the billows of the Mediterranean. After they have arrived we hope to be able to report of more work done. The Lord grant it!

Occasionally we were hindered in our work by sickness. However, my dear Agnes and myself had only once a slight attack of fever so that we may say, our health was good. For the children the wet season is more serious as they are more subject to fever than grown people. Patients are coming in daily for medicine. A man with a sore foot has been here for a month now, whose foot, which has lost all its toes but one, I have to nurse daily. Had he not been here no doubt his entire foot would have gone by this time. Since he is here the foot begins gradually to heal. If one had more time he could tell these patients something from the Gospel while attending to their physical diseases. But as it is one has to hurry in administering medicine without first telling them about the Gospel of Christ.

Death also has claimed its victims during the past quarter. A girl about 18 years of age who had been working here for several years, became sick before the wet season set in and never got well again. Her sickness at last developed into diabetes and dropsy. She died in September, just about a month ago. I frequently visited her, sang and prayed and spoke with her. Both she and her parents seemed to be pleased with what I did for her. But they may possibly have regarded it as a last resort, a kind of magic, by which they hoped that her life might be spared. She told me that she was praying daily and also during the night when she could not sleep. But as far as I could ascertain she did not come to a saving faith in Jesus Christ. The trouble with this family seems to be, that they consider themselves better than many Christians and hence do not see the need of conversion. It would not only have been a cause of joy in Heaven and among the mission workers here but also among all mission friends, as well as to the members of the Mission Board, if she could have left a testimony that she had passed over as a child of God. God grant that the time may soon come, when the heathen from without come and accept salvation in Jesus Christ. It is oftentimes trying to think how much labor is done with such apparent little effect. During the latter part of September the father of our water carrier died. He formerly worked for brother P. A. Penner. He knew what is required in order to inherit eternal life. But he also passed away, God only knows how and to what place. I prayed with him, sang hymns for him, and he even helped to sing. But others do the same when the missionary is with them and afterwards return again to their own gods and teachers. He desired that I should perform an operation upon him, saying, that if the disease could be removed thereby he would be well. This would naturally be the case. But it is not for man to remove diseases, even if he could give some relief at times. The disease of the body seems to be of greater consequence with these people than the disease of the soul. It is very seldom that they will seek help for the latter.

Now the time is approaching when the good seed can be sown more abundantly. Brother Penner plans to go on an evangelistic tour soon after his arrival and our evangelists are also to go and preach the Gospel in the more distant villages.

Three of our lepers died and one ran away during the quarter. We at present have 113 lepers in the asylum. The general health among them is good, with the exception of occasional fevers and that some of them have to suffer much on account of their wounds. All of them, who are able to do so, attend our services.

Progress has also been made at our schools. At Kusmonda we have 50 pupils and at Beladula upwards of 30.

Dont's for Christians.

1. Don't talk too much, a very common sin among even good people. Some one has said that spirituality will leak out through the tongue quicker than any other way. "Be not rash with thy mouth." He that keepeth his mouth and tongue keepeth his soul from trouble, says Solomon.

2. Don't be discouraged. "The eternal God is thy refuge." We have the promise that all things, even strange, hard, unaccountable things, are working together for our good. Many of God's brightest saints, once as weak as you are, have passed through the darkest tunnels and the hottest fires, yet their lives were enriched by their experiences and the world blessed by their lives.

3. Don't look at other people's failures too much. We shall likely see plenty of them in most people, but that does not help us any. If we do not watch we will look at the difficulties till we, like Peter, will begin to sink ourselves.

4. Don't fail to contribute. If we sow sparingly, we shall reap sparingly. Many a man's nose has been kept on the grindstone because he has been robbing God. Our feelings are not the guide in the matter.

5. Don't seek worldly applause. Try to please God. Even the world will think more of you in the end. Trying to be popular will ruin any Christian.

6. Don't think it strange if the world misunderstands and misjudges you. That is a part of the heritage of the people of God. Job's friends thought his trouble and affliction due to his great sin, and told him so. Jeremiah was put in a dungeon because of his faithfulness to God. Other examples could be given. You need make no explanations. Your friends do not need any, and your enemies wouldn't believe you; so just go on and be true to God.

7. Don't fail to testify. Do so every opportunity. It may seem like a small thing to confess Jesus before men, but He says to such that He will confess them before His Father and holy angels.

8. Don't neglect church services. "Forsake not the assembling of yourselves together." We do not think of staying away from our work when we feel a little bad, or because the weather is threatening. If we did, the most of us would soon find ourselves in debt, and out of a job.

9. Don't neglect to read the word every day. Pray for enlightenment. Mark the passages that most interest you. Memorize them if you can. If we prefer to read newspapers instead of the Bible, there is a wrong somewhere, and if we will read prayerfully we will find out what the wrong is. Job said he esteemed the word of the Lord more than his necessary food. Jeremiah says: "Thy words were found and I did eat them," and he says they rejoiced his heart. David says: "Thy word have I hid in my heart, that I may not sin against Thee." So we see that the word will rejoice our hearts, and keep us from sinning against God—two good reasons for reading it.

10. Don't neglect prayer. Form a habit of prayer; talk to the Lord about everything. No matter how we may be pressed for time, we can do more work, and do it much easier, if we take time to pray. No Christian, no matter how gifted he may be, will ever amount to very much without continued prayer. We meet many who are willing to testify, sing, preach, but few—very few—who are willing to pray much, and everything will be a failure without it. It is the praying people who bring things to pass. Our lives will be joyless, fruitless and powerless if we undertake to live without it. That accounts for much of the deadness and powerlessness that we see among professed Christians. —Living Water.

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How an Eskimo Left Off Tobacco.

It is as true now as in the times past that "Every one that asketh receiveth, and he that seeketh findeth," and that any true soul seeking guidance, has but to do God's will, and he shall be led farther on in the path of righteousness, and shall "know of the doctrine." An illustration of this inward guidance was recently given us by Dr. A. W. Newhall, of Stoneham, Mass., formerly a missionary in the island of Unalaska. He said:

I once asked Adlooat, an Eskimo boy staying at our home in Unalaska, how it was that he did not use tobacco when so many of his people did use it. His reply was as follows: "When I am little boy, about four or five years old, I use tobacco and like it very much. By and by God speaks to me in the skin canoe, out on Bering Sea in a storm, and I know God saves me. But do you think I give up tobacco then? Oh no! I love God, I love tobacco, I love them both. No one tells me tobacco is no good and that it will hurt me. I use it for two or three years, and one day when walking down by the beach, something seems to speak to me inside, just the same as in the canoe when God speaks to me, and it says, 'What for do you use tobacco?' I stop and think, and then I say, I don't know. Then I walk along a little way and again the voice speaks to me and says, 'What good is that stuff anyway?' I think a little bit and then I say, No good I guess. Then I walks on, and the third time the voice speaks to me and says, 'Why don't you quit?' And I *quit* and never use that tobacco again. Now I am poor Eskimo boy, and no missionary or teacher to tell me what is right, and so God tells me Himself."—Christian Safeguard.

The Alcohol Motor.

The value of the alcoholic motor in modern agriculture, especially on the extensive farms of the West, promises to be great. With an abundant supply of raw material at hand, plants for distilling spirit can be erected wherever liquid fuel is needed, just as the grist-mill supplied the neighborhood with flour in the old days. It is not necessary to transport it long distances by rail or water at so much extra expense for transporation, consequently the farm motor should become as much of a necessity as the plough and the harvester.

The small stationary motor of one or two horsepower is sufficient to grind the feed, saw the wood, churn the butter, actuate the cream separator and run the mill. The next improvement to the traction engine will doubtless be the substitution of internal combustion for steam, which means that all of the more arduous farm labor, such as ploughing, harrowing, cultivating, harvesting, threshing, shocking etc., can be accomplished, even on small farms, more rapidly and economically than by the employment of horse power.

One of the principal obstacles to the reclamation of the arid territory of the West has been the expense of operating machinery for pumping water where reservoirs could not be located to furnish an adequate supply of gravity. Many irrigation sites are at such a distance from petroleum wells, coal deposits and woodland that the cost of fuel for pumping engines is prohibitive. As the sugar beet forms one of the staple crops of irrigated land, and, as already stated, yields a large percentage of alcohol, it is only necessary to raise a sufficient crop of these vegetables to insure a permanent supply of power for pumping and all other machinery required.—Scientific American.

Driving with Oil.

I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer.

How slow some people are to learn this simple lesson. They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not is hammered at without mercy. Such uncharitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love. Dr. Babb.

"The Mennonite" to a new subscriber from now until January 1911 for $1.50.

Home Circle.

A Petition.

These are gifts I ask
Of Thee, Spirit, serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load;
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have Thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of a common day.
—*Henry Van Dyke.*

All Boys Should Learn

To run; to swim and to carve.

To be neat; to make a fire and to be punctual.

To do any errand; to cut kindling and to sing if they can.

To help their mother; to hang up their hats and to respect their teachers.

To hold their heads erect; to sew on their own buttons and to read aloud when requested.

To wipe their shoes on the mat; to cultivate a cheerful temper, and to speak pleasantly to an old person.

To put every garment in its proper place; to remove their hats upon entering a house, and to laugh. A good laugh is better than a medicine.

To attend strictly to their own business, a very important point. And finally to be as kind and as helpful to their sisters as to other boys' sisters. —Ex.

Family Worship.

It matters not what societies and organizations there may be for the nurture and development of Christian life, there is nothing to take the place of the Christian home, and there is nothing in the home to take the place of family worship. Other things being equal, there is most of piety and strong character to be expected from that home in which God's word is read daily and prayer offered to God by the united household. Out of such homes go men and women to walk reverently and obediently before God to do His will, and to serve Him in their generation.

A community can be no better than its home, and a church often lacks spirituality because its homes are deficient in divine grace. Where parents lead their children to serve God, the pastor can lead the community to follow him. But, however good and pious the pastor may be, he is sure to be weak if teh parents are not upholding his hands by piety in the home, as Aaron and Hur upheld the hands of Moses.

If the people of this age want a real revival let them commence working for it and praying for it at home, with their children gathered about them in the exercises of family prayer. God blessed the house of Obededom while the ark of the covenant abode under their roof, and He will still bless the homes where He is loved and honored, as He can not but bless "the families that call upon His name." The Jewish fathers were to hold the Passover service in their homes and they were to explain to their children what they meant by the service, and out of that fact grew up a whole nation that was knit together as one great homogeneous people.

Many fathers excuse themselves from holding family worship by saying that they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day when the entire family could be gathered together for five or ten minutes. Presumably it is just before breakfast or just after the evening meal. Let all assemble gravely for a little time. Let a passage of Scripture be read aloud by the father, and then, kneeling down, let a short prayer be addressed to God, thanking Him for His mercies and beseeching Him for continued protection, forgiveness, guidance and grace.

Such scenes as this made Scotland great as a God-fearing people, or occurred because her people were and have been God-fearing. We must make a new effort to establish: or to re-establish, family worship in all our families. We cannot afford to do without it in one single Christian home.—Herald & Prosbyter.

Great Blunders.

In the Crerar Library, Chicago, five hundred different persons have written down their "Great Blunders in Life," and the following are some of them that are worthy the consideration of our young people:

"The greatest blunder in my life was gambling.

"Was to fool away my time when at school.

"Not keeping my position, but grew slack in my work.

"Thinking that my boss could not get along without me.

"Refusing a steady position with a good firm.

"Would not listen to the advice of others.

"Not saving my money when I was young.

"Beating some one out of money.

"Did not stick to anything.

"Careless about religious duties."

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

A Last Word About "Uncharitable Disputes."

If the impersonal discussion of certain practices, in connection with the Lord's Supper, in a paper devoted to the discussion of religious matters is to be magnified into a "fuss" by a certain reader whom we only know by the nom-de-plume of "A Mennonite Reader" then we must let it go at that. Whatever "fuss" there is to it, however, is none of our making. We further recognize the propriety of one who complains of being a victim of an "Uncharitable Dispute" being particularly scrupulous in the choice of names he selects for his opponent and we promise that, should we find it necessary, in the future to call one who honestly differs with us, on a matter of supreme importance, a "hair-splitter", an "ultra-conservative" or a stick-thrower, we will not caution him against thinking his thoughts out loud.

G.

Things That Other Churches Have.

The dissatisfied church member—the one whose ideas cannot always be accepted in matters relating to the management of the congregation—is often very free with the complaint that something is wanting in his church that other churches have. It must be admitted that no church has a monopoly of good things and there are methods in use in some churches which might be very well adopted by others but it must also be admitted that that which works splendidly in one congregation would be positively hurtful in another. A church could not, for example, tolerate a doctrinal inconsistency no matter how much it strengthens a church of another denomination. To take an extreme case, the pedo - Baptist denominations strengthen their positions in proportion to the emphasis they place upon infant baptism and confirmation. The introduction of such things into our churches would necessarily be their death blow. But only the ignorant of our history and doctrine could suggest such an inconsistency. The usual demands for changes or innovations are along the lines of preaching, conducting services or caring for the social end of the congregational work. They generally come from dissatisfied or disloyal members of the church upon whom it is hard to depend for anything along the line of solid work.

That which commends itself most strongly to us in other churches is the loyal support the people give to their work; the inspiration they are to their pastors and the energy with which they go into the work assigned to them and the piety of their lives. Almost any method of work will prosper under such conditions in a church where the people are so inclined. The fault-finder generally does not go in for things of this kind. He usually disagrees with the pastor and disapproves of his way of working and wants the officials of the church to abandon the tried policies they represent for those of his own, which are untried. The one who habitually advocates things as they are in other churches adds something to his own which some "other churches" do not have or want, namely a troublesome "pull-back."

G.

Correspondence.

DONNELLSON, Iowa, Nov. 27.—On last Sunday evening the Young People's Society of our church gave a special program in the new church. A full house enjoyed the speaking and the many beautiful songs, all relating to Thanksgiving. The church was nicely decorated on Thursday afternoon at 1 p. m. Bro. Hilty preached to a full house in the new church. Thanksgiving is a great privilege that we enjoy. Following the sermon the school children rendered an appropriate program followed by a short address by Rev. Kreis, pastor of the Donnellson G. E. church, and Rev. Treftser, pastor of Franklin G. E. church, after which the offerings for mission, by the children were sold to the highest bidder, some at fabulous prices—for instance 4 and 5 dollars for cakes. Total receipts were over $65. The weather is extremely warm.

Conscience is too often mistaken for a right to step on other people's toes.

How the Deacon Learned to Give.

"Yes," said the deacon, "there's many a man that calls himself honest, that's never so much as inquired what amount of debt heaven's books are going so show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without grudging it.

"Well, in those years I was telling you about it was dreadful how I cheated the Lord out of His due. Once in a long time I paid a little to our church, but I didn't give a cent to anything else.

"Wife wanted me to take a religious paper once, but I couldn't hear to it. Told her it was nonsense. I didn't believe any of the apostles ever took a religious paper. The Bible was enough for them and it ought to be for us.

"And yet I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadful proud of her, for she was a smart little thing. One Sunday night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in heaven?'

"'What?' says I, looking down at her, kind of astonished like.

"'Will we haye to pay rent in heaven?' says she again.

"'Why, no,' says I. 'What made you think that?'

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent anyhow for we'd never had to pay rent, livin' in our own house. But at last I found out that she'd heard some men talking about me and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks Nannie'd ever known were some folks down at the village that had been turned out-of-doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"I was mad to think Seth Brown dared to talk about me in that way—right before Nannie, too.

"I fixed up some pretty sharp things to say to Seth the next time I met him, and I wasn't very sorry to see him the next day in his cart. I began at him right off. He listened to everything I sputtered out, and then he said, 'Well, deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you making deposits,' and then he drove on.

"Well, I walked over to my blackberry patch and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler. At last it just seemed to me I couldn't stand it any longer, and I knelt down there in the blackberry patch and said, 'O Lord, I've been a stingy man, if ever there was one, and if ever I do get to heaven, I deserve to pay rent, sure enough. Help me to give myself, and whatever I've got, to Thee.'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over the first dollar I slipped into the collection plate, but I've learned better now; and I mean to keep on giving 'as unto the Lord.'"—Young Folks.

Danger in Decay of Concrete.

Are our structures of armored or reinforced concrete, now so popular as a building material, likely to be permanent? It has been assumed hitherto, and no facts to the contrary have been adduced, that the concrete envelop protects the iron rods or bars imbedded in it, so that there is no danger of rust. Recent experiments, however, show that, where there are electric currents in the vicinity, corrosion may take place within the concrete very quickly. The latest tests are those made by A. A. Knudson, of New York, and reported a few weeks ago to the American Institute of Electrical Engineers. The experiments were carried out as follows, as described in the Scientific American:

"Some blocks of one-to-one Portland cement sand concrete were molded in a common metal water pail, with a piece of two-inch wrought-iron pipe placed vertically within the blocks to a depth of about eight inches. When the blocks were three years old, one of them was placed in a tank of sea water, and another in a tank of fresh water, and direct current was fed to the iron pipes in the center of each block, the negative electrode consisting of a piece of sheet iron placed in the tank. A third block, similar to the other two, was placed in a tank of sea water but was not subjected to the electric current. After a period of thirty days the last-named block was found to be in perfect condition and the imbedded pipe was perfectly bright. But the two other blocks, which had developed cracks during the test, were easily broken open; yellowish deposits were found in the cracks, where the conerete had deteriorated to such a degree that it could be cut easily with a knife; and the pipes were considerably corroded, showing a loss of weight of over 2 per cent. Similar results were obtained in tests with blocks of standard Rosendale cement, made in the same mold, although in this case the blocks were tested thirty days after they had been made."

That these results are of profound significance is asserted by the writer, who is of opinion that they call for careful investigation on the part of concrete engineers, and the provision of special insulation in all cases where imbedded steel, or reinforcing material is liable to attack by stray currents near wet foundations. He concludes:

"The whole subject of electrolysis, which, because of the exaggerated use to which it has been put by a sensational press, has not received from technical men the attention which it deserves, should be made the subject of a searching investigation with a view to determining the laws and limits of this form of corrosion."

Breaking Up a Dancing-School.

A stranger writes, desiring prayers for the breaking up of a certain dancing-school, which is attended by a considerable number of church members.

We would suggest that prayers be offered for the conversion of such of those church members as were never converted, and for the restoration of such as have wandered from the Lord; also for the thorough conversion of the religious bodies to which they belong, and for such a change in the preaching of their ministers and the practice of their members as shall keep hungry lambs from wandering off to hunt for poisonous food, and so settle the dancing-school question without much trouble.

The breaking up of the "fallow ground" in the churches we deem of much more importance than the breaking up of dancing-schools. Church members need something to interest them, and if they find nothing in the gospel, or the church, to take up their attention, they will probably run to dancing-schools, bazars and other worldiy amusements, until they are converted to God, and gathered into the *church of Christ*, when they will be likely to find so much work of more importance on their hands that they will have no time to keep running after dancing-schools and worldly amusements.

But dancing-schools are no worse than many other things. A fiddler who plays any tune you wish for money, may be a pious man compared with a solemn-looking preacher who for money shapes his sermons to please the people rather than the Lord. A church fair is perhaps no worse than a church quarrel; though when you have the former the latter often follows. A dancing master will not bring so much damage to the cause of God as an ungodly church official who will lie and deceive and cheat, and yet pull wires, manage the church, and for a pretense make long prayers.

We shall not cure these evils by hacking away at twigs and branches. The place to begin to chop about, these days, is very close *to the root of the tree*, and the sooner men take off their coats and go at it the better.—The Common People.

A Hint to the Wise is Sufficient.

"I got my best lesson in 'pastoral theology' in my first pastorate," remarked a successful minister. "When I was installed, the senior elder of the congregation was a rare old saint drawing close to the end of life. A few months later he fell sick, and he knew that his time had come. So he set his house in order, and then sent for his pastor.

"When I entered his room he spoke with a brusque bluntness which I had learned to know as the sign of his kindly heart. 'Come over here and sit down, and talk to me,' he said. 'And now remember, I haven't much time for this, and I don't want you to talk to me like a minister; talk to me like a man.'

"Well, that hit me hard; it came near throwing me clear off my balance. But I pulled myself together, and honestly tried to talk to him straight out without any ministerial twang. He heard me in silence for a time, when suddenly he interrupted: 'Now I want you to pray; And mind you, don't pray like a minister; pray like a man.'

And I prayed. I like to think I satisfied him. And I can tell you here that I never have forgotten that lesson; ever since then I have tried to do my work like 'a man' and not like a minister, and if I have been saved from professional manners and professional spirit in my ministry, it's due, not to the training I got in the theological seminary, but to the training I got beside the deathbed of that fatherly old elder."—Selected.

The Tobacco Habit.

The tobacco habit, like the drink habit, is mental, physical, and moral slavery. The victim is an abject slave to the weed, whether chewed, smoked or snuffed. The appetite for it is formed in much the same way as the appetite for strong drink. in the beginning, the indulgence can be readily resisted, but in the end the victim is bound with fetters of iron. The best way to escape the bondage is never to begin the indulgence.

The habit is not only expensive, but it undermines the health, where it does not lead to immorality and vice. It is a filthy habit, too; especially the chewing and snuffing forms of it. It is so filthy that the railroad corporations provide a special car for travelers who are slaves to the habit, as farmers provide special pens for their swine.

The late Amos Lawrence was wont to refuse tobacco users who applied for positions in his large mercantile house. He once wrote to the president of Williams College, an institution that shared his benefactions: "I have always, for more than forty years past, given the preference, among such persons as I have employed, to such as avoided rum and tobacco, and my experience has confirmed me in the belief that it is true wisdom to have done so."—William Thayer.

A smile, a word, a touch—
And they are easily given—
Yet each may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the falling heart,
A word may soften pain's keenest dart,
A touch may lead us from sin apart;
How easily each is given.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 12.—PILGRIM'S PROGRESS, SERIES XII. CROSSING THE RIVER. 1 Cor. 15, 31—38; Hebr. 2, 14—18.

QUESTIONS:

1. What is the natural end of all men? Hebr. 9, 27; Rom. 5, 12; 1 Cor. 15, 26.

2. Why do men fear death? Hebr. 2, 14—15.

3. What gives us courage even in death? Isa. 38, 17; Hebr. 2, 17—18; 2 Cor. 4, 16—18; Phil. 1, 21 and 23.

4. What can we expect after death? 2 Tim. 4:6—8; 1 Pet. 1:3—7; John 14:1—3.

5. What was the last trial for Christian?

6. What made him so full of fear?

7. How did Hopeful comfort him?

8. How were they received on the other side of the river?

9. How were they received in the city?

MEDITATIONS:

The natural end of all men, according to experience and revelation, is death. Death is the separation of the spirit from its abode, the body. This separation, though it appears natural to us now, is the consequences of our separation from God through sin. Since death is the wages of sin, and the devil has the power of death, it is natural that through fear of death all were all their lifetime subject to bondage, and usually men are afraid to die, and will make great exertions to escape death. They may succeed for a time, but at last there comes a time, when death is inevitable, and all have to die. We know of only two men who did not die but were translated, Enoch and Elijah.

Even true Christians and real children of God when they enter death have sometimes great spiritual struggles, they who have often comforted others seem to be without comfort; while others seem to have hardly any or no struggle, and go through death triumphantly. The greatest comfort is, that for Christ's sake our sins are forgiven; that nothing can separate us from the love of Christ. Paul saith; "For I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Christian looks beyond death at the things which are not seen, which are eternal. "Though our outward man is decaying, yet our inward man is renewed day by day." When we are true children of God through Christ Jesus, we can when death approaches say: "The time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing." "For to me to live is Christ, and to die is gain. I have the desire to depart and be with Christ; for it is very far better."

Our Lord said before His death: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." And Peter, the

apostle of hope, in his first epistle speaks of the living hope of the Chsistian and the inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.

At last Christian and Hopeful came to a river; but there was no bridge to go over, and the river was very deep; but the men that went with them said: You must go through, or you can not come to the gate.

Christian was afraid and cried out to his good friend Hopeful, but hopeful was always of good cheer and encouraged him. Christian was much troubled by the thoughts of his sins that he had committed both since and before he began to be a pilgrim. Hopeful said to him: "These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of His goodness, and live upon Him in your distresses."

They got over the river and were received by the two shining ones, who spoke to them about the glory of the place; a company of the heavenly host came out to meet them, also some of the king's trumpeters.

When they came to the gate they were asked for their certificates, which they gave unto them, and the king then commanded to open the gate and as they entered they were transfigured.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Dec. 12.

Subject:—Paul's Last Words. 2 Tim. 4:1—8, 16—18.

Golden Text:—For me to live is Christ and to die is gain. Phil. 1:21.

The second letter to Timothy is the last of Paul's epistles in the order of time. As he wrote it he saw the shadows of the evening of his earthly life gather about him, and one of the reasons for his writing was that he longed to have this faithful son of his in the Gospel at his side in his last hours. Others had left him, some because their love to him and the cause had grown cold, Demas for instance (v. 10), and others because the exigency of the work made their presence elsewhere necessary (vs. 10, 11). It is touching to note how this man whose faith in the Lord gave him such an overflowing abundance of confident assurance, was yet so sensitive of the help of human sympathy. This is not an indication of weakness, but rather it speaks of a noble nature and a heart of love beating true on the human as well as the Godward side.

The letter was written toward the close of summer. He urges Timothy to hasten his coming before the setting in of winter weather would make the voyage difficult or impossible, recalling, no doubt, his own winter experience in the Mediterranean. Though there were many Christians in Rome some of whom send their greetings to Timothy through this letter (v. 21), yet the general persecution of Christians of which Paul's second arrest and imprisonment was an incident, was probably the reason that many had either fled from Rome or were keeping themselves withdrawn from public notice, and Paul was thus left the more alone in his imprisonment. Moreover he was no doubt treated with less consideration by the authorities and accorded fewer privileges than during his first term in bonds. Nevertheless one stayed at his side—Luke, the beloved physician (v. 11; Col. 4:14), and we may assume with some probability that Timothy and Mark came to him also in answer to his request.

Another object of his writing this letter was that of giving further instruction and encouragement to this young man, upon whom must fall such a large share of the burden he himself had carried—of the work of the Gospel both in the established churches and in wider circles yet to be reached. To this end he gives Timothy the solemn charge contained in the first verses of our lesson, which charge we may consider under three heads, viz., Public Ministry, Personal Work and Exemplary Conduct.

As to his public ministry Timothy is charged to be urgent in preaching the sound doctrine of the word, whether people want it or not. People's ears might itch for something more agreeable than the preaching of repentance from sin as a condition of salvation, and they might find those who would give them tickling fables instead of the truth, but the true minister must continue to hew straight to the line no matter where the chips may fall. He must not spare reproof and rebuke where they are needed, while he holds out the gospel invitation to come to God in Christ for pardon and cleansing. The evangelist's good tidings of great joy can be only for those who have been brought to a realization of their sinfulness and their consequent need of a Saviour.

Secondly, Timothy is charged to supplement his preaching with personal work, dealing with individual souls with all long-suffering and teaching (v. 2). This is a most important part of a minister's work, the part most productive of good results if done in the right spirit and with good tact. Paul in reviewing his work at Ephesus reminded the elders of that church how for "three years I ceased not to admonish *every one* [collectively and individually] night and day [in season and out of season] with tears" (Acts 20:-31). So should Timothy by preaching and teaching, proclaiming the Gospel message to people collectively and dealing with individuals personally, fulfil his ministry (v. 5).

Thirdly, he should show a good example by the exercise of self-control and self-denial (v. 5). He must watch, or be sober, in all things, not allowing himself to be turned from the straight path of right and truth, either by the lust of the flesh, or the love of ease, or the fear of suffering, or any other sinful motive. Suffering hardship as a follower of Him who endured the cross despising the shame (Heb. 12:2) is to bear convincing testimony of the reality of our religion.

The charge to Timothy is emphasized by reference to the fact that God takes note of His servants' faithfulness and that to Christ Jesus, to whom all judgment has been committed (John 5:22), we shall give account of our stewardship in the day of His coming again to receive the Kingdom. Should not the thought of that day inspire each one with the desire to do his best?

For Timothy's encouragement and inspiration Paul points to his own record, now drawing to a close. Not boastingly, but in grateful recognition of God's grace given to him not in vain, he speaks of his apostolic career as a fight waged in a good cause and crowned with victory. He is assured of his crown which is laid up for him against the great day that is coming. He rejoices to think of the great company of faithful ones who, having toiled in the light of the same blessed hope, shall like him be crowned in that day (vs. 7, 8). Between him and that happy entrance into the heavenly Kingdom he sees looming up the trial and the almost certain execution to follow; but he views it all in undismayed confidence. The Lord had stood by him in the first trial and had given him strength to turn it into an opportunity for giving the message of the Gospel to those present (v. 17). He was delivered then out of the very mouth of the devourer. Now he knows that the end is coming, but death will only be the pouring out of his life as a drink offering unto God (v. 6 margin), the entering into the glories beyond. The executioner's sword could do no worse than to liberate the soul from its tenement of clay to be with the Lord in Paradise. Such triumphant assurance it is the privilege of every child of God to possess.

Contributions.

For Foreign Mission.

During the month of November the following gifts were received:

For the General Treasury.—From the Y. P. S. of the Bethany church at Coy, Okla. $5; Upper Milford church, Hosensack, Pa., $50; collection at harvest festival at Edenburg, Man., for India, $8 50; David Friesen, Blumental, Man., for Indien, $5; mission friend, Gretna, Man., for India, $1.50; Sewing Society, Bethel, Mo., $50; Salem church, Dalton, O., $12 60; Rosenort church, Rosthern, Sask $210; mission friend, Henderson, Nebr. $5; Bethel church, Mt. Lake, Minn., $200; Jos. C. Graber, Pretty Prairie, Kan., thankoffering, $80; sale of albums, Tiefengrund, Sask. $26 50; mission friend, Moundridge, Kan. $30; West Zion church, Moundridge, Kan. $20 91; Menn. church, Garden Tp., Kan. $56 56; S. S. of the Beatrice church, Nebr., $83.91; S. S. of the Halstead church, Kan. $9.75; Einsiedel church, Hanston, Kan. $15 11; from a branch of the Rosenort church, Aberdeen, Sask. $21 85; Zion church, Donnelson, Ia., $10.84; Hillsboro church, Kan. $24 70; Elizabeth Schroeder, Hillsboro, Kan $3; Menn. church, Upland, Cal. $60; Sewing Society of Rosthern and vicinity, Sask , on Thanksgiving Day, '09, $178 75; Menn. church at Rosthern, Sask. $117 95; collection for mission at harvest festival at Bergtal, Sask. $14.75; mission friends at Great Deer, Sask. $13; West Swamp church, Quakertown, Pa. $33 29; S. S. ditto, $3 19; Sewing Society, ditto, $10; Y. P. S. ditto, $1 57; Flatland church, Quakertown, Pa. $13; Bethany church, ditto, $15.71; First Menn. church, Reedley, Cal. $30.31; legacy of Andrew and Barbara Schrag, Marion, S. D. $250; Ladies' Society, Summerfield, Ill. $50; Summerfield church, Ill. $52; Ladies' Aid Soc., Wadsworth, O. $15; East Swamp church, Quakertown, Pa $24 67; ditto, S. S. $7 30; Bethany church, Freeman, S. D. $86 79; mission friend, Dallas, Ore. $40; Rosenort church, Sask , supplementary, $10; Tabor church at Goessel, Kan. $31 49; Y. P. S. at Souderton, Philadelphia (1) and Flatland church, Pa., for Sister Funk's mission, $73; Friedenstal church, Goteho, Okla. $127; from sale at Children's festival, Donnellson, Ia. $55.56; Elizabeth Stauffer, ditto, $25.

For Society Treasury.—Jos. C. Graber, Pretty Prairie, Kan., for R. Petter, $15.

For Orphans in India.—Friedenstal church, Gotebo, Okla. for an orphan, $15.

For Lepers.—Elizabeth Schroeder, Hillsboro, Kan. $2; Mrs. John G. Stauffer, Quakertown, Pa. $5.

For Christmas.—Y. P. S., Beatrice, Nebr., for lepers in India, $25; Sewing Society, Pretty Prairie, Kan., for P. W. Penner $13 33.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

News of the Week.

Domestic.

ALABAMA VOTES "WET."

Temperance People Blamed for Defeat of Constitutional Amendment Due to Over-Confidence.

Birmingham, November 30.—Returns today failed to change in any material aspect the majority of nearly 23,000 given against the prohibition constitutional amendment in the election in this state yesterday. Six out of the total of sixty-seven counties gave a majority for the amendment and in these the figures were small.

Governor B. B. Comer, leader in the amendment campaign, did not wait for complete returns on the election, but left last night for a hunting trip in Mississippi. He declined to issue a statement before he left the city.

Today the temperance people themselves were receiving the blame for the defeat of the amendment. Counties which have had prohibition for twenty-five years voted against the amendment, while in other sections, it is declared, the temperance workers, feeling secure in victory, failed to do the proper work at the polls.

The defeat of the amendment is not regarded as a straightout anti-prohibition victory, and it is not likely that the state will again go back to conditions existing before the statewide prohibition law was adopted. However, modifications of the present laws by the next legislature are predicted.

Jefferson county, in which is Birmingham, the largest city in the state, in spite of the fact that the fight has been concentrated here, gave a majority of more than one thousand against the amendment. Mobile, Montgomery and Cullman counties show the largest majorities on the victorious side.

A street procession was started in this city last evening by a huge coffin labeled "Amendment." Thousands of cheering men fell into line behind the coffin.

Government Expects to Prove Sugar Frauds.

New York, November 30.—When the trial of James F. Bendernagel and five other employes of the American Sugar Refining Company, accused of defrauding the government, was resumed to-day, all impeding motions had been disposed of and only one seat in the jury box remained unfilled. Judge Martin, who is presiding over the trial, has from the beginning shown a disposition to expedite matters as much as possible, and the last juror was obtained shortly after court convened.

"We expect to prove beyond a doubt," declared attorney Wilfred T. Denison, in his opening statement for the government, "that since the very date of the imposition of duty on sugar the Havemeyer and Elder refinery, later owned by the American Sugar Refining Company, has defrauded the United States government of a portion of the duty charged."

Mr. Denison told the jury the now familiar story of the trick scales, the hole and a wire in each by means of which the weighers are alleged to have manipulated the scale beam to make the sugar weigh less.

"The special office of Mr. Bendernagel was to provide the sinews of war," said Mr. Denison, who added that the government expected to prove that Oliver Spitzer, Bendernagel's right-hand man, the dock superintendent and Bendernagel himself "saw to it that any government weighers who were astute enough to discover anything wrong were removed."

Taking of evidence was begun with the examination of Thomas B. McLaughlin, chief entry clerk of the custom house, who produced the entry papers of the steamship Eva, which in 1907 brought the cargo of sugar, about which the testimony of the government is expected to center in its attempt to fasten specific frauds on the defendants.

Washington, November 30.—As a result of an investigation of shortages from wine casks and other packages at the Baltimore custom house, a shake up in that end of the service was announced to-day.

Zelaya Offers to Give Up Presidency.

Washington, November 30.—President Zelaya has made overtures to the revolutionists, intimating his willingness to retire from the presidency of Nicaragua provided the congress be allowed to select a provisional president in his stead.

This news comes from the United States consulate at Bluefields and was sent late Sunday night.

The dispatch says that a recognized representative of Zelaya telegraphed an adroitly worded dispatch to the revolutionists making an overture to the effect that it is rumored that Zelaya, recognizing the weakness of his position, may retire, he first convening congress, all of the delegates to which are named and controlled by him, with a view to the selection of a provisional president.

General Estrada sent the following reply: "The government of General Estrada, completely assurred of an ultimate triumph and much stronger than Zelaya, who, with his accomplices owes reparation to the country, and Estrada being the unanimous choice for president of the Liberal party, aided by the Conservatives, will not accept any terms other than the recognition of the provisional government established."

France Sends Warship.

San Jose, Costa Rica, November 30.—A French warship has been ordered from Martinique to Nicaragua, it is reported here, following a complaint lodged with the French consul-general of the ill-treatment of a number of Frenchmen in Nicaragua.

Stay is Granted in Case of Labor Leaders.

Washington, November 30.—The court of appeals of the District of Columbia to-day granted the petition of Samuel Gompers, John Mitchell and Frank Morrison, of the American Federation of Labor, in the contempt case against them for a stay of execution of the mandate of the court sending them to jail. The mandate is stayed indefinitely pending appeal to the supreme court of the United States.

Japs Sail for Home.

San Francisco, November 30.—After a three months' tour of the United States the Japanese commercial commission sailed to-day for Japan. Just before sailing Baron Shibuawa sent the following telegram to President Taft:

"On the eve of departure from your shores, permit me to submit to you, on behalf of the honorary commercial commissioners of Japan, our profound gratitude for the courtesy you have personally shown us. It gives me particular pleasure to tender to you, as the chief executive of the republic, our warm appreciation of the unfailing hospitality we received from all classes of your citizens. With best wishes for your prosperity and the prosperity of your great nation,

"Baron Shibuawa."

Against Two-Cent Fare Law.

Des Moines, November 30.—Following up his Missouri decision adjudging the 2-cent fare law unconstitutional where it can be shown a railroad is unable to earn a reasonable profit. Federal Judge Smith McPherson has granted a temporary injunction forbidding the Cedar Rapids & Iowa City Railroad and Light Company from complying with the Iowa 2-cent fare law.

The action was based on a petition by Mrs. Elizabeth D. McClintock, of Haverford, Pa., one of the heaviest stockholders of the company. She declares the company is no longer paying dividends, and says the stockholders have been forced into the action to protect their interests.

Where is Dr. Cook?

New York, Nov. 27.—Dr. Frederick A. Cook dropped completely out of public view to-day. Not even John R. Bradley, whose money was behind his polar exploration, knows where he is to-night. Confiding his secret to one man and perhaps to his wife, the Brooklyn explorer slipped quietly and mysteriously away, leaving behind him a string of puzzled and exasperated friends and a debate more acrimonious than that which followed his announcement that he had discovered the north pole.

Concern is expressed over the condition of Dr. Cook's health. Although some of his friends maintain that he has borne up well under the continued strain of lecturing and preparing his data, an intimate associate of the doctor's said to night that the explorer appeared to be on the verge of a nervous breakdown last Monday night.

This friend, who is a newspaper man, issued a statement to-night in which he quoted Dr. Cook as saying:

"If this thing keeps up a few months longer I will be in the insane asylum."

Dr. Cook is Found.

New York, Nov. 28.—They found Dr. Frederick A. Cook to-night. That is, an authoritative statement was issued by his brother, W. L. Cook, saying that the explorer, who mysteriously dropped from public view yesterday, was still in the vicinity of New York recuperating. He was on the verge of a nervous breakdown and his retirement was absolutely necessary.

Pennsylvania Dividends.

With the checks mailed to-day to its 55,270 shareholders in payment of the 3 per cent. semi-annual dividend, the Pennsylvania Railroad Company has paid in dividends since it was chartered, sixty-three years ago, $329,-773,437—more than its entire capital stock of $324,516,950. The checks mailed to-day aggregated $9,735,508.50. Of the total number of shareholders, it is said 26,904, or 48.62 per cent, are women. The average holdings of Pennsylvania railroad stockholders is 115 shares, the par value of which is $5,750. More than 12,000 holders of stock live in New England, while 8,530 are scattered throughout the country. On November 5 there were 8,726 shareholders in foreign countries, and their average holdings were 131 shares. The total number of shareholders of the road has increased 21 6 per cent. in the last two years.

Back From the Canal Zone.

New York, November 30:—The congressional party which has been inspecting the progress of the work on the Panama canal and examining conditions in general in the canal zone, returned to-day. Twenty-eight persons were in the party, which comprised members of the house committee on appropriations, headed by Chairman James A. Tawney, of Minnesota. Their investigations were largely directed at the financial aspect of the canal work and were intended to aid them in framing appropriations for its completion. Nine days were spent in a tour of inspection of the canal and three days in hearings on various phases of the work. In the Cuban capital the congressmen were entertained by President Gomez

Hundred Japs Killed.

Tokio, November 27.—More than one hundred persons were killed at Osaka to-day and several hundred were injured, when an immense throng attempted to enter a building where a meeting of the Red Cross was being held, according to dispatches received at Osaka. Great interest was evidenced in the Red Cross meeting and Japanese from all parts of the empire went to Osaka. There was only one entrance to the building and the crowd, fearing that there would not be room enough for all, fought in an effort to crowd into the hall. Many were trampled and it is feared that some of the injured will be crippled for life.

Emperor William Opens the Reichstag.

Berlin, Novemoer 30.—Emperor William opened the reichstag today by personally reading the speech from the throne. The speech dealt largely with domestic legislation and contained the important announcement that the government has prepared a measure extending the sick benefit insurance to the working classes not heretofore protected.

"I nourish the confidence," said his majesty, "that the three allied empires will continue to act together, using their strength for the welfare of their people and the maintenance of peace."

The opening of the reichstag today was as brilliant as usual. The members assembled in the white hall of the palace, those not having the right to wear uniforms appearing in evening dress. None of the Socialist members was present. At the conclusion of the speech the eldest member of the chamber proposed three cheers for his majesty, and they were given heartily. The emperor then withdrew and the members proceeded to the parliamentary buildings, where their sessions were opened.

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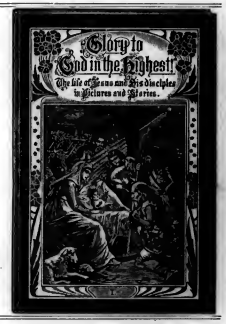

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Vol. XXIV. BERNE, INDIANA, DECEMBER 9, 1909. No. 48.

Parted Friends.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end;
Were this frail world our only rest,
Living or dying, none were blest.

Beyond the flight of time,
Beyond this vale of death,
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upward to expire.

There is a world above,
Where parting is unknown;
A whole eternity of love,
Formed for the good alone,
And faith beholds the dying here
Translated to that happier sphere.

Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night;
They hide themselves in heaven's own light. —James Montgomery.

Items of News and Comment.

Christ has come, is coming, and will come again.

God's word is the only sufficient remedy for man's sinfulness. God's ministers should preach it earnestly, patiently, pointedly and persistently.

The Apostle Paul could testify at the close of his pilgrimage: "I have been faithful!" A godly life insures a triumphant death, even that of a martyr.

The Moravian Church, which has one out of every 68 of its members in the mission field, is greatly in need of funds to carry on its splendid work.

Fever in India carries off about 4,500,000 persons annually, which shows the great need of medical missions and the education of the people in obeying physical laws.

Christ's second coming is a positive teaching of His gospel. This important fact should neither be overlooked or forgotten by Christians, nor be treated by them as a hobby. It will tend to stimulate watchfulness and activity, and to inspire faithfulness in Christian work.

Because Bro. A. S. Shelly, of Bally, Pa., could not attend the Annual Meeting of the Federal Council of Churches of Christ in America, his alternate, Bro. J. W. Kliewer, by request left on Dec. 7th for Louisville, Ky., to represent there the Mennonites of the General Conference.

Madagascar is experiencing a hard time. France is proving herself an unrelenting foe of missions by her peristent opposition there. Government schools are open on Sunday with compulsory attendance and the children are taught that Jesus Christ is a fiction. Any gatherings of more than 21 in a private house are broken up and those present arrested and fined.

Announcement.

The Committee of the Orphanage Fund would like to find a home with good kind Christian people, for two children of good parentage. One boy is aged nine months and the other twenty-one months. Their mother is dead.
Address: Mrs. J. W. Bayley,
119 Mayland St.,
Germantown, Pa.

Special Bible Courses at C. M. C.

The Central Mennonite College at Bluffton, Ohio, has arranged for special Bible courses to be given during the winter term beginning January 5, 1910, and continuing throughout the term of twelve weeks. Seven courses are planned as follows:

1. Studies in the Minor Prophets.
2. Studies in the Pauline Epistles.
3. Das Leben Jesu.
4. A Training Class for Sunday-school Workers.
5. A Class in Pedagogy.
6. A Class in Personal Work.
7. Mennonitsche Geschichte.

These courses will be given by members of the faculty, Prof. Hirschler, Miss Basinger, Mrs. Mosiman and Dr. Mosiman.

In addition to these courses a Mid-Winter Bible Conference is arranged for. This is to begin on Sunday, January 23 and close on January 27, the day of Prayer for Colleges. Professor Wedel, of Bethel College, will be on hand for a series of ten lectures and Prof. Herbert L. Willet, of Chicago, for a course of six lectures on the Life and Work of Paul. Prospective Sunday-school teachers and workers in Young People's Societies should avail themselves of this splendid opportunity of becoming better acquainted with the Word of God. Three months of earnest and thorough study of the Bible can not but leave its impress upon the character for good.

The terms for the twelve weeks are $10. For the half term of six weeks $5. A postal addressed to S. K. Mosiman, Bluffton, O., with request for further information will receive cheerful attention. S. K. MOSIMAN.

From Our Mission in India.

Sister Annie Funk, teacher at Janjgir, writes: "Be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our refuge."

This is the first writing from our new home. Our hearts are filled with thanksgiving to God and the friends of missions who have made it possible for Sister Braun and myself to live in such a spacious and comfortable home. After our new workers arrive we hope to have a service setting it apart for the Lord's work. May it be truly said that it is a house in which God is pleased to dwell; and that all the work planned and done in it may be for His honor and glory.

The other week we had special reason to rejoice and feel encouraged, when one of the high caste women sent a note to Sister Penner asking us to come and visit her because she was in a great difficulty. She informed us that she wished to become a Christian but could not under present circumstances. It would mean to leave her husband as he was opposed to Christianity and would therefore make it very unpleasant for her, as well as possibly insufferable. Upon telling her that in the sight of God it was not right to leave her husband secretly she said that God understood and knew how difficult it was and for that reason would possibly forgive her for her action. We rejoiced in the testimony which she gave. Our hearts ached for her in her condition, and we desired to help her, but could not promise to do it in such a way. While we know that the prayers of mission friends and the longings of our hearts are being answered, we still ask you to pray that we may have wisdom to guide aright and that she may with her whole heart take the dear Savior as her light and strength, that through Him she may have strength to witness for Him at all times. May He enlighten her conscience that she may see her duty clearly. She is a frail person, because of lack of out door exercise and fresh air, surrounded by high mud walls, the only privilege that she has is that she can look up to the blue sky, from whence she too may receive help. Once we asked her husband to permit her to visit us here but he simply said, "It is not our custom to have our women go out." She has no Christian relatives and the knowledge of Christianity which she possesses, was obtained in a Mission school, so we have great reason to be encouraged about our school work. Seed sowing is ours, but it may be another's privilege to reap.

The walls of the new school building are completed, and the desired new building will in the near future become a reality. It is becoming a real necessity. We are so glad that the workmen can be obtained for a little less money. Every little helps the work.

The Lord has been very gracious in many ways in the past quarter, especially in granting good health. We always have reason to rejoice.

Greetings in His name,
Yours in His service,
ANNIE FUNK.

Missionary P. W. Penner writes from Janjgir, India: The third quarter passed by very rapidly. Looking back it almost seems as if nothing had been done worth mentioning, in spite of the uninterrupted work in which we were engaged. But after all we have much reason to exclaim, Praise the Lord, for His grace and goodness endureth forever! We can never fully appreciate the faithfulness and friendliness of God manifested toward us.

It is a self evident fact that

new workers upon a missionfield should devote their first time exclusiyely to the study of the language. To do this was our intention. But other work, which had to be done, became a great hindrance in this line. At times it seemed as if we had for the time to relinquish the study of the language altogether. It is a great pity if the circumstances are of such a nature that one is burdened with so much other work during the first year that he must neglect the study of the language. The knowledge of the language is the most needed instrument in the hand of a missionary in order to do efficient mission work. Of late we were obliged to engage a new language teacher. The teacher we had is a government officer and had only a short time daily left for us. But when Sister Braun came to Janjgir we needed a teacher who could devote more time for us. The German mission at Runschi furnished us a young man whose name is Christo Dhan Nundi. In case this young man gives as good satisfaction as a teacher as the old one we are not sorry for the change, as he is a Christian, while the other one was not.

During the past quarter we were enabled to have services every Sunday. These services were held in our room and at which our Evangelists preached alternately. Besides the domestics and orphans only a few attended these services. There is not a great hungering after the word of life among these people. They still seem to like their own religion better than ours, while they like to taste the fruits of the latter. With but a few exceptions they listen attentively to the preaching and they cause but little disturbance. Thus the seed is sown without any hindrance and we have reason to hope, that many a grain will fall upon good ground and will sprout and grow and bear fruit into eternal life. If the seed at times has to lie in the ground for a long time it will eventually break forth, as it was not long ago illustrated in the heart of a woman belonging to a higher caste. This incident, which will be reported by another worker, gave us much encouragement in the work.

On Sunday afternoon we have our Sunday-school, when we study the International S. S. Lessons. The attendance at the S. S. is about the same as at our services. Recently we started a Sunday-school in one of the neighboring villages. This school seems to prosper. At first we had all in one class. This, however, did not give the desired satisfaction. So we reorganized the school and divided it into four classes, a men's class, a women's class, a boys' class and a class for the little ones. The first and third of these classes are taught by our Evangelists and the second and fourth by Sister Funk and my wife respectively. Each class has its separate apartment so that there is no disturbance in the teaching.

Six of our orphans attend school, one the mission school at Raipur and the other five the Government school at Janjgir. All of them make good progress in their studies. The same can be said in reference to their deportment. We solicit the prayers for these orphans as five of them are instructed by heathen teachers and are studying with heathen school boys. How easily, under such conditions, Christian impressions may suffer shipwreck is evident. Thus far the school was opened at 10:30 in the morning. This made it possible for us to have a Bible class for the boys three times a week before school. But now the teachers have changed their program so as to call the boys to school at 7 o'clock in the morning. This will oblige us to select some other time for our Bible instruction.

Many come daily after medicine. In dispensing medicine one longs for the time when we have so far mastered the language that we can speak with these poor patients in regard to the salvation of their souls. Thus far we have to be satisfied with giving them a few broken sentences. May our deeds of love and mercy not fail to accomplish their object! The various diseases with which these people are afflicted reveal more and more the sinful life they are living. May the divine Spirit be able to bring the light of the Gospel into the hearts of these benighted people by means of the efforts put forth by the different missions among them, so that the name of Jesus may bring salvation to their souls!

Notes of the Jewish Movement to Palestine.

A well-kown promoter, Almagia of Cairo, is after a concession for a railway between Cairo and Jerusalem. It will not be many years before the night express will be pounding up through the land of the Philistines and slowing down as it enters the Jerusalem station. The *Deutsche Orient Korrespondenz* reports plans for bringing water into Jerusalem from Ain Arrub, and the minister of public works in Constantinople is at present considering the offers of various *concessionaires*. Franchises of the electric street lines in Jerusalem and electric lighting have also been applied for. The Jewish national fund has just purchased another section of land in a sightly and beautiful part of Jerusalem in which two hundred houses are being put up for Jewish residents. The aged Rabbi Salent laid the cornerstone of this new Jewish quarter. New York Jews have recently organized a committee to enlarge the Jerusalem National Library and to secure for it rare books, document, journals, etc.

In memory of the great Zionist leader, Theodor Herzl, extensive plantations of olive trees are being made. This *Herzlwald* is ultimately to consist of 100,000 trees; 20,000 of them have already been subscribed for. These trees are being planted on the poorer tracts of Palestinian soil. It is expected that ultimately the entire 100,000 will net an annual sum to Jewish colonization of 300,000 marks and the profit will go on for generations.

Herzl is called the Moses of Zionism; Max Nordau its Aaron. In honor of the sixty-fifth anniversary of Nordau's birthday, a Micro-Biological Institute is to be founded in Haifa. Subscriptions to this end are gathered all over Europe. The purpose of the institution is to introduce into palestine European methods of diagnosis and cure of plant disease and cattle plagues—such as the rinderpest, which has been such a hindrance to Palestinian agriculture—the fighting of malaria by modern methods in order to make large tracts of land better habitable, and the defense of the country against the epidemic diseases which periodically come into Palestine from India and from Arabia in pilgrim caravans.

The committee for the erection of an agricultural experiment station in Palestine have sent the agronomist Aaronsohn, the discoverer of the wild wheat of Palestine which is now being successfully cultivated in Tunis, to study the methods of American experiment stations in California, Texas, Mississippi and other states. He is especially to examine the orange, olive-oil, almond, and other fruit cultures of California, its preserving plants, methods of irrigation and of cotton raising and harvesting. These represent the special lines along which Palestinian Agriculture is likely in the near future to develop, In this connection it is interesting to note the appeal of Dr. Hausmann, of the central committee of the Galician Zionist organizations, to all Jewish landlords and large farmers of that province of Austria, of which there are a very considerable number. Dr. Hausmann's committee is in receipt of numerous applications from young men desiring to engage in agricultural work in Palestine. These will probably be sent out before long. Dr. Hausmann asks that Jewish landowners take such for some time upon their estates as volunteer apprentice farm hands; this that their aptitude for farm work be determined, that they may receive practical instruction for their future life in Palestine and the necessary hardening of physique. This is a sensible attempt to transform Jewish city proletariat into wholesome agricultural laborers.

The Palestine Land Development Company, Limited, has been organized for three purposes: the acquirement and parceling out of large tracts of Palestinian soil; the establishment of agricultural colonies; the agricultural education and the gradual bringing to a state of independent proprietorship of Jewish laborers in Palestine.

Hitherto the land has been in control of large Arab owners, estates of many thousands of *dunam* being quite common. But the Jewish agriculturalist requires not more than 300 *dunam* at the most. The emigrant from Europe is also greatly hindered by the complications of Turkish agrarian law. He fears that in acquiring land he may lose his capital through defects in title. Pioneer work of digging wells, clearing land from the sisyphus bush, building roads, removing stones which Arab cultivators merely plow around, draining swamps and the like, require collective action.

They are too much for a single colonist with limited capital. Isolation among Arabs is unpleasant for the Jewish farmer. He needs school privileges for children and the mutual protection of other settlers. Some common organization must arrange for colonization by groups. When an indiyidual emigrant must negotiate for land, several years often pass before he can get a clear title and establish himself. This delay consumes his capital. Arrangements are further necessary to enable the new emigrant to pass through a period of agricultural apprenticeship.

To assist the newcomer over the various and numerous difficulties which confront him, this Development Company has been set in operation. Its plan of operation is as follows:

It has engaged legal and agricultural specialists to assist in Palestine the prospective purchaser in all business connected with the securing of the land and title thereto. It proposes to buy large tracts and put them into cultivation with Jewish labor directed by trained agriculturalists, to provide them with wells and roads, and then to sell in small farms. As a model for its operations it is to take the methods of the Prussian Settlement Commission for colonizing Germans in the Polish provinces of Eastern Germany. This commission has purchased, between 1886 and 1907, 353,383 hektars of land for 306,000,000 marks from large holders and settled 12,000 peasant farmers on the subdivided estates:

The company will provide a channel of investment for European capitalists who wish to profit by the steady development of Palestine and the rising price of land there. It expects to develop plantations and other enterprises for foreign investors. It will reserve part of the profits accruing from the labor of the apprentice workers on its estates as capital for their eventual settlement and their provision with tools, live stock, etc.

The company has begun operations with a tract of 6500 *dunam* of land at Kinnereth on the sea of Tiberias and has already acquired valuable experience. As in the province of East Prussia, so here there will be in each group of farms a larger farm reserved, which will be continuously cultivated by the company as a model farm for experiment and for the instruction of the surrounding peasantry.—Record of Christian Work.

Bryan's Views on "Personal Liberty."

The liquor dealers, recognizing that their very obvious pecuniary interest would lessen the weight of any argument which they might publicly advance, are making their fight under cover of organizations purporting to represent those who use liquor. Many well-meaning men haye been misled into believing that every attempt to lessen the evils of intemperance is a "fanatical attack" on "personal liberty."

It is time the phrase "personal liberty" were defined.

What is meant by "personal liberty"?

Does it mean that a person has a right to drink in any quantity, at any time, and in any place, no matter what injury he may inflict upon others? If not, with whom rests the right to fix limitations?

A drunken man is a menace to the lives and property of those about him; have his neighbors no right to protect themselves?

A drunkard robs his wife and children, and he may finally make his family and himself a charge upon society; has society no right to protect itself?

The saloon is next-of-kin to the brothel and the gambling hall; it is a rendezvous for the criminal element and the willing tool of the corrupt politician; has not the body politic a right to protect itself from the demoralization which the saloon works?

The right to drink does not necessarily include the right to demand the establishment of a saloon. The right to drink is sufficiently protected by any arrangement that permits the reasonable use of liquor under reasonable conditions; and it must be remembered that the right to drink, like any other right, can be forfeited. Nothing is more sacred than the right to life, and yet one may forfeit his right to life if he uses it in such a way as to threathen the life of another. So the man who drinks to excess may forfeit the right to drink; even the moderate drinker may forfeit the right to drink in moderation if, not content with reasonable regulation, he insists that liquor shall be sold under conditions that constitute a menace to the home and the State.

The man who desires to drink moderately ought to join with those who seek to reduce the evils of drink to the lowest possible point, instead of allying himself with those who ignore the evils of intemperance and resist every effort put forth for the protection of society.—W. J. Bryan, in The Commoner.

Strange Happenings.

Freshy: "Professor, is it ever possible to take the greater from the less?"

Professor: "There is a pretty close approach to it when the conceit is taken out of a freshman."

Little three-year-old Mabel went out for a walk with her father one morning, and as they started to return her father asked, "Shall we walk back, Mabel, or take a street car?"

"I'd razzer walk," she replied, "if 'ou will tarry me."—Our Young Folks.

A man walking along a country road found an Irishman perched upon a sign-post which pointed north, with the inscription: "This will take you to Malvern."

"What are you up there for?' asked the man.

"Faith," said the other, "Ive been sittin' here for two hours, and I'm wonderin' what time it starts."

Home Circle.

Brave or Foolish.

Ben's grandmother was explaining to his Uncle John that Ben was a very brave boy, considering that he was only sixteen. Ben came home from school where the boys held certain notions in regard to dress and games; and when he could not convert the boys in his new home to his ideas of what was the proper thing in games, he withdrew. As to the clothes, he wore what he pleased, in spite of the fact that they made fun of him every day. It was not every boy, she concluded proudly, who could thus get along alone and be so brave and courageous.

But she was surprised and shocked to find that her son did not agree with her at all. He thought Ben very foolish to shun the boys who were healthy and sensible companions for any youth. He soon convinced the dear old lady that there is a wide difference between bravery and foolishness, and all at once she saw that he was right. Instead of making Ben happier or more content, it made him irritable to be alone. His uncle held that it was all right for a boy or any one to stand alone—indeed, it was his duty to do so in matters of vital importance; but in little every-day affairs, which were not a question of right and wrong, the majority must always rule.

It took Ben some time to see that he was not a hero and a martyr, and that the other boys were not hopelessly behind the times; but common sense and his high regard for his uncle's opinion prevailed, and he discarded the ideas and the objectionable garments together. Schoolboys are quick to appreciate manliness, and it was not a week before Ben was obeying the rules in the game he once derided and getting back his old sunny temper. He can laugh now at his foolishness; but at first he mixed the terms sadly, as he considered himself very brave to stand alone on the playground and in the schoolroom. We all make mistakes in judgment, but we all have Ben's chance to rectify them when they are pointed out to us by our friends.—Exchange.

"White Slaves."

A few days since this term was applied to the case of two sisters who were found in evil resorts in Chicago. Arrests and investigation had disclosed the fact that the young women came from one of the smaller cities of Illinois. The older sister left home because she was dissatisfied. After some experience in Chicago she influenced her sixteen-year-old sister to join her, who claimed that she left home because her mother "did not treat her right." Both were called "white slaves" in the newspaper account of the incident. But the judge before whom the girls were brought was of the opinion that this kind of slavery called for punishment of the victims as well as of the young men involved in the case, and he sent the younger to a reform school, which has locked doors and barred windows.

And the judge was right. These girls were "white slaves" simply and solely because they volunteered to become such. They lived in a college town, full of churches, Sabbath-schools and wholesome influences. But they evidently did not like that kind of an influence. The mother who "did not treat them right" probably objected to their loitering around the railroad stations or staying out until midnight. She also, no doubt, thought it better for them to keep in good company. The daughters resented such restraint, and it was not difficult to slip into a train and land in Chicago. Once in the great city, it was easier to fall into evil surroundings than to do honest work. To call these girls white slaves is to wrest language from its ordinary and reliable use. But it is to be feared that this is the beginning or history of the greater part of the "white slavery" of which we now hear so much. Recruits for this kind of slavery land in Chicago every day. Evil resorts are continually supplied with them. They come of their own free will, and they come because they have been lurking in the shadows of the streets of their home towns when they ought to have been at home in bed. Hence the "white slave" evil will not be cured simply by arresting the keepers of evil resorts, although the more such offenders are arrested the better. The remedy must begin further back. It must be applied to the moral life of the smaller cities and towns which furnish so much of the population of the larger cities. There must be less scouting at Puritan morals, less rose water treatment of sin in the pulpits, less criticism of parents who endeavor to be firm with their children, less punishing of teachers who try to restrain their pupils, less making the child "It" and the parent an old fogy, less of the idea that young America is bound to come out all right anyhow. For young America can get into the wrong place as easily as other flesh and blood.—Advance.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Long Ago.

BY CHRISTINA G. ROSSETTI.

In the bleak midwinter
Frosty wind made moan;
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak midwinter
Long ago.

Our God—heaven can not hold Him,
Nor earth sustain;
Heaven and earth shall flee away
When He comes to reign:
In the bleak midwinter
A stable-place sufficed
The Lord God Almighty,
Jesus Christ

Angels and archangels
May have gathered there;
Cherubim and seraphim
Thronged the air;
But only his mother,
In her maiden bliss,
Worshiped the Beloved
With a kiss.

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part;
Yet what can I give Him—
Give my heart. —Sel.

Correspondence.

HEREFORD Mennonite church and Sunday-school, of Bally, Pa., Dec. 3.—On Nov. 13th the district of the Berks Co. Sunday-school Association in which Hereford is included, held its annual convention at Bally. Both afternoon and evening's sessions were very interesting and helpful, and well attended. Instructive talks were given on the formation and conduct of organized Bible Classes, Cradle Roll, Home Department, and the several divisions of a well organized Sunday-school.

Within the last few months the younger and some of the older members of the congregation contributed $54 toward the support of Miss Annie Funk's native teachers in India. During the fall the usual box of dried fruit, etc. was also sent to Miss Funk with Missionary Penner.

In connection with the Sunday-school lessons on Paul, the pastor has been conducting a very helpful study of the Life of Paul, by Rev. James Stalker.

The Sunday-school is preparing its Christmas exercises to be given Christmas eve. In connection with these exercises Dr. Herbert's Cantata "King of Kings" will be rendered by some of the members of the Sunday-school.

New song books have been recently purchased by the Sunday-school. These are very satisfactorily filling a long felt want.

H. C. F.

BERNE, Ind., Dec. 8.—Four below zero on the street this morning! Up to last Sunday evening we had enjoyed the most beautiful Indian summer ever since the last days of October, the thermometer rising as high as 72 in the shade in November. But on Sunday afternoon the change came with the suddenness of a squall.

Since the meeting of the Middle District conference here last August things have moved along rather uneventfully with us. On one Sunday in October the congregation celebrated communion. (We use the unfermented juice of the grape and several cups to accommodate the large number of communicants, nearly 800.) Thanksgiving was celebrated as usual here with a harvest festival, sale of the offerings brought by the children and the lifting of the annual thank offering from the congregation.

On the 28th of this month our annual union meetings are to begin again, with Dr. and Mrs. Reese, of Rochester, N. Y., as English evangelists and Dr. Hertzler, of Berea, Ohio, as one of the German speakers.

This week our pastor, Rev. J. W. Kliewer, is representing the General Conference at the meeting of the Executive Committee of the Federation of Churches at Louisville, Ky.

WEST SWAMP, Pa., Nov. 29.—The Young People's Christian Association of our church celebrated its nineteenth anniversary last night. The program arranged for the occasion was of a missionary character. After a song service and the usual devotional exercises a well selected article on Leper Mission work was read by Sister Minnie Roth. This was followed by a few chosen remarks and several readings on mission work in India by Sister Annie Stauffer, of Quakertown, the Mission Field Secretary of the Eastern Young People's Union, and by a well written report of the Association's work during the year, by Mrs. Emma Mohr, the secretary of the Association, from which we call the following statistics: Number of active members, 42, number of associate members, 3, number of new members admitted during the year, 6. Number of meetings held during the year, 26. Amount collected to defray the Association's expenses, $18.42. Amount collected for missions, $26.37. After this report Rev. A. S. Shelly, of Bally, Pa., made some very appropriate and well chosen remarks on missions, based on Rom. 11:25, 26. Besides the above mentioned the exercises included congregational, duet and solo singing, Sister Flossie Stauffer, the organist of the Association, presiding at the organ.

This Association was organized during December, 1890 and has ever since held its regular bi-weekly meetings on Sunday evenings. Only a few of the original members remain. A number of them have left us and are now engaged in the service of the Master in other parts, several as ministers of the Gospel, others as school teachers, S. S. teachers, etc. A number of the original members have been called to their reward. Brother Allen E. Bleam, the deacon of the church, is the present president and had charge of this anniversary meeting. The pastor of the congregation, after having made a few closing remarks, conducted the closing devotional exercises.

Finding Candidates for the Ministry.

The church has no higher function to perform than that of finding and making candidates to the ministry. We believe firmly in the divine call to the gospel ministry. But that view of the matter does not imply that the church has no part or responsibility in the matter. The contrary is true. The church can and does help or hinder God in his work of calling and sending forth laborers into his vineyard. God generally calls men into the ministry through the church. It is well understood that there are more preachers in the making where the church is awake, alive and spiritually minded, than where sloth, indifference and worldliness predominate. That there is poor and good soil for growing preachers needs no proof. God calls, but we believe that He calls discriminatingly. And what is just as self-evident is, that the ear to hear and the heart and mind to obey depends largely upon the spiritual state of the individual and the church.

No doubt there are some young men whom God would call to preach if they had enough religion. And no doubt some of them would be fit for the call if the church, as a whole, where they belong, were spiritually vigorous, full of faith and of the Holy Ghost. Nothing is more certain than that conditions in the churches may be favorable or unfavorable for growing candidates for the ministry. There are many congregations which, through a long series of years, have not produced one candidate for preacher's license. Where that is the case there must be something seriously wrong, where the spiritual condition of the church is what it should be, there will spring up some candidates for the ministry.

The commercialism of the age is given as an explanation for the lack of applicants for the ministry. It is said that there are so many tempting openings for money-making which come to the most likely and capable ones so early in life that they get so well started in a business career or become so filled with commercial ambitions and aspirations, as to almost hopelessly exclude any thought or suggestion of religious activity and especially self-abandoment to the work of the ministry. No doubt the facts bear out this statement to a very large extent. But if the spiritual condition of the church and its "workers' training" methods and efforts were what they should be many more young men could be saved from the swirl of materialism and commercialism for the great work of the gospel ministry.

The low average of preachers' salaries is given as a cause for the lack of candidates for the ministry. That is a superficial reason and not so real and formidable as it appears on the surface. Unfair and deplorable as stingy support is, one truly anointed of the Lord will not so readily say "No" to God. Where the spiritual state is what it ought to be there is not so much "consulting with flesh and blood." May the day when the salary would be big enough to be an inducement to enter the ministry, never come. The real difficulty then is not excessive commercialism and low salaries, but that the spiritual tide of the churches is too low.

We are persuaded also that one fruitful cause of the lack of candidates for the ministry is the deplorable decline in family religion. The personal piety of the parents and the genuine, abiding, all-pervading spiritual atmosphere of the home have more to do with the fashioning of the religious life, character and course of the children than anything else. The family life in many of the so-called Christian homes is not such as would tend to develop preacher material. And yet whence shall we get our recruits for the ministry if not from our own church family circles? A thorough revival of family religion would very soon give us an adequate supply of desirable candidates for the ministry. We say desirable candidates, for there is not only a dearth of recruits, but too many of those who apply are not strong enough to meet the demands of the twentieth century church and public. There is not only need of more men but of stronger men, men more thoroughly equipped and whose qualifications are more fully adequate to the needs of the church and the world.—Evangelical Messenger.

Socializing the Gospel.

The National Unitarian Conference, held in Chicago this fall, has hardly elicited from the religious press the attention which belonged to it.

Judging by the reports in the secular dailies, certain utterances of its speakers are as typical of the apostasy of these days and as indicative of the tribulation period ahead, as anything we have read. As for example, that of a clerical delegate from California, who declared that it was not right to "pray to a monarch in the skies," but that "prayer should rather be addressed to a universal god that was in man."

No wonder that another cleric from the east should venture on the prophesy that the Unitarian religion would sweep the world and "socialize the Gospel."

The Unitarian religion, which is the negation of the Gospel, is already sweeping the world. Its churches and its membership may not nominally be increasing, but its principles are finding their way everywhere. They are the principles of natural religion and are not inimical to paganism, while they constitute the substance of all the various forms of anti-Christianity now rife in Christendom itself.

Orthodox Protestantism is inoculated with Unitarianism under other names. Ministers preach it, and the people listen to it without knowing what it is, and therefore we may expect the next generation to be farther away from the truth than this.

A great revival—the real thing, something like that which swept over the North of Ireland, or over part of our own country fifty years ago, might do much to arrest the progress of this unholy leavening of the Church; but as for ourselves, our eyes are upon Him who promised to come again, and whose fan shall be in His hand when He comes.

In the meantime, let us keep on witnessing; for His Word shall not return unto Him void, but accomplish that which He pleases, and prosper in the thing whereunto He sent it. (Isa. 55:11).—The Institute Tie.

The Duty of Joy.

We owe the duty of joy, first, for religion's sake. Christianity would get much impulse forward, if it could be everywhere so commended that people would learn that it is not only not opposed to pleasure, but the very greatest source of leasure.

We owe this duty of joy also for Christ's sake. It is a way of highly honoring Him, this showing forth the delights of following such a Master.

We owe this duty of joy, too, for our own sake. You owe it to yourself to be happy in your religion. You are cheating yourself out of a great privilege when you are not.

You owe this duty of joy, finally, for other's sake. You owe it in the way both of helping other Christians to be glad, and of inclining those who are not Christians to enter upon religion's way of pleasantness. When the spies went over into Canaan, the wise ones brought back of the grapes of Eschol in order to induce their friends to go over into a land where such fruits abounded. We owe it to others to show them the good fruits of the Christian life that they too may be induced to enter.

"Hear Both Sides."

It is always in order to persuade people to give up a good thing for a better, and this it is the Christian worker's privilege to do.

"The skeptic who wants me to read infidel books on the ground that I ought to hear his side, loses sight of an important distinction. When I ask him to "come and see" Jesus, I am asking him to take something I know to be good. When he asks me to read a book or hear a lecture against Jesus and the Bible, he is not asking me to give my attention to something that he knows to be better than anything I know: he is asking me to give up a good thing for a doubt. Let the skeptic first show me something better.

Thus missionaries to the heathen, if they are wise, do not begin their work by telling the heathen their religion is false. There are few religions that are all false, and there are few infidels who do not say a true thing once in awhile. But if we will but hold fast that which we have proved to be good, the Spirit of truth shall guide us into all truth.—H. B. Hastings.

A True Friend.

One of the best assets of any life is a stanch friend. At a "home" in the country which the children of the slums are allowed to visit for a short time in the summer the following interesting incident occurred. A party of about one hundred youngsters was returning to the city. The attendant noticed that one of the girls, Rosie, was walking rather clumsily. This is the way the New York Tribune tells the story:

When the attendant heard a chorus of gibes all aimed at little Rosie, she saw that the girl was wearing a pair of shoes of large size. Then the attendant remembered that Rosie had had a new pair of shoes, and the little girl was asked about it.

"Well," said Rosie, "you see the shoes ain't mine. They're Katie's. I know they're awful big, but her mamma ain't had any work lately, so she couldn't buy her a new pair. She just gave her own shoes to Katie.

"Katie felt awful bad about it, and cried all the way to the station. The girls all laughed at her. So I just lent her my new ones and took hers.

"You see, teacher," said Rosie, raising her eyes to the attendant's face, "Katie's my friend."

The International C. E. Headquarters Building.

The final plans for the International Christian Endeavor Headquarters Building in Boston, Mass., have been approved, and a noble structure, in keeping with the splendid group of the buildings of the Harvard Medical School, and the new Fine Art Building, which are in the same locality, is assured. About $100,000 is still needed to complete the amount necessary to pay for the land and building. When the building is completed it will harmoniously represent the world-wide character of this great young people's movement.

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Football is Desperate.

The record of deaths and serious injuries on the football field this year is very distressing, and even appalling. Up to Thanksgiving Day evening there had been twenty-eight deaths and eighty-six serious injuries, including fractures of the skull, injuries to the spine, and paralysis, and from these there will probably be several deaths and many life-long disabilities. The great majority of these are high school and college boys. They are young men who might, reasonably, have been expected to be useful and effective in life. The untimely destruction of so many high hopes calls for a halt. If this game is worth all these young lives, all this suffering and sorrow on the part of families and friends, all this maiming and crippling, all this recklessness and brutality, then let our college faculties encourage and promote it, and let them urge parents to send on their most promising and able-bodied sons to furnish material for the holocaust in succeeding years.—Herald and Presbyter.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 19.—OUR CHRISTMAS GIFTS.—Matt. 2:1—11.

QUESTIONS.

1. What is God's best gift to us? 2 Cor. 9:15.
2. Why did God give His Son? John 3:16.
3. What is Christ's gift, its source and its purpose? Ephes. 5:25—27; 2 Cor. 8:9.
4. What ought to be our gift to God? 2 Cor. 8:5; Rom. 12:1; Prov. 23:26.
5. How do we show this gift? 1 John 3:16—17; 4:19—21.
6. How did the wise men show their love and adoration? Matt. 2:11.
7. What shall prompt our gifts? 1 John 3:16—17; 4:19—21.
8. What makes a gift valuable? Luke 21:1—4.

MEDITATIONS.

Thoughts of gifts fill the hearts and minds of all and especially of the Christians at and before Christmas time. God made Christmas when, after giving for thousands of years innumerable precious gifts to mankind, He gave His only begotten, beloved Son. God was prompted to give His Son, in whom dwelleth all the fulness of the Godhead bodily, because He loved the sinful world and wanted to save mankind from sin and its consequent death, for in Christ Jesus God offers us eternal life.

But Christ is not only the gift of God, but He has given Himself. As a father gives his daughter to the son-in-law, not as an unwilling sacrifice but with her full consent, so Christ came into this world, though He was rich, yet for our sakes He became poor, that we through His poverty might become rich. Christ also loved the church, and gave Himself up for it; that He might sanctify it, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

In return for such love we ought to give our hearts to God loving Him with all our heart, and our lives ought to be living sacrifices to Him, ourselves being willing servants of God, putting our whole being, body, soul and spirit into God's service.

But since we cannot see God and we cannot serve Him directly we must show our love to God by loving others, though they may not be amiable. We show our love by giving to others our hearts, our talents, our means, as they may need it. The love of Christ constraining us, but by loying we learn to love, by giving we learn to give, until we enjoy loving and giving.

The wise men showed their love and adoration of Christ by opening their treasures and offering unto Him gifts, gold and frankincense and myrrh.

Our gifts to our loved ones at Christmas and perhaps their birthdays, as well as the gifts to the poor, ought to be prompted by love. Even giving can become selfish, when we give to receive in return, perhaps even more, or when we enjoy giving, but will not allow others to give to us, and so to enjoy giving. Every gift is made valuable only in the degree in which the giver's heart is in the gift, whether it is large or small.

God's love to us ought to prompt and induce our love to others and our gifts to others. When God's love kindles our love it will warm towards others.

QUOTATIONS:

The manner of giving shows the character of the giver more than the gift itself.—Lavater.

He who loves with purity considers not the gift of the lover, but the love of the giver.—Thomas a Kempis.

The greatest grace of a gift, perhaps, is that it anticipates and admits of no return.—Longfellow.

One must be poor to know the luxury of giving.—George Eliot.

The heart of the giver makes the gift dear and precious.—Luther.

That alone belongs to you which you have bestowed.—Vemuna.

Every gift which is given, even though it be small, is in reality great, if it is given with affection.—Pindar.

The only gift is a portion of thyself. Therefore the poet brings his poem; the shepherd his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture: the girl, a hand-kerchief of her own sewing.—Emerson.

God's love gives in such a way that it flows from a Father's heart, the wellspring of all good. The heart of the giver wakes the gift dear and precious; as among ourselves we say of even a trifling gift, "It comes from a hand we love," and look not so much at the gift as at the heart.—Luther.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Dec. 19.

SUBJECT:—Review.

GOLDEN TEXT:—I have fought the good fight, I have finished the course, I have kept the faith. 2 Tim. 4:7.

This review is to cover eleven weekly studies. The first seven of these had for their general subject, "Paul a Prisoner" and covered the history of this part of his life from his arrest in Jerusalem to his arrival and detention in Rome. The last four lessons were selections from epistles of his, written not during this time but before and after. We will put our review notes this time in the shape of condensed statements of the salient points of the separate lessons.

1. The Arrest. It came while Paul was trying to forestall it. It had been so definitely and repeatedly foretold that he could not hope to avoid it in the end. The uproar against him was started by Jews from Asia who thought or pretended to think he had brought his Greek convert, Trophimus, into the temple, contrary to the law. This charge that his teaching turned people away from the law of Moses and the temple service was not an empty one, especially from their viewpoint. God used the Roman authorities to save his life. Paul tried to turn the moment of rescue from shameful treatment into an opportunity to preach Christ and, if possible, to confer upon his persecutors the blessing of salvation.

2. The Plot. Forty of the most blood-thirsty of his enemies conspired to accomplish his death. God again saved him through human instrumentality. Paul was comforted and assured by a direct message from God. He made prompt and effective use of the means brought within his power to thwart the murderous purpose of the Jews. The nephew's kindness and noble bearing are to be admired.

3. Before Felix. The Jews followed him down to Caesarea to accuse him before Felix. Tertullus, their spokesman, tried to bias the governor's judgment with base flattery. The charge made against Paul was that of stirring up insurrection, profaning the temple, and being a ringleader of the Nazarenes. Paul flatly denied the first two counts and challenged his accusers to bring proof. He acknowledged being a follower of the Nazarene, but claims that to be the way to "serve the God of our fathers." Felix knew of the Christianity and found no fault in Paul, but allowed selfish interest to stand between Paul and liberty.

4. Before Festus and Agrippa. Paul relates his past life, his conversion and his work of proclaiming the gospel. The mention of the resurrection as she ground of hope for Jew and Gentile made Festus think him beside himself. His appeal to Agrippa to confess faith brought from the king only a sneering, or at best a disappointing, response. The interview closes with the expressing of Paul's ardent wish for all to share his own blessed estate in Christ.

5. The Journey. The centurion in charge of Paul and other prisoners treats him with wonderful consideration. The captain of the vessel also takes him into consultation. However, his advice is overruled, and the ship caught in a storm. Another night vision comforted Paul and enabled him to console the rest with a promise of their lives, while he frankly and clearly confessed his faith in God, "whose I am and whom I serve."

6. The Shipwreck. Paul's vision came true. They were cast upon a certain island, the ship was lost, but every life saved. Even the prisoners escaped the precautionary yet cruel design of the soldiers, because of Paul's being one of them. On the island, which they learned to be Malta, God's power was manifested in and through Paul: his life saved and many healed by him.

7. In Rome. On the way there, the journey seems to be shaped for the Christians' convenience. Was the centurion converted by this time? From Rome believers came out to meet them, to Paul's great encouragement. In the city he was a favored prisoner. Concerned as ever for the cause of Christ, he called the Jews to him to explain to them his own situation and to give them the Gospel message. Thus Luke closes his account with Paul in chains waiting for his trial for which he had appealed to Caesar's court.

8. Story of his Life. Paul was driven to this by those who tried to discredit him. He speaks of his standing as a Jew, his suffering and labors as an apostle, the exalted visions vouchsafed to him, and finally the affliction with which Satan desired to buffet him, but which God overruled for his good through Divine grace.

9. On Selfdenial. For the sake of avoiding offense to weaker brethren, those farther advanced in intelligent faith should be willing to forego the use of things not essential for their spiritual life. Striving after the kingdom of God, its righteousness, peace and joy, is not hindered but helped by the exercise of loving consideration for others.

10. On the Grace of Giving. This grace makes giving a joy so that it is done spontaneously and cheerfully. By this grace a person first gives himself to God, then the other follows naturally, in proportion to the means He bestows, and in the spirit of Him who "giveth and upbraideth not" —the spirit of love to God and our fellowman.

11. Last Words. Words of solemn admonition to Timothy regarding the work left for him. Preach, teach, rebuke, exhort, evangelize. Faithful devotion on his own part, patient longsuffering toward others. Words of grateful review in reference to his own career (Golden Text). Words of assurance for the future. God's gracious deliverance. The crowning in glory held out to all on condition. Words of prayer for his associates whose faithfulness seemed to have waned. Words of ascription of honor and praise to God to engage His redeemed ones throughout the ages of eternity.

Contributions.

For India.

From John W. Peters, Rosenfeld, Man., for an orphan, $25; for Christmas the following gifts were received:—Peter Wiebe, Altona, Man., $6; John Siemens, do. $5; Henry Dueck, do, $5; J. W. Peters' daughters, Rosenfeld, $4; Jacob Wiebe, Altona, $2; Widow Siemens and daughters do., $2; Peter Siemens, Plum Coulee, $1.65; Agatha Wiebe, Altona, $1.50; Abr. Bergen, do., $1; Peter Epp, do., $1; Bernard Bergen, do., 50c.—From the Herbert S. S., Sask., for the poor, $12; Wm. Dueck, $1.

Gratefully acknowledged,
PETER W. PENNER,
Janjgir, C. P. India.

News of the Week.

Domestic.

THE SUGAR FRAUDS.

PARR TELLS OF CROOKED SCALES AND CROOKED MEN. DESCRIBES AN ATTEMPT TO "FIX" HIM.

NEW YORK, December 3.—Richard Parr, deputy surveyor at the port of New York, and the man who was directly responsible for the uncovering of the sugar frauds, was the star witness at today's session of the trial of the former officers and weighers of the trust. He told a graphic story of the discovery of the method of defrauding the government by means of a steel spring, the operation of the scales, and of the attempt to "fix" him.

"Kehoe (one of the defendants) was sitting in a peculiar position near the government weigher," said Parr. "I made him get up, and sat down where he had been sitting. There was a hole in the stanchion, and when I placed my hand in it I asked Kehoe how long he had used it. He said he knew nothing about it. I placed Kehoe in charge of the government weigher and started to a telephone. On my way there I met Spitzer, the dock superintendent. He stopped me and wanted to fix things up. He noticed a Masonic emblem on my coat lapel and said to me: "We are all Masons. All you've got to do is to name your price and report the scales out of order and let this thing drop."

HAD FIXED OTHERS.

"'I have fixed up government employes before now, and there is no necessity for starting anything.'

"I refused to take a bribe, but began taking the scales to pieces. Then I found the spring which Kehoe had inserted into the scale to keep the weight down. Spitzer renewed his offer and said I was a d——d fool not to take the money; that others had.

"I began going through the other scale houses. This was an hour after the original discovery in scale No. 1. In all of them I found the hole in the stanchion of the scale, but failed to find any more springs. I had no authority to search the company's checkers, who had plenty of time to conceal the springs they had inserted in the holes."

Parr then identified the parts of the stanchions he found in scale No. 1 and which showed the hole through which the spring was inserted.

Before Parr was called to the stand, Thomas D. Hyatt, a United States weigher, described in detail, by means of an immense chart, how a spring could be inserted into the scales used by the government at the Brooklyn docks. This spring, when pressed, retarded the action of the scale so that a short weight would be recorded.

Following his testimony Judge Martin dealt the defense a severe blow by ruling that the government might introduce books and tables to show that the admitted difference in weights between government weights and merchant weights did not exist after the discovery of the frauds and the banishment of the trust checkers from the government scalehouses where they could doctor the scales.

It was then that Parr was called. He stated that it was in November, 1907, that he and special agent Brezinski were assigned as special agents of the treasury department to the Williamsburg docks to "look for a leak." On November 20 they went to the Havemeyer and Elker rocks, in Williamsburg, where they were joined by Spitzer, and they talked with him for a time, after which Parr went to dock No. 1. This was the dock on which Kehoe was at work. Parr testified to having loads of sugar weighed and of finding discrepencies in the weight. He then told of his ordering Kehoe from the scales and his interview with Spitzer.

"When did you first begin your investigation into these frauds?" asked attorney Cochrane, for the defense.

"Officially, on November 11, 1907," answered Parr.

"Is that the first work you did on these cases?" persisted Cochrane.

"No; I have been working on the case since May of 1907," said Parr.

"Under the direction of your superiors?" asked the attorney.

"If you speak of the president as my superior, yes; if you speak of the treasury department officials as my superiors, no." was the answer.

Cochrane did not continue this line of questioning, but it was clear from Parr's remarks that he had been independently assigned to the case by President Roosevelt six months before the treasury department officials became cognizant of the facts and ordered him to uncover the frauds.

Now, It's a Bread Trust With $15,000,000 Capital.

NEW YORK, December 4.—The bread trust has been formed. Backed, presumably by western capital and organized at the instigation of some of the largest flouring mills in the country, the bread trust is expected to add a cent a loaf to the price of bread and so vie with the beef trust and the milk trust in adding to the cost of the primary necessities of life.

Announcement of the new concern, with an estimated capital of from $10,000,000 to $15,000,000 behind it, was made public here to-day. According to this announcement, Max Oscher, a western capitalist, is believed to be the moving spirit. Oscher, when in this city a few days ago, admitted engineering a bread and cake concern in the eastern states, with a capitalization of not less than $10,000,000, though he denied that it was to be a "trust."

The trust, it is believed, is planning to buy its flour from western mills on mammoth contracts covering long periods, and in this way to have a strong influence on the flour supply. Details of the system are still lacking.

Real Winter in the West.

CHICAGO, December 7.—Chicago was visted to-day with the first real snowstorm of the season. Several inches of snow fell, impeding street traffic and delaying trains.

The west and northwest are also in the grip of real winter.

Twelve inches of snow on the level and a minimum temperature of 6 degrees below zero were reported to-day at Lincoln, Neb. Street car traffic in that city was blocked and roads leading to the city were impassable.

Northwest Missouri is covered with snow, and the cold weather is causing suffering. Railroads are having difficulty in moving trains. Telegraph and telephone wires are down at some places.

The Missouri river was blocked at St. Joseph to-day by ice jams. At Omaha and Sioux City, Ia., the thermometer registered 2 below zero.

The temperature at 7 o'clock this morning was 20 in this city, and at the coldest place in the United States, Havre, Mont., it was 22 degrees below zero.

There were zero temperatures as far south as southern Kansas. At Dodge City, Kas., there was a temperature of 4 degrees below zero, and at Concordia, Kas., a similar temperature.

Fifteen-Year-Old Boy Started Fire in Mine.

CHERRY, Ill., December 4.—Testimony was introduced at the coroner's inquest on the Cherry mine disaster to-day tending to show that the fire was started by Mat Francisco, an inexperienced boy of fifteen, who was working in the mine, in violation of the child labor law. Francisco worked under Rosenjack, the cager, who disappeared the day following the accident, his work being to push the empty cars from the main shaft in the second vein over to the cage running to the third vein.

The Francisco boy testified that he had pushed the loaded car of hay that caught fire over the elevator shaft leading to the third vein and left it standing close up to the blazing torch which ignited it. The lad said this was the first bale of hay he had ever been required to handle, and that his superiors in the mine gave him no instructions as to what he should do with it.

Coroner Maim said he regarded this testimony as being of the greatest importance and representatives of State Factory Inspector Davies's office declared it justified the expressed opinion that the child labor law was freely violated in the Cherry mine to the great danger of the five hundred miners employed there.

Mine Inspector Thomas Hudson testified that he had not inspected the mine since last July, and did not know they were using open torches instead of electric lights with which he knew the mine to be equipped.

Law Makers Meet in Regular Session.

WASHINGTON, December 6.—With the gentle tap of an ivory knob in the senate and the resounding thump of a gavel in the house the ponderous lawmaking machinery of the government was placed in motion at noon to-day. It is the first regular session of the Sixty-first congress, the long session, and it will last until May of June.

Representative Sulzer, of New York, to-day declared war on Nicaragua in the shape of a resolution introduced in the house, which proposed that the President shall use the land and navy forces of the United States to restore order, maintain peace and protect life and property in the republic. The restoration demands the arrest, trial and punishment of President Zelaya for the murder of two Americans and insists upon an apology and damages from Nicaragua and the establishment of a republican form of government.

Marathons! Never Again!

CHICAGO, December 4.—It was announced at the Illinois Athlete Club last night that the athletic committee and the directors of the club practically had come to the conclusion that the club no longer would promote Marathon races, that all future Marathon plans would be called off, and that young athletes would be discouraged from taking part in long grinds.

The reason for the move is given in the statement that the injurious effects of the twenty five-mile runs are noticeable more especially in the younger element, and that several of the older circle of runners have begun to show the effects of the strain of the terrific grind.

Russellites' Convention.

INDIANAPOLIS, Dec. 4.—The Watch Tower Bible and Tract Society will hold a convention at the K. of P. auditorium December 17 to 19.

Among the speakers will be the Rev. C. T. Russell, of the Brooklyn tabernacle; Ernest D. Sexton, of Los Angeles, Cal.; A. M. Saphore, of New York city, and John S. Kuehn, of Toledo, O. Several hundred delegates from various parts of the country are expected.

The work of the society has grown raidly during the last thirty years. It publishes and distributes free literature, explanatory of the Scriptures, in nearly every language of the civilized world. "Scripture Studies," in six volumes, have reached the enormous circulation of four million copies. Besides the authorship of these books, Mr. Russell edits the Watch Tower, travels extensively as a Bible teacher and his Sunday sermons are appearing in more than four hundred newspapers in America, England and Germany.

(Rev. Russell, the leader of the sect, was recently divorced from his wife on sensational charges)

Another Battle in Nicaragua.

NEW ORLEANS, December 7.—A dispatch from Managua, Nicaragua, via wireless, to Port Limon, Costa Rica, received here to-day says that General Vasquez, heading a part of Zelaya's forces, has won a decided victory in an engagement north of Rama. Two hundred were killed in the battle, the dispatch says. During most of the time the fighting was going on the soldiers struggled in heavy underbrush.

Another dispatch, received later, says that the revolutionists finally turned the tide of battle and put Vasquez's army to rout. The earlier dispatches were from Managua, the capital, which is in possession of Zelaya's forces, while the last word is from Bluefields, where the revolutionists control the situation. This probably accounts for the difference in the accounts of the battle.

Thirty-three Lives Lost in English Boat.

LONDON, December 4.—All hope of the survival of the passengers and crew of the Isle of Man steamer Ellan-Vannin was abandoned today when pieces of a steamer's upper works and small boats, picked up on the banks of the Mercey, were definitely identified as belonging to the missing vessel. The Ellan-Vannin carried twelve passengers and a crew of twenty-one.

The loss of the steamer Thistlemor off Appledore in Barnstable bay also was confirmed today, but fortunately some of the crew of thirty were saved. The steamer Arosdale which was in the vicinity at the time of the disaster, picked up one of the Thistlemor's boats containing ten men, one of whom later died from the effects of exposure.

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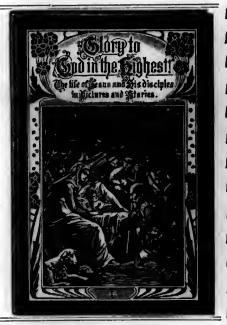

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, DECEMBER 16, 1909. No. 49.

The Christmas Heart.

Our Savior's birthday, radiant, sweet,
Dawns on the world again;
Millions of voices now repeat
The old angelic strain.
Earth's wretched ones, howe'er forlorn,
Share in this day of glee,
Gifts for both rich and poor adorn
The glittering Christmas tree.

Who has the Christmas heart to-day,
That sweet gift from above?
It carols, though the skys are gray,
Its songs of joy and love.
No selfish cares, no morbid woes
Becloud that sunlight clear,
It carries, wheresoe'er it goes,
A summer atmosphere.

Where Christmas hearts like these are met,
The dewy, fragrant bloom
Of lovely childhood lingers yet,
Of subtle, rare perfume.
With childlike faith they look above,
Pure, innocent of guile;
They cannot doubt their Father's love,
Their sunshine is His smile.

With kindly words and looks and deeds
Such blessed spirits move,
Sorrow is soothed and pain recedes,
Touched by their wand of love.
If they are poor, it matters not,
If rich, it works no ill,
In palace or in lowly cot,
They scatter sunshine still.

They strive in the Redeemer's way,
Earth's sorrows to beguile,
And little children love to play
Beneath their tender smile.
These blessed souls, in weal or woe,
Make sunshine all the year;
They carry, wheresoe'er they go,
Love's summer atmosphere.

Lord, give us each the Christmas heart,
That sweet gift from above!
Fain, fain wouldst Thou the gift impart,
For Thou Thyself art love.

CHARMA BROUGHTON CONANT in the Amer. Messenger.

Items of News and Comment.

Rev. S. K. Mosiman, of Bluffton, Ohio, preached on Sunday morning, Dec. 13, at the Grace church, Pandora, O.

Bro. P. R. Aeschliman, of Colfax, Wash., is now on an evangelistic tour in Oregon. He is filling appointments at Salem, Portland and other places.

There is a great difference to know something about Jesus or to have sought and found Him as a personal Savior. The wise men worshiped Jesus and gave Him their best gifts. Their hearts were filled with joy. What is our experience in this matter?

Christ must be born in our hearts. Without this, Christmas will mean very little to us.

In the week of Christmas the issue of the MENNONITE is dropped. The last issue for this year will appear on December 30.

Elder Abr. Ratzlaff, of the Hoffnungsau church at Buhler, Kan., is on a trip to Hamilton and Stanton counties, Kan., to conduct communion services.

It is not sufficient for any one to know the Bible literally without having found Jesus, the Savior of lost mankind. We should seek Jesus until we find Him as the wise men did.

Christmas present.—The MENNONITE for 1910 would be a splendid Christmas present to a friend. It would be a gift which would make its appearance weekly for twelve months.

The Teachers' Conference of Nebraska will be held at the Mennonite church at Wisner, Nebr., on Dec. 28 and 29, 1909. In the evening of Dec. 27 lectures on education will be given. A cordial invitation to attend is given.

The fortieth session of the Mennonite Teachers' Association of Kansas will convene on Dec. 28, 1909, at the Ebenfeld church near Hillsboro, Kan. On Monday evening, Dec. 27, lectures on education will be given by H. W. Lohrenz and Peter Wedel.

Bible Society.—Arrangements have been entered into between the American Bible Society and the Pennsylvania Bible Society whereby a new Home Agency of the American Bible Society is established covering the States of Pennsylvania, New Jersey, and Delaware. This Agency is to be called the "Atlantic Agency," and embrace in its population the needs of the great coal and mining sections of Pennsylvania, the coast communities, the large manufacturing cities, and a most varied population speaking many languages.

The facts are that 62 of 88 counties in Ohio have gone dry. Over 2,000 saloons have been abolished in the past twelve months under the operation of the county law. More than 2,000,000 of people living in these 62 counties have been freed from the curse of the open saloon. Breweries and wholesale liquor concerns have been put into the hands of receivers, and liquor interests from one end of the state to the other have been crying for help just as they are doing in other states. With these corrections, the announcement made at the brewers' convention is correct.

Evidence.—It is reported that the great Pabst brewery at Milwaukee, which used to run seven days and seven nights a week, is now running only three days a week. The Anheuser-Busch brewery at St. Louis has acres of storage space filled with returned fixtures from closed saloons. The brewer's storehouses in Milwaukee are overflowing with these returned saloon fixtures, hundreds of carloads of them, and as no insurance can be obtained on them, and the rental of more storage space is expensive, the brewers have begun to burn them. When asked why his company would not insure stored saloon fixtures, an insurance man replied: "We are not writing insurance on worthless goods!" Prohibition seems to prohibit to some extent; and the "temperance wave" evidently is not receding appreciably.—Union Signal.

The Festival of Hope.

"Christmas Day is, above all other days, the festival of hope," wrote Dean Farrar. "On that blessed day the thoughts of millions all over the habitable globe, from the huts of the Esquimaux to the kraals of the Kaffirs, and from the torrid zone down to the wigwams of the Patagonians and the stormy Antarctic isles, will turn to Bethlehem and to the Christ-Child. All will be glad to think how to us is born in the city of David a Saviour who is Christ the Lord. And why? Because even the dimmest and vaguest conception of Christmas will show that this commemorates an infinitude of love and infinitude of hope. It tells that man is not a worthless atom; that he is dear to God; that there is an infinite value and preciousness in this our mortal life."

LAYMEN'S MISSIONARY MOVEMENT.

The Laymen's Missionary movement has acquired tremendous momentum. Its leadership is so earnest, forceful, hopeful and intelligent, its methods and measures so simple as to command attention and inspire confidence to an unusual degree. The response to the call is partly due to the businesslike manner in which the movement is being brought before the public and partly to the fact that the spirit and purpose of it are neither new nor strange to the people. The cause of mission has been receiving a great deal of intelligent attention, especially during the last twenty-five years, and to-day there is a vast deal of intensely interesting missionary literature in circulation from which the people are getting information and inspiration. No other generation of Christians has been so well informed as to conditions and needs in non-Christian lands nor so ready to respond to those needs as the present generation. It is this fact, as much as anything else, that has made such a movement possible and its success certain from the beginning. Nevertheless, one of the chief elements of the success of the movement lies in its dissemination of missionary knowledge so that the sense of the need may be deepened and intensified. Largeness of sympathy, intelligent interest and the intensity thereof depend on the sense of the need.

At the devil's booth are all things sold.
Each ounce of dross costs its ounce of gold.
For a cap and bells, our lives we pay;
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

The Best Christmas Gifts.

Christmas is the festival of giving, and it has scarcely been by a mere accident that it has grown to be such. It is true that commercialism and the evil spirit that turns everything into channels for money-getting have invaded this holy day and time, it is true that in some of its aspects it reveals little else than human selfishness and a perfunctory exchange of compliments and gifts, and yet there are many evidences that the true, great thought of the Christmastide is deepening its hold upon the hearts and lives of men, and that it is becoming more and more what we would like to see it, a genuine festival of giving, the culminating epoch of Christian benevolence!

And we say that it is not by a mere accident that it has come to be such. What could be more natural than that the poor and destitute, the sick and sad and suffering children of men should come to look upon Christmas Day as the one best, bright day in all their calendar, finding with its advent a kindness and sympathy and helpfulness that they may have looked in vain for throughout the year. Is it not a beautiful thought that the children should look forward to this day that commemorates the birth of the Christ-child as the brightest and best day of all, and has there not been a great divine law in operation throughout these years to make this day what it is to the little ones. Jesus of Bethlehem came with His hands full of gifts whose priceless value no man may understand; could we do other, therefore, than make that anniversary of His coming a time for the giving of our best of love and gladness and good cheer. How beautifully appropriate it is that toward this festival the thoughts and kindly purposes of multitudes should have been directed throughout the months that have gone by. Patient fingers have wrought, in moments snatched from busy lives, that some little gifts shall on Christmas Day tell anew of undying love, and stern self-denial has laid aside its littles during the year that there may be an offering to make another comfortable or happy. Parents have toiled and saved that the little Christmas tree may not be lacking even in the dingy tenement, and children have conspired together in in solemn and awful mystery that father and mother may be surprised with their little gifts. It is all very beautiful and cheering and in many ways very much as Jesus Himself would have it.

Should we not, therefore, do all we can to preserve the day in this one particular for the best for which it stands. Each one of us may do something to shut out of the celebration of the Christmas time the insincerity and hollowness and show that rob it of its true beauty and meaning. Let us be genuine as well as genuinely kind and Christ-like. The only thing that will make our gift of any use or profit will be that our hearts go with it. If that cannot be, then would it not be better not to give at all? If love prompt and inspire, then it will make little difference what the offering may be, though love is usually very wise in giving. A smile from the heart outward may be better than a handful of gold, and no one is so poor when it comes to gift-giving as the one who has no love. If we give ourselves to our little ones around the Christmas tree, our best of cheer and fellowship and affection, it will not make much difference if we have not been able to put much on the tree itself. If our gift express our love to our friend, he will be satisfied, if it does not do that, then is the giving a mockery.

Much Christmas-giving is not Christ-like. We give to our own, of course, and why should we not? They lie nearest to our hearts, they should have the fondest, sweetest tributes of our affection. But we miss very much of the joy of giving when we stop at those who have the claim of kinship upon us. Christ teaches us a wider love, a more embracing obligation than that. We lavish costly gifts on friends sometimes when the giving has in it little of love and when the gift will be appreciated only for what it is worth in dollars. The most Christ-like thing many of us could do would be to revise the list of those to whom we give at Christmas time. Christ's giving had in it the thought of the world's need, and the needy ones are all about us still, with their wants so many that any one may bring some supply. Some of them need what our money can buy; some of them need what gold can never purchase, but what it is in our power to bestow. God give us eyes to see as well as a heart to love.

But in all our giving and receiving at the Christmas time shall we not think most of all of Him about whom it all centres. The Babe of Bethlehem, the Christ of Nazareth, the Son of God who liveth and abideth still, has He not a first great claim upon us! The very best Christmas gift of all that we could possibly make would be to give our heart's best love to Him. What a blessed Christmas time it will be if we do that!

"What is the beginning? Love.
What the course? Love still.
What the goal? The goal is love
On the happy hill.
Is there nothing, then, but Love,
Search we sky or earth?
There is nothing out of Love
Hath perpetual worth;
All things flag but only love;
All things fail or flee;
There is nothing left but Love
Worthy you and me."

—Christian Guardian.

Conference for Christian Workers.

At the Moody Bible Institute, Chicago.

By Rev. J. H. Ralston.

The Fifth Annual Mid-Winter session of this Conference was held in Chicago December 2—5, under the direction of Rev. James M. Gray, D.D. the Dean of the Institute. Scores of pastors, evangelists, missionaries, rescue workers, and experts in unusual methods of Christian work came to the Conference either as instructors or to receive information and inspiration to better fit them for the work yet before them. All the meetings were held in the historic Moody church, founded by that man who is recognized by very many as the greatest religious force of the last century, except the welcome meeting in honor of the evangelists Chapman and Alexander. The program was full and rich, the singing under the leadership of the veteran Dr. D. B. Towner was inspiring, the devotional hours led by Major J. H. Cole were spiritually uplifting, and the spirit of prayer sealed a blessing to every one in attendance.

Practically every department of Christian activity was covered, but evangelism, rescue work, and lay preaching secured special consideration as will appear in our more detailed account below. The high water mark was reached in the welcome meeting in the First Regiment Armory to Rev. J. Wilbur Chapman and Mr. Charles M. Alexander, who were just returning from their famous tour of Australia, which was attended by some four thousand people.

A fitting opening to the Conference was given on Thursday evening when a meditation on prayer was conducted by Rev. A. C. Dixon, D.D., pastor of The Moody Church, and Dean Gray, the whole concluding with a prayer meeting of remarkable power. On Friday morning, Rev. William Evans, D.D., Director of Bible study in the Institute gave a teaching on the epistles to the Ephesians. This was followed by a women's meeting at which Miss E. Stafford Millar, the Australian evangelist, spoke on "Women and prayer," and Mrs. Mary Foster Bryner, of the International Sunday-school Association, spoke on "The mother and the child."

The afternoon session on Friday opened with an address by Rev. Ford C. Ottman, D.D., one of the Chapman-Alexander evangelistic party, on the second coming of Christ. Dr. Ottman was only able to consider the purposes of God concerning Israel as related to that event, and did not consider the purposes of God concerning the church. The remainder of the afternoon was given to rescue work under the leadership of Melvin E. Trotter, who is at the head of the great rescue mission in Grand Rapids, Michigan, and also of the Association of Rescue Mission Superintendents of the United States and Canada. In the opening address Mr. Trotter said that the day when city and other mission work should be entirely in the hands of fanatics, cranks and other irresponsible parties was gone by. At the present time the work is quite thoroughly organized in this country and Canada, over twenty-five rescue mission centers making regular reports of their operations. The work is heartily supported by the churches and some of the leaders have become ordained ministers. The work is spreading to the smaller cities and towns, where until quite recently it was not supposed such work was needed. Permanent plants for this work are being secured and it is being put on a basis of stability. Mr. Trotter was followed by Mr. John Astra, of Ottumwa, Iowa, and Mr. U. V. Silloway, of Milwaukee. In Milwaukee a large plant has been secured at a cost of $67,000 and various departments of relief for the submerged are in operation. Mr. Harry Monroe, the superintendent of the Pacific Garden Mission in Chicago was the last speaker and when he referred to the work of that mission where such men as Rev. William A. Sunday, and Melvin E. Trotter were converted, a thrill swept through the audience. Mr. Monroe said the mission now had a department for the help of girls exposed to the fearful temptations in Chicago. It is a matter that is probably not known to many persons very anxious about rescue work, that it is a rule of the Association of Rescue Superintendents that all members of the Association shall be members of evangelical churches.

On Friday evening a joint welcome was given the evangelists Rev. J. Wilbur Chapman, D.D., and Mr. Charles M. Alexander, by the General Assembly's Committee on Evangelistic Work, the Laymen's Evangelistic Council of Chicago, and The Moody Bible Institute. The great choir of one thousand voices that had been organized for the Gipsy Smith meetings, under the direction of Dr. D. B. Towner, led the singing. After the service of song, the choir was turned over to Mr. Alexander who showed his inimitable skill as a great leader. Dr. Chapman preached a powerful sermon on Romans 1:16, giving many illustrations from the now famous Australian tour. Mrs. Alexander, Mr. Naftzger, Mr. Harkness and Dr. Ford C. Ottman, were other members of the Australian party at the welcome.

On Saturday morning, Rev. R. A. Walton, D.D. delivered an address on "Evangelism, man to man." Mr. Charles M. Alexander, a former student in the Institute, aroused great enthusiasm by relating incidents of the great tour and leading soul-stirring singing. The Foreign Missionary meeting was in charge of Rev. E. A. Marshall, of the Institute, and the following were the speakers: Rev. John Hay, of the South American Inland Mission; Rev. Joseph Clark, of the Congo Free State; Rev. S. A. Christopherson, of South China; Rev. R. V. Bingham, of the Sudan Interior Mission; and Rev. W. R. Johnston, of the Mission to the Navajo Indians. The reference to the atrocities in the Congo Free State, created a feeling of abhorrence and indignation. On Saturday afternoon President O. S. Davis, of the Chicago Theological Seminary, delivered an impressive address on "The Church and the Immigrant."

Lay preaching, or lay evangelism, was presented by a number of laymen and clergymen selected with the greatest care as this phase of Christian work is the newest one that has secured wide-spread consideration and comment. The following were the speakers: Mr. Andrew Stevenson, General Secretary of the Laymen's Evangelistic Council of Chicago; Mr. D. W. Potter, Lay Preacher in the Methodist Episcopal Church; Mr. K. A. Schumaker, Secretary of the Y. M. C. A. of Illinois, Rev. Frank Dyer, General Secretary of the Congregational Brotherhood, and Rev. John Timothy Stone, D.D. Pastor of the Fourth Presbyterian Church of Chicago. There was unanimity among the speakers as to need of greater activity among laymen in general evangelism and some emphasized lay preaching as a call of the day.

The evening session was given to, "Unusual Methods of Christian Work." The following were the speakers and sub-topics: Rev. H. H. Rottman, Ripon, Wisconsin, "Work in the Rural District;" Mr. H. H. Van Meter, Chairman of the Evangelistic Committee of the C. E. Societies of Chicago, "Work in the Red-light District;" Mr. Charles Mutschick, Chicago Hebrew Mission, "Reaching the Jew;" Rev. C. P. Meeker, D.D., Pastor of the Ewing Street Congregational Church of Chicago, "Filling an empty Church;" Rev. J. A. Hoffman, Children's Evangelist, "Reaching the Children;" and Rev. B. B. Sutcliffe, pastor of the Ridgway Avenue Presbyterian Church of Chicago, "The Pastor and his Bible."

Dean Gray preached twice on Sunday to large congregations, the evening service being of an evangelistic character and resulting in a number of decisions for Christ.

Poor, But Rich.

A poor, blind woman in Paris, we are told, put twenty-seven francs into a plate at a missionary meeting. "You cannot afford so much," said one.

"Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind: and I said to my fellow-straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.'

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."

WOMAN'S SPHERE.

Concerning woman's sphere, some one has thus blithely, but perhaps a little extravagantly, expressed it:

"They talk about a woman's
sphere, as though it had a
limit;
There's not a place in earth or
heaven,
There's not a task to mankind
given,
There's not a blessing or a woe,
There's not a whisper yes or no,
There's not a life, or death or
birth,
There's not a feather's weight of
worth without a woman in it!"

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Home Circle.

Christmas Bells.

O happy bells! through coming years
We hear, in your glad sending,
The message still of peace, good-will,—
All jarring discords blending.

O bells of God! ring on, our souls
To grander action nerving,
Till all our days are Christmas days
Of living and of serving.

—*Selected.*

Plain Words to Boys.

So you are twenty-one.

And you stand up clear-eyed, clean-minded, to look all the world squarely in the face. You are a man!

Did you ever think, son, how much it has cost to make a man out of you?

Some one has figured up the cost in money of rearing a child. He says to bring up a young man to legal age, care for him and educate him, costs $25,000. Which is a lot of money to put into flesh and blood.

But that isn't all.

You have cost your father many hard knocks and short dinners and gray streaks in his hair; and your mother—oh, boy, you will never know! You have cost her days and nights of anxiety and wrinkles in her dear face and heartaches and sacrifice.

It has been expensive to grow you; but—

If you are what we think you are, you are worth all your cost—and much, much more.

Be sure of this: While father does not say much but "Hello, son," way down deep in his tough, staunch heart he thinks you are the finest ever; and as for the little mother she simply cannot keep her love and pride for you out of her eyes. You are a man now.

And sometime you must step into your father's shoes. He wouldn't like you to call him old, but just the same he isn't as young as he used to be. You see, young man, he has been working pretty hard for more than twenty years to help you up! and already your mother is beginning to lean on you.

Doesn't that sober you, Twenty-one.

Your father has done fairly well, but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you. Don't flinch, boy!

The world will try you out. It will put to the test every fiber in you; but you are made of good stuff. Once the load is fairly strapped on your young shoulders, you will carry it and scarcely feel it—if only there be the willing and cheerful mind. All hail you on the threshold!

It's high time you are beginning to pay the freight; and your back debts to your father and mother. You will pay them up, won't you boy?

How shall you pay them?

By being always and everywhere a man!—Selected.

How Susie Saved the Train.

Susie lived in the country near a great wood. There was no railroad station for five miles—but the railroad track went near her home.

One night there was a terrible rain. The floods washed away the railroad bank and let down the track, so that if the train fell in there the cars would be broken and many people hurt.

Susie found this out when she was going to school. She had no time to run home to tell her father or anybody. Whatever was to be done she must do, and very quickly.

She took off her apron, tied it to a stick by the strings and ran up the track, swinging it with all her might.

The man on the engine saw the girl swinging something. He could not tell what it was, but he knew there was some trouble ahead. So he stopped his train as quickly as he could, before it got to the place where the big hole was.

The passengers came out, and when they saw how they had been saved by this brave little girl they all praised her. Then some man said, "Let us give her a present." He passed his hat around and the passengers put in money until they had twenty dollars to give to the child.

When Susie told her mother about it the good woman said, "Susie, I believe God helped you to do just the right thing. What made you think of it?"

Susie said, "Mother, I didn't know what to do, but I thought God would help me, so I just prayed. 'Oh, God, help me to do the best I can,' and then I did it.'"

"Now, you have been needing spectacles for some time, but you have not had the money to buy them. I will give you this money, and you can have nice new spectacles to help your eyes."

Susie said, "Yes, I want you to do it." So mother got her spectacles with part of the money. Then Susie bought her little sister some new clothes to wear to Sunday-school, and a part of the money she spent for herself.

She never forgot that day, and how, when she did not know what to do, she had asked God to help her.—Friend for Boys & Girls.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Christmas.

The giving of gifts, because it is fashion to give them, a round of festivities because the holiday season offers an opportune time for them marks every Christmas season, but hardly shows the true Christmas spirit. One would suppose that a Christmas without a Christ would be an impossible thing, yet, we venture to say, to a very great many the day stands for anything but a celebration of a Savior's birth. True, it is generally observed as a time of rejoicing but joy and good fellowship as a Christless world knows them are as possible on a Christless Christmas as they are on any other day. The celebration of Christmas may mean much or little to us in its true sense as we put much or little of the Christ spirit into it.

Christmas particularly emphasizes the part that the child has in our religion. There are some things about the religions of the unchristianized millions that may favorably impress us but with their many faults and errors the fact that they make no provision for the child contributes greatly to their unfitness as spiritual refuges for the souls of men. This Christmas ought to be an occasion for bringing joy to the hearts of the little ones. The hearts of the elders ought also be full of joy because of the little ones.

It is right that families should make the day one of home coming so that the separated ones may gather again about the family board, but, while there is sure to be rejoicing there the spirit of joy and good will should prompt the sending of a share of the plenty on that table to those to whom misfortune and sorrow have come in order that the day may also mean an occasion of gladness to them.

To the church come every year the claims the cause of missions, of the orphans, the friendless, the aged, the unfortunate and the poor have upon those who love the Christ child. Every one should make the day that celebrates His birth an occasion for a special contribution to special causes. In our own church there are needs along all of these lines. How many will give them a thought and show it by a special contribution of generous proportions? We know that those who do will make happy the hearts of the members of the various boards in our conferences having the care of these things on their hands. G.

The Cost in Blood.

The manufacture of a pound of steel into hair springs for watches converts one of the cheapest materials into a very costly product. There is a small fortune between the difference in the cost of a pound of raw material and a pound of the finished article. Steel is the fabric that holds our modern civilization together. The rails of steel over which our travel and commerce must pass are the bonds that make a people one and bind nations together in a most intricate relationship. Much has been said and written of the wonders of our modern life, the sub-ways that carry the thousands of passengers under ground and under rivers, the elevated tramways along which the city crowds are hurried and the sky-scrapers, rising like mountains out of our great cities and throbbing with life in every corner. All of them are skeletons of riveted steel and some of them wear clothing of stone or concrete. When we regard the cost of these things in money we are confronted with figures that were far beyond the wildest fancies of which our fathers of a generation ago could have dreamed. But what of their price in dollars? It is nothing in comparison with their awful price in blood. Every step from the digging of the raw material to the finish of a manufactured article or a construction calls for its tribute in blood. Railroads daily call for their toll in lives and they begin their demands the moment the building of a road commences. When a king in the South Sea Islands would build a hut slaves were compelled to stand in the four post holes and steady the posts while the earth was filled over them, and we call that savagety. When for every story of a sky-scraper a life or two and sometimes more add to its cost, we call it civilization. No one knows the whole story of death that is being worked out while our mines and sub-ways are being dug. It is to the interest of those who build them to keep the details of the injury and killing that takes place down there from becoming a matter of public information.

Human life is the most sacred thing on earth and the difference between savagery and civilization should consist in the way life is regarded and protected. There is a general feeling abroad that a nation going to war indulges in an unnecessary and unholy measure. Christianity will have won a magnificent triumph when it brings about the abolition of war. It will bring about a greater triumph when the unnecessary sacrifice of life to material interests has been prevented by its efforts. It is our opinion that most of the sacrifice of life to industrial and commercial demands might be prevented and are entirely without excuse. Life is cheaply regarded because the dollar is placed above life. Things must be done quickly, to do them slowly costs more money, therefore the hurry and the accidents and the deaths. Safety devices cost money and make profits less, therefore no more safety devices than the law compels. Workmen often are in need of every dollar they can earn and are compelled to work when physically unfit for their tasks and some one gets hurt or killed because of their unfitness.

Every year brings its many thousands of foreigners seeking a living in our land. The majority are fitted only for unskilled labor. They find the greatest demands for their labor in the kind of work that is dangerous, in mines, steel furnaces, railroad construction, etc. While so engaged they are daily in touch with employers who disregard life in order to increase profits. The influence of it upon them is bad and dangerous. The disregard for life to which they are daily becoming accustomed takes hold of them and breaks out in various kinks of violence. A feeling that they have been wronged, a strike, too much drink or the opportunity to commit crime, very frequently leads them to do murder. In the mining districts and the great industrial centers one finds that homicides are increasing to an alarming extent among the foreign population, and especially among those who are employed in places where accidents are common. People are beginning to wonder how far this state of affairs will be permitted to go. It is almost time that our law-makers seriously endeavor to give human life the protection that it should get. It seems to us that as long as the wealthy buyers of labor persist in bringing the curse of blood upon their wealth by the reckless sacrifice of life, that long will the safety of the whole nation be an uncertain thing. The unskilled laborer whose life is not regarded may menace our whole civilization with the recklessness his employers inspire in him. A civilized country should be a safe country. A Christian land should be a land in which human life gets the highest possible protection. G.

Correspondence.

PULASKI, Iowa, Dec. 13.—The last rose of summer has faded, the time of reclining in the shade of the old apple tree is past: the dreary falling leaves lisped warnings of snow and to-day the grip of the frost is on.—While some of the more timid ones like the summer birds have gone to spend the winter in warmer climes these wintry days are not bitter as we listen to the rollicking songs of school boys and girls tripping along over the screeching show with their Heigh-ho summer is gone. As these blessed seasons come and go we are the more forcibly reminded of God's promise that while the earth remaineth seed time and harvest and cold and heat and summer and winter and day and night shall not cease.

The past season with us has been one of unusual humidity, yet God wonderfully blessed the labors of the husbandman and at the season's close plenitude and prosperity is seen on every hand as perhaps never before in this part of Iowa's great domain.

As a church we have been privileged to not only enjoy silvery dewdrops but golden showers of blessings. Yesterday our pastor preached a strong and helpful sermon on Proverbs 10—22, The blessing of the Lord, it maketh rich and He addeth no sorrow with it.—Our ministerial visitors this fall have been missionary H. J. Kliewer, of Hammon, Okla., H. J. Krehbiel, Reedly, Cal., and Henry Ummel "von dăr guta alta Schweiz." — These visits were all greatly appreciated as they all told the story that never grows old.

Our pasaor W. W. Miller spent a short season at Chicago visiting the Moody Institute, the Pacific Garden Mission, also attended seyeral of the last Gipsy Smith meetings. During his stay Bro. Miller quite unexpectedly had the satisfaction of hearing our young Bro. Prieheim at the Mission preach on How the fallen sinner may attain eternal life.

The general health of our church is good. We have at present five octogenarians, all enjoying fairly good health, and some are regular attendants at church and S. S. Our oldest couple, Jeremiah Miller and wife, have passed their sixty-third marriage anniversary and still take an active interest in all church work and while the world has its many complainers it is an inspiration also to meet many Christian people who have passed through the heat of many a day still leading sunny lives and truly feeling that their lives have fallen in pleasant places.

With best wishes for all as the old year goes and the new year comes, I stop.

C. B. SWARTZENDRUVER.

The Individual Communion Cup.*

Referring to the article under Editorials in the MENNONITE signed by "G", entitled "Differences about the Lord's Supper", the writer agrees with the views of the author up to the place where he begins to criticise the practice of the individual communion cups at the Lord's Supper. Bro. "G" does not treat the subject squarely, as he does not consider that in using the individual cup the participant is partaking of the same wine as the other person, only it is poured into a separate cup.

The Lord does not mean (1 Cor. 11:25) that the cup is the New Testament in His blood, but He means the wine in the cup; and they should partake of it in remembrance of Him.

The comparison he makes is no argument, saying that, "when however the common drinking vessels at the pump or spring are good enough for everybody, why not the cup in the Lord's house." The person who drinks out of the same cup at the well or spring, does not drink of the same water in the cup that the others are drinking, for he fills his cup with water that he has dipped or taken from the flowing of the well, from which nobody else had been drinking.

We even occasionally see that the person who drinks from the cup used by his friend, rinses it out before filling it with the water he is drinking. Hence we find this to be the case where there is very little "sanitary reason" for objection; drinking from the cup when the water was changed.

We seldom see two persons (much less 20 to 50) drinking from the same water or anything else. Why do we not at the family table (where members should be "bound together by the tie of love") drink from the same cup or glass. It is the wine which our Lord refers to, we should partake of in remembrance of Him.

Regarding the commercial interest the one has who advertises for the sale of these individual communion cups, I think it is not any more out of place than to advertise for the sale of lesson helps (or almanacs) when we believe it is the proper thing for the preparation of the lesson.

We do not believe that the individual cup will take away the spiritual application of communion in the Lord's Supper. It is just as "emblematic of a great family whose members are bound by the tie of love." O.

*This article was contributed several weeks ago.

THE GERMANS AND DRINKING.

An article in the Illinois Staats Zeitung refers to a German student song:

"Die alten Deutschen tranken
noch eins,"

(The old Germans drank again and again), as evidence that drinking habits conduce to strength and vigor. Prof. Frederick von Riethdorf, of Chicago, however, points out that:

"The Germans adopted the drinking habit from foreigners. Neither the word wine (from the Latin vinum) nor beer (from the Latin bibere) are of German origin. The old Germans are not more responsible for the above-quoted song than Martin Luther is for the verse:

"Wer nicht liebt Wein, Weib, und Gesang, der bleibt ein Narr sein Lebenlang."

"Whosoever does not love wine, women and song, remains a fool all his life long."

"These words cannot be found in any of Luther's writings, and he never uttered them. In his explanation of the 101st Psalm and in his 'Tischreden' (talks at the table) he denounces the wine and beer trade fiercely. In one of his 'Tischreden' he says: 'Wer zuerst Bier gebraut hat, der hat fuer Deutschland eine Pest bereitet. Ich habe zu Gott gefleht, dass er die ganze Bierbrauerei verderben moechte.' (Whoever was the first beer-brewer, brought a plague into Germany. I have been praying to God that He would destroy the brewery business.)

"Julius Caesar is authority for the statement that there was prohibition in Germany 1,900 years ago. In his fourth book on the Gallic War, at the close of the second chapter, he says of the brave 'Schwabenvolk': 'Vinum ad se omnino importari non sinunt quod ea re ad labore ferendum remollescere homines atque effeminari arbutrantur.' (They do not allow the importation of wine at all because they are of the opinion that wine weakens and effeminates people, rendering them incapable of a strenuous life.") —Selected.

THE BIBLE IN THE PUBLIC SCHOOLS OF ONTARIO.

Over a year ago the Ontario Educational Association appointed a committee of inspectors of the public schools to consider and report as to the convenience and merits of the daily Bible readings of the International Bible Reading Association for the public schools of Ontario. This committee brought in a favorable report.

The Educational Department of the government, on having the facts laid before them, authorized the use of these readings in the schools where desired. The readings for the year have been printed on a leaf of convenient size to fit in the school register and is supplied by the Department of Education in Toronto. This has led to the reading being introduced very largely throughout the schools of Ontario. Perhaps it is too much to hope that we shall ever have the Bible read in our public schools in the United States, but what Christian is there who does not wish that it might be so.—The Institute Tie.

Ashamed of His Father's Business.

A teacher in a school in a certain city asked each pupil in her class to write on a slip of paper his father's name and occupation. One little fellow was found crying, and on being questioned stated that his father drove a brewery wagon and he was ashamed to write it down. The teacher told him to write "teamster." After much persuasion on the part of the child the father was finally induced to give up the occupation of which the boy was ashamed; and the person who related the story stated that the man was now one of the best expressmen in that city. This incident illustrates the influence and power of children and the importance of educating them early in life on the temperance question.—Watchword.

Every time we do a deed of love in the name of Jesus we take a step toward Him.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 26.—OUR RESPONSIBILITY FOR HOME AND FOREIGN MISSIONS. Matt. 28:16—20.

QUESTIONS:

1. Have we any responsibility for home and foreign missions? Matt. 28:16—20. Ezek. 3:16—21.
2. On what fact does Christ found his great missionary command? Matt. 28:18.
3. What is Christ's missionary command? Matt. 28:19a.
4. What are we to do and how are we to do it? Matt. 28:19b.
5. What is our work after we have made them disciples? Matt. 28:20a.
6. What promise enables us to do it? Matt. 28:20b.

MEDITATIONS:

Have we any responsibility for home and foreign missions? That depends on who we are. Are we children of God, disciples of Jesus Christ, have we experienced the love of God in Jesus Christ in our hearts, then our hearts, being filled with His love, will constrain us to bring the glad tidings of salvation to others near at home, home mission, or far away, foreign mission. It is not only our responsibility, but our pleasure to have others share our joy and happiness.

Christ founded His great missionary command on the fact, that to Him had been given all authority in heaven and on earth; therefore He commands them to go. It is not enough that we are saved, we shall try to save others; go, we may begin at home and work in ever widening circles, and if we can not go to all nations, we have to depute others in our place, who can and will go and do our work, while we provide for them and do the work at home.

The work for which Christ tells us to go is, that we shall make disciples of all nations. How can me do that? They will only be made willing to become disciples of Jesus, when we or our missionaries will tell them of Jesus and His love for sinners and His power to forgive sins, and to purify us from sin. When they accept Christ, believing in Him, we shall baptize them, as the outward sign of belonging to Jesus and having decided to be taught by Him and follow His command.

It is a great decision, when any one declares to want to serve Christ and to be a Christian, but Christianity has only begun, the infant has to be nourished, to grow and develop. In order to do this the new convert and the Christian at any time has to be taught the will of God and to observe all things, whatsoever Christ commanded. There is a continual learning the will of God and a continuous work in observing all things which Christ commanded.

But how can we do that, being ourselves weak and having such a great work and difficult task before us? We could impossibly do it, do it effectually and successfully, if Jesus had not promised us to be with us always, even unto the end of the world. So we can under all difficulties and trials rely upon Jesus to help us and to help us more the weaker we feel ourselves. Jesus Christ is the same yesterday and to-day and for ever. Wherever we are, He is, wherever we need Him. He is willing and able to help us, if we only recognize our responsibility and our opportunity and act accordingly.

QUOTATIONS:

The Duke of Wellington once met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The duke immediately rejoined, "Look, sir, to your marching orders: 'Preach the gospel to every creature.'"

There was a race of parents that could raise a race of missionaries. Let me give you an instance of an old Moravian woman. A friend called upon her with sadness in his looks. "Your son," said he to the mother, "is gone." "Is Thomas gone to heaven through the missionary life? Would to God that he would call my son John!" Well, John did become a missionary; and he fell. And this time the committee were very sad; but, before opening their lips, the old woman anticipated the story, and exclaimed, "Thank God! Would that He would call my last son, William!" And William too went and fell; when the noble woman exclaimed, "Would that I had a thousand sons to give to God!' Oh! would that I had a thousand such mothers! Then would our ranks be full. Dr. Durbin.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Dec. 26.

SUBJECT:—The Birth of Christ. Matt. 2:1—12.

GOLDEN TEXT:—Thou shalt call His name Jesus; for it is He that shall save His people from their sins. Matt. 1:21.

The birth of Christ was accurately timed in the eternal counsel of God. It came in the fulness of the time (Gal. 4:4) set for the sending forth of the Son on His mission of revelation and redemption. Thousands of years had passed since the first announcement of His coming on this mission. During these passing millenniums God spoke to man by different dispensations (Heb. 1:1) holding out to the race of fallen humanity the hope of salvation through a coming one. The chosen family of Abraham, expanded into the chosen nation of Israel, was made the recipient and bearer of this Divine revelation. But generation after generation lived and died not having received the promises in their fulfilment (Heb. 11:13); yet haying greeted them from afar, many died in faith and by anticipation entered into the possession of that which the coming redeemer should achieve for the race. We can not fathom the counsels of God and explain the why of the long delay, but by faith we know that in this as well as in the matter of Christ's second coming, God was not slack concerning His promise as men count slackness (2 Pet. 3:9), but that it was in the fulness of His most merciful design that the Word was made flesh, and waiting ones like Simeon were rewarded by seeing with their eyes the salvation of God (Luke 2:30).

This first coming of the Son of God into the world was in deep humiliation. The prophet had seen His coming as the shooting forth of a root out of a dry ground (Isa. 53:2). He was to come as the seed of the woman (Gen. 3:15), yet not as one of the great ones of earth, but in most humble estate, to be despised and rejected of men, and finally in propitiation for the sins of the whole world to die an accursed death. Yet all this He was and all this He suffered not alone as the Son of Man, but also as the Son of God. When He came to earth He laid aside the glory which He had with the Father before the world was (John 17:5), yet the fact of His deity was clearly evidenced, and His Divine glory was sufficiently manifested to those who had the necessary spiritual sight to see it, so that John could say, "We beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (1:14).

The first evidence of His deity was, or is, in His miraculous conception and birth. He was born of a virgin having been conceived by the Holy Spirit (Matt. 1:20). This, of course, was not known at the time by any one but Joseph and Mary, to whom all was made clear by angelic announcement. Later, probably not till after His resurrection, it became the common knowledge of the disciples. The precise statement of Matthew and the full account of Luke we owe, on the human side, probably to her who *kept* the things concerning her child and pondered them in her heart (Luke 2:19), till the time came to speak of them by way of corroborating testimony to His Divine nature.

Luke tells us how the birth came to take place in Bethlehem and gives the account of the shepherds' visit the same night. They found the babe in the stable lying in a manger, even as the angel had told them. When the Wise-men came seeking the newborn king of the Jews, the little family were in a house (v. 11). In the meantime the eight days for the circumcising of the child had been fulfilled and also the days of purification. They had been up to Jerusalem, where in the temple Simeon and Anna paid their homage to the Savior child.

These visitors from the far east had somehow learned of the Jewish expectation of a coming King, and God made use of their familiarity with the heavenly bodies to make known to their simple faith the time of this prince's birth through an extraordinary appearance in the sky. Believing that the Gentiles would share with the Jews the blessings of this coming One's Kingdom—a thought which they could readily gather from the prophecies they had either heard or read—they desired to bow at His cradle in acknowledgment of their faith and hope in Him. When they finally found the place, they rejoiced with exceeding great joy. How much more should we, with the fuller revelation given us, though not seeing Him in the flesh, yet believing in Him as our Divine-human Savior, rejoice with joy unspeakable and full of glory (1 Pet. 1:8).

Herod and all Jerusalem with him is a type of the world with the enmity to Christ that is found in it. Though God sent Him out of love, that men should not perish, the world at large will not receive Him. Men love darkness rather than light. Fired by selfish ambitions, men will have none of Christ's rule over them, and resent His coming into their sphere as that of a rival. They dislike, yea even hate Him whose presence disturbs their sinful ease and their carnal pleasures. Herod would fain have put his murderous hands on the One who, as he acknowledged by his consulting the chief priests and scribes, had been foreannounced by God through the prophets, and whose actual coming was now made known by Divine tokens. The presumption that he would be able thus to thwart God's purpose almost staggers one to think of. But such presumption is characteristically satanic. Satan is ever presuming to measure his knowledge and power against God and he inspires men to do the same.

Why do the nations rage, and the peoples meditate a vain thing? —Kiss the son lest he be angry and ye perish in the way.—Blessed are all they that take refuge in Him, Ps. 2:1—12.

Contributions.

Annual Treasurer's Report of the Pacific District Conference.

INCOME.

1908.	
In treasury at the time of last report	$494 00
Dec 5. From Cong, Upland, Calif.	100 00
Dec. 7. From Bretbren Bartels, Portland, Ore., by P. R. Aeschliman	5 50
Dec. 7. From Albert Hilty, Colfax, Wash	1 00
Dec 7. Cong. at Aberdeen, Idabo	40 00
1909.	
Feb 20. From Sam Niswander Payette, Idaho, per P. R. Aeschliman	10 00
Feb. 20. Ditto David Niswander	2 50
Feb. 27. Cong. at Dallas, Ore.	10 01
Mar. 21. From J C. Mehl, Upland Cal	8 75
Apr. 27. Bretbren Bartels Portland, Ore. per P. R Aeschliman	5 00
May 25. From Cong. at Menno Wasb.	90 00
June 2. From Cong. at Dallas, Ore.	19 00
June 17. From Cong. at Menno Wash	22 00
Sep. 20. From Cong. at Colfax, Wash.	40 00
Sep. 25. From Cong. at Estrella, Cal.	40 00
Oct. 9. From Brethren Viens, Spokane, Wash. per P. R. Aeschliman	5 00
Total	$892 76

EXPENSES.

1908	
Dec. 7. To P. R Aeschliman	$ 44 15
1909.	
Mar. 9. To M. Horsch	25 00
Mar. 12. To P. R. Aeschliman	38 50
Mar. 22. To P. R. Aeschliman	57 70
Apr. 16. To M. Horsch	15 45
Apr. 27. To P. R. Aeschliman	37 90
May 26. To M. Horsch	20 00
June 16 To M. Horsch	12 05
June 20. To P. R. Aeschliman	6 00
Sep. 7 For City Mission at Los Angeles, Cal.	500 00
Nov. 29. To P. R. Aeschliman	41 50
Total	$798 25
In treasury at the date of this report	94 51
	$892 76

S. R. AESCHLIMAN, Treasurer.

For Home Mission.

A. GENERAL TREASURY.

From the Bethel church, Mt. Lake, Minn., $10.

B. CITY MISSION TREASURY.

From the S. S. of the First Men. church, Halstead, Kan., $5 05; Paula Haury, ditto $4.30; Y. P. S., Springfield, S. D. $18.53.

Gratefully acknowledged,
M. HORSCH, Treas.
Upland, Cal.

News of the Week.

Domestic.

White Slave Traffic Receives Attention.

WASHINGTON, December 10.—Stories of revolting practices of American and foreign procurers of women for importation into the United States for immoral purposes are told in a report issued to-day by the immigration commission. The recommendations of the commission contemplate a closer scrutiny of the admission of alien women and renewed efforts to stamp out the so-called "white slave traffic."

In explanation of the act of laying bare to the public the horrible details of discoveries by its agents, the commission says that the "white slave traffic" is the most pitiful and the most revolting phase of the immigration question. This business has assumed large proportions, and it has been exerting so evil an influence upon the country that the commission declares that it felt compelled to make it the subject of a thorough investigation. Since the subject is especially liable to sensational exploitation, the report says, it is important that the statement of the commission should deal with undeniable facts, which may form a basis of reasonable legislative and administrative action to lessen the evils.

The report deals with methods used by men and women procurers to lure women into this country for immoral purposes. These methods differ as adopted in different countries. In some countries men and women in the business of enticing innocent girls to the United States resort to proffers of attractive positions, and in many cases the men offer themselves in marriage and frequently risk prosecution on charges of bigamy in order to attain their desires. Much of the evidence taken by the agents of the commission is given in proof of statements made in the report, and there are also affidavits from police officers and letters from government officials giving the character of evidence on which the report has been based.

Under the head of "Recommendations," the commission says: "Owing to the difference between European and American views regarding prostitution, co-operation for the suppression of the white slave traffic can be expected from most of the European nations only along certain lines. Most European countries are rigid in their regulations regarding the procuring for purposes of prostitution of minor girls or of any women by means of fraud and deceit.

"Women who are of age, however, and who enter the business of their own accord, are not interfered with. From continental countries where these conditions exists, practically no co-operation could be expected to prevent professional prostitutes from sailing to the United States. Such governments probably would cooperate to prevent the seduction of minors or the fraudulent or forcible exportation of their women. In the main, however, the United States government must rely upon its own officials for prevention of this traffic."

A number of suggestions of administrative changes and more rigid enforcement of existing regulations by the department of commerce and labor, particularly by the bureau of immigration, and amendments of the immigration act itself are submitted by the commission.

Estrada Putting Up Bold Front.

WASHINGTON, Dec. 12. — Senor Castrillo, the representative of the Nicaraguan insurrectionists in this city to-day received a cablegram from General Estrada head of the revolutionary movement, which declares that the revolutionists are strongly intrenched at Rama and that the forces of President Zelaya are two days' march from the city.

The cablegram says that a revolutionary victory is certain, but that following it the insurgents will take no steps until the program is approved by the state department at Washington.

This is presumed to refer especially to any decision that may be made in the case of President Zelaya should the insurgents win.

ALL QUIET AT MANAGUA.

MANAGUA, Nicaragua, Dec. 12.—Outwardly Managua is peaceful. There have been no military preparations and the people appear unconcerned. Band concerts are given daily on the plaza and to all intents conditions are as they were before the United States delivered its final word to Zelaya.

There is much intriguing, however, among the better classes, and the cafes are the centers of various conspiracies. The revolutionists in Leon, Granada and Managua are warring among themselves, each being eager for supremacy. Those in Managua are openly declaring that they have been assured of the assistance of the United States and they insist upon being permitted to choose Zelaya's successor.

Old Red Cloud, Famous Sioux Chief, is Dead.

WASHINGTON, December 11.—News has been received here of the death of old Red Cloud, the famous Sioux Indian chief. He was eighty-six years old, and for many years had lived at the Pine River agency, in South Dakota.

Chief Red Cloud first became known as an important personage in Indian affairs in 1865, when he became subchief of the Brule-Sioux tribe. His tribal territory extended from the North Platte river to the Big Horn mountains and west to the Black hills.

He was known as a hostile and caused continuous trouble by his forays against small military posts, stealing government live stock, and attacking immigrant trains.

Early in 1866 Red Cloud deposed Big Ribs, his head chief, on account of his age, and extended his own dominion over the Ogallala Sioux, and represented practically all divisions of the Sioux tribe in the treaty meetings held at Ft. Laramie.

Seven Lives Lost in Cincinnati Fire Trap.

CINCINNATI, December 14.—Seven persons lost their lives, seven others were injured, two probably fatally, and about fifty others had narrow escapes from death in a fire which destroyed a four-story tenement and lodging house at Third and Sycamore streets early to-day.

The fire started on the second floor of the building, and was due to the upsetting of a kerosene lamp during a quarrel between tenants.

Eleven Figures Tell Story of the Banks.

WASHINGTON, December 8.—For the first time in the history of American banking, statements have been obtained showing in detail the condition of practically every banking institution in the United States at a given hour. The controller of the currency gets such information periodically from the national banks, and the various state banking commissioners get it from state banks from time to time.

The national monetary commission has just completed, and made public to-day, the tabulated results of an investigation of the condition of all classes of incorporated banks, the reports being made invariably on a uniform blank and all at the close of business on April 28, 1909.

The institutions reporting to the commission include 6,893 national, 11,319 state, 1,703 mutual and stock savings and 1,497 private banks and 1,079 loan and trust companies.

The total resources of all of these establishments reach the stupendous total of $21,100,000,000. The cursory analysis of the resources and liabilities shows loans of $11,373,000,000; investments in bonds, etc., $4,614,000,000; due from banks, $2,562,000,000; cash on hand (including $809,000,000 in gold coin and certificates), $1,432,000,000; other resources, $1,094,000,000; capital, $1,800,000,000; surplus and profits, $1,835,000,000; due to banks, $2,484,000,000; deposits (including government deposits), $14,106,000,000; other liabilities, $870,000,000. Of the deposits, $6,956,000 is subject to check, $1,926,000,000 is savings deposits, $1,212,000,000 is on time and $625,000,000 consists of demand certificates.

Lake Boat Burns; Thirteen Missing.

CLEVELAND, December 9. — Two men lost their lives and the fate of thirteen others is unknown as a result of the burning of the steamer Clarion, near Point Pelee, in Lake Erie, early to-day.

FIVE SOLDIERS DROWNED.

BUFFALO, December 9.—The steamer W. C. Richardson went on the rocks about three miles out of Buffalo this morning. Five men were drowned. Rescuers brought fourteen men into the local harbor. The stern of the Richardson is under fifteen feet of water.

Foreign.

Rebels Proclaim Estrada President.

MANAGUA, Nicaragua, December 14.—Rebellion has broken out here. The streets were filled to-day with unrestrained demonstrators. Shouts of "Long live liberty, the United States and Estrada" filled the air. The police made no move to check the mob. It was said that President Zelaya had promised to make public soon the announcement of his resignation from the presidency.

BLUEFIELDS, Nicaragua, December 14.—An official telegram received at the insurgent headquarters here announces that General Morales, at the head of a band of insurgents, has captured Tortuga, Orisi and Supoa, three small towns on the Costa Rican frontier. Morales proclaimed Estrada president of Nicaragua and continued his march to attack the important town of Rivas.

General Estrada and his followers have taken courage at the prospect of assistance from the United States in their efforts to overthrow the government of Nicaragua.

No Retaliatory Duties.

OTTAWA, Ontario, December 14 — In the commons this afternoon W. S. Fielding, presented the Canadian budget. It provides for no retaliatory duties against the United States, pending the decision of President Taft as applying the maximum tariff against Canada. Fielding believes Washington has no desire for a tariff war. Canada is prospering, and it is thought better to make no tariff changes. A betterment of $30,000,000 over last year's figures was shown in the financial statement.

Central Americans Denounce Taft and Knox.

MEXICO CITY, December 10.—About fifty members of the various colonies of the Central American republics met here late last night at a private residence and adopted resolutions denouncing President Taft, Secretary Knox and the action of the United States toward Nicaragua.

Before the adoption of the resolutions, a number of speakers excitedly denounced the Americans. Some present were adherents of Zelaya, while others favored other men for President of Nicaragua, but they all agreed when it came to the question of condemning the United States authorities.

The resolutions stated that "in effect Secretary Knox violated the first principle of international rights in his note to charge Rodriguez," and that "later Mr. Taft in his message to congress did the same."

The resolutions declare further that the government of the United States taking as a pretext the shooting of two Americans has menaced Nicaragua by sending troops to that country, and adds: "The intervention of the United States of America in Nicaragua for the above cause attacked not only the country against which they were proceeding, but menaced the whole of America, since, by this means, a precedent was being established whereby no country on this continent would have the right to punish any North American criminal unless it was prepared to have the United States deal summarily with it on the ground that American interests had been attacked."

King Leopold Under the Surgeon's Knife.

BRUSSELS, December 18.—King Leopold was operated on successfully today. The surgeons found no trace of a tumor, the presence of which in the intestines had been feared. His majesty's trouble was due to a simple obstruction. The king is resting quietly.

At 3 o'clock this afternoon the physicians issued this bulletin: "The king's condition is very good, as the result of the operation."

Despite the encouragement held out by the physicians, the public believes the operation will furnish only temporary relief and that Leopold will never leave The Palms, a pavilion near the deserted castle, where he has been living since the sale of the palace furniture and works of art. The Palms is the home of Baroness Vaughan, whose relations with Leopold have been the scandal of European royalty for years.

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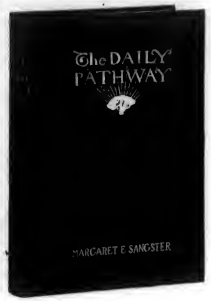

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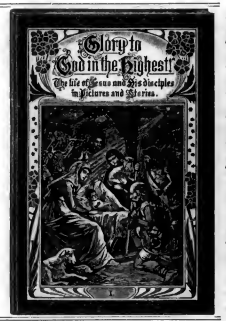

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXIV. BERNE, INDIANA, DECEMBER 30. 1909. No. 50.

Another Year.

BY ALEXANDER MACAULEY.

Another year and still we linger here
Amid the wondrous changing scenes of life;
Sometimes in gladness, oft in doubt and fear
We still press onward in the ceaseless strife.

Another year! what darkness has it thrown
Athward the pathway of all human kind!
But still the while the sunshine we have known
Was only just a little way behind.

Another year! and will the next repeat
The history of those forever gone?
Lives made up of victory and defeat,
Of joy and sadness never each alone?

Another year! its influence on our lives
We may not ever realize or know.
Alas! how sad it is the ill survives
To mar the good and tarnish its bright glow.

Another year! Oh, may its lessons preach
So strong a sermon unto you and me,
That from us may be purged all envious reach,
And life o'erflow with sweetest charity. —*Sel.*

Items of News and Comment.

Time has wings, all human power combined can not check its speed.

A meeting of the directors of the Bethesda Hospital, Goessel, Kan., was held on Dec. 6, 1909.

The prospects are promising that Bro. J. B. Epp can soon take up the work again among the Indians at Oraibi, Ariz.

New postal cards will be furnished by the government printing office, in accordance with a contract effective on Jan. 1910.

Rev. J. J. Balzer, of the Mennonite Educational Institute, of Altona, Man., is spending the holidays with his home congregation at Mt. Lake, Minn.

It is a matter of genuine congratulation on the part of temperance people that the Supreme Court of Indiana has decided the county local option law of the State to be constitutional. Now the necessary thing is to continue electing legislatures that will not repeal these laws.

God has spares our lives to look over into the promised land of another year. May He teach us how to pray to Him earnestly over our sins and failures, and to trust the mercy in Christ Jesus.

More contributions — correspondences, articles on timely subjects, items of news from our congregations, etc., are herewith solicited. Every little helps to improve our church paper and to make it interesting and helpful.

The pulpit is a means to develop the spiritual life and to promote the cause of Christ; the telephone is a necessity in modern business and a social life, but they can never be in a congregation, whether small or large, a substitute for "personal pastoral calls".

Missionary C. H. Suckau, of India, who forwarded for this issue the first part of the interesting report of their trip to India, has promised to write more soon. They are of good cheer stating, "We are busy studying the language and enjoy it very much. We wish the editor and all our friends a Merry Christmas and a Happy New Year."

The readers of the MENNONITE appreciated Bro. Schwartzendruber's correspondence in the last issue. We would be very glad to have him write oftener. Two conspicuous mistakes crept in—"pasaor" (for pastor) and "screeching show" (snow). A wrong letter or a displacing of a letter or letters can do great mischief, like a crooked act of a person.

The Moody Bible Institute is planning for a special Summer Course this year to meet the needs of pastors, evangelists, returned missionaries and public school teachers during their vacation season. The course will cover the English Bible, the art of preaching and teaching, Gospel music and the defense of Christianity against modern attacks. Dr. James M. Gray, the Dean, will be supported by the larger part of the faculty of the Institute, and several pastors and specialists of reputation selected from other institutions of the country.

Two C. E. Topics and two S. S. Lessons, for January 2 and 9, are inserted in this issue.

The Week of Prayer will be observed from January 2—9. We regret that the program could not be procured for publication.

On Tuesday evening, Dec. 28, at Berne, Ind., union meetings commenced, with Evangelist and Mrs. Rees, of Rochester, N. Y., as workers from abroad.

The Western Passenger Association has decided that all reduced rates for conventions, State fairs and others meetings are to be done away with and no reductions in fares are to be made except possibly for colonists, homeseekers and summer tourists.

A Statement Financial.

To the Congregations of the General Conference.

At the last meeting of the Conference in Sept. 1908, at Beatrice, Neb., a resolution (No 22. in the official report) was adopted creating a committee whose duty it should be to consider the question of Education among our people and to report to Conference, at its next meeting, their findings and recommendations on the subject. This committee met in July last in connection with the C. E. convention in St. Paul, Minn., and has presented to the officers of Conference a bill for traveling and local expenses incurred by the members. There being, however, no funds in the Conference treasury to cover this bill, and Conference having, moreover, made no provision, either in a general way or specifically, for the payment of expenses in this and similar cases, the officers take this method, by publishing this statement, to refer the matter to the congregations composing the Conference. Contributions sent to the Conference Treasurer, Rev. David Goerz, Newton, Kan., and designated for this purpose, will be applied accordingly. The bill in question is for $157.85.

A. S. SHELLY, Pres.
G. N. HARMS, Sec.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

Report of Trip to India.

The day after the ordination, Aug. 15th, we parted with our loved ones at Newton, Kans., and started for Lynnville, Ia., Mrs. Suckau's home. Mother was exceedingly happy to have her only daughter home for a few weeks before leaving her for nine years.

The Friend's Church, of which Mrs. Suckau was a member before we were married, was very kind to give us the morning and evening services one Sunday. It is, as some of our friends know, customary to have women preachers in the Friend's Churches; so Mrs. Suckau took part of the services. We appreciated very much the love shown to us. The large attendance, the liberal offering for Mrs. Suckau's bicycle and the many hearty wishes of success to us at the close of the services showed that they had the missionary spirit. On Monday, Sept. 13th we said good-bye to many a loved one at the farewell reception given at the Church. The memory of the kindnesses of all our friends shall always be an incentive to us to do our best in the Master's vineyard.

Wednesday evening we began to realize what it really meant to give up home, loved ones and most of all mother as the time had come that we had to say good-bye to her and leave for Brooklyn.

On our way to Brooklyn we stopped in Philadelphia and visited with Rev. N. B. Grubb and Bro. D. M Landis. We were so glad to be able to attend the Home Anniversary, Sept. 18th, at Frederick, Pa. Through the kindness of friends tickets were procured for us and we joined the party going from Philadelphia. Here we had the unexpected pleasure of meeting many of my dear friends. This was to us one of the most blessed days of the few remaining to us in the homeland. Sunday we attended the S. S. at the First Mennonite church and then went to the Germantown church. In the afternoon we went to Brooklyn.

We received a warm welcome at the Missionary Institute, meeting with teachers and fellow-students. We were kept very busy packing and making the necessary arrangements for the

voyage. Friday night after the prayer-meeting an informal farewell reception was given to the outgoing missionaries. We were very much pleased to have with us Rev. A. S. Shelly, who came to see us off. Saturday morning about 35 friends from the Institute and others were present to bid us God's speed. Among them were my two sisters, a number of Friends from the Friends' Church at Brooklyn, and Bro. A. S. Shelly. Just before our boat, the "Berlin", left, we all joined in singing the hymn, "Where he leads me I will follow." Then the signal was given for all visitors to leave the boat so we quickly said good-bye once more. Soon the boat was loosed and we left the dock slowly sailing down the North River. We kept on waving our handkerchiefs as long as we could see our friends. We should liked to have lingered a few hours in order to see the great Hudson Fulton parade, which was scheduled to start at two o'clock but this we could not do; however we had the honor of having the eyes of thousands of people watching our boat, the majestic "S. S. Berlin" leave the harbor; for all along the shore every available place was occupied. Soon we were out on the ocean. The last glimpse we had of America was the Statue of Liberty. As we were standing on the deck, looking back to the homeland, thinking of our loved ones, we thought of the words of Dr. Brown in his "Missionary Chant."

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord:
"Go teach all nations", from the Eastern world
Comes on the night air and awakes mine ear,
And I will go I may no longer doubt
To give up friends and home and idol hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be my earthly lot,
Bitter or sweet my cup;
I only pray God fit me for the work.

C. H. and LULA SUCKAU.

Champa, C. P. India.
Nov. 25, 1909.

Federal Council of the Churches of Christ in America.

Annual Meeting of Executive Committee, Louisville, Ky., Dec. 7—9.

As a delegated body the Federal Council of the Churches meets once in four years. In the interval its activities are directed by an Executive Committee. This group of honored leaders are the chosen representatives of thirty-three national Church assemblies representing a membership of nearly seventeen millions. Coming from every part of the United States this Committee held its annual Meeting at Louisville, Ky., December, 1909. As the outcome of these deliberations, action was taken that marks constructive progress in federating the Christian forces of our country.

Encouraging reports were submitted telling of the work of local and State Federations. The relations of the Federal Council to these activities is that of affiliation and not of organic representation. Realizing, however, that it is through the federation of these local forces that the churches are to solve to a large extent the problems of practical and common service, the Council has recommended the support of executive activities and inspirational guidance in their behalf. The State Federations of Massachusetts and Rhode Island under the tireless efforts of their Field Secretary, the Rev. E. T. Root, have become a growing power for good in these ancient commonwealths.

In Vermont during the past year the Rev. G. F. Wells has been working under the direction of the State Inter-denominational Commission. In addition to the gathering of facts regarding religious need and conditions no less than sixty-four instances of local inter-denominational action in the interest of unity have been discovered.

The Wisconsin Federation of Churches appointed a committee to organize and take up the calling of a Conference next Fall of from 500 to 1,000 representatives of the churches—a gathering that will command the attention of the State as no other assembly has ever done. "We purpose", says their Secretary, "to present in a very thorough and complete manner the facts as to the forces and religious needs of the State and ask the churches to face and answer the question, Which is the best, the old way of denominations working independently of each other and in competition or the new way of co-operative activity and mutual helpfulness?"

The Secretary of the Inter-denominational Commission of Maine reported the best year in its history.

Action taken at Louisville promises soon to make Chicago and Denver the headquarters of executive activities that will give leadership and inspiration in the work throughout the Interior and the West. Home Mission Societies are joining hands with the Federal Council in plans that promise a strong alignment and co-operation of forces in meeting the religious need of this part of the country.

The Executive Committee was encouraged in its work by the report of the Treasurer giving assurance that the constituent bodies in the fellowship of the Council are recognizing their responsibility in meeting their share in the matter of financial support.

Progress was made in the quest to fill the positions of executive superintendence called for under the plan of organization adopted at Philadelphia. Every decision was reached in an earnest and hopeful spirit that betokened that the cause of Christian unity in the United States has entered upon a constructive period in which co-operation and united effort is to guide and control in ways that will make the work of all the churches more effective.

Without doubt the most important action taken at Louisville was that connected with the report of the Commission on Church and Social Service. This action opened the way for the formulation of plans far-reaching in their significance and pledging a union of forces that will call world-wide attention to the Federal Council as the chosen instrumentality of the Churches of Christ in America in efforts to secure a larger combined influence in all matters affecting the moral and social condition of the people. The list of speakers in the public meetings revealed the strength and leadership represented in the membership of the Committees. In this fellowship we find Bishop E. R. Hendrix of the Methodist Episcopal Church South, Bishop Earl Cranston of the Methodist Episcopal Church, Dr. L. Call Barnes, Field Secretary of the Baptist Home Missionary Society, Dr. Edgar P. Hill of the McCormick Theological Seminary, Chicago, Bishop George M. Matthews, of the United Brethren Church, Dr. J. H. Garrison, of the Disciples, Dr. H. C. Herring, Secretary of the Congregational Home Missionary Society and many honored leaders in other Churches.

The Committee was welcomed to Louisville as the guests of the Churches in the City represented in the Fellowship of the Federal Council. Southern hospitality found proverbial expression.

At the great meeting of the American Federation of Labor recently held in Toronto it was voted to ask the Churches to set apart the Sunday before Labor day in September as "Labor Sunday". This action was sent in the form of a memorial to the Federal Council of the Churches of Christ in America. We give this important paper and the action taken by the Executive Committee of the Council at their Annual Meeting in Louisville, Ky., last week.

Federation Memorial:

"Whereas, the Churches and the clergy are taking a growing interest in the study of the labor movement; and

"Whereas, Many of the ministers of the various denominations are indicating that interest in part by a public discussion in their pulpits of the problems of the toiler; and

"Whereas, It would be an advantage to both church and labor to select a special day upon which the attention of all classes may be concentrated upon the questions which concern the toiler; therefore be it

"Resolved, That the Sunday before Labor Day in September be officially designated as "Labor Sunday", and that the churches of America be requested to devote some part of this day to a presentation of the labor question; and be it further

"Resolved, That the various central and local labor bodies be requested to co-operate in every legitimate way with the ministers who thus observe Labor Sunday, seeking with them to secure as large an audience of working men and others as possible."

Resolutions Adopted by the Executive Committee of the Federal Council:

"Resolved, That we have received with profound gratification the official communication from the American Federation of Labor, which we hail as a recognition of the real attitude of the churches toward labor questions. The communication is hereby ordered spread upon the minutes of this Committee, and we commend to the churches of America hearty compliance with the request of the Federation of Labor therein made, namely that the Sunday before the first Monday in September, or another as near thereto as possible, be observed as 'Labor Sunday', with sermon and other exercises appropriate to the occasion."

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

Novel Reading.

I desire to warn my dear readers against a great evil of to-day. It is an evil that ruins our boys and girls. Instead of their growing up with a strong and noble character, this evil causes them to have a weak character, a character that is unable to resist sin.

This great evil is novel reading. Novels are narratives, or stories, that are not true. Often they are written by wicked persons. They contain exciting stories and thrilling incidents. Many of them are love stories and detective stories. Boys have poisoned their minds by reading detective stories and such like and have gone on and committed crimes themselves and have finally landed behind the prison bars. Girls have read love stories, have tried to pattern after the heroine of their story; but alas! it did not work with them as it did with their heroine, and their lives have become lives of misery. Oh, the sad effects of novel reading!

Here is a novel reader. After school is dismissed he goes to the public library and gets a novel. He goes home and begins to read. He does not want his parents to ask him to do any work. He becomes very much interested in the novel, and, instead of studying his lessons, he continues reading the book. Perhaps he stays up later than he should. Next day he goes to school and has poor lessons. He thinks, "To-night I must study my lessons" Evening comes and there is that novel on the table. He would like to see how the story comes out; so he yields to temptation, and again his lessons are neglected. A few nights, and the novel is read. Now, what has the boy gained? Any useful knowledge? Ah, no! But knowledge that is worse than useless. It is ruinous. Moreover, the boy is a loser because he has failed to get the useful knowledge he would have gained by learning his lessons.

When one novel is read, another is wanted, and so the bad habit is formed. Some children get drunk on novels. I know a girl who read several novels a week. It was in the summer, and during the day, instead of working, she wanted to read novels and did read them. Her mind became dazed; she could not fix her mind on anything. You see what disastrous effects novel reading has on the brain. Her father feared she would lose her mind. So he forbade her to read novels for two weeks, and after that she was to be permitted to read only one a week. The two weeks were hard for her. Like the drunkard craves strong drink, so she craved novels.

Reading novels impairs the memory. For one reads so much and does not care to remember it; so one forms the habit of reading and of forgetting what is read.

School children who learn their lessons well and help their papas and mammas as they should have not much spare time. Time is passing so quickly. Spare moments should be employed in reading books that will prove a benefit to mind and soul. First of all the Bible should be read. There are many other good books that are food to the soul. The reading of these should not be neglected. There are histories, biographies, books of nature telling about birds, plants, and animals. All these can be read with profit. Oh, there are so many good books to read that novels should have no place! "But," says some one, "novels are so much more interesting: those other books are dry." That is because your taste has been perverted, has been spoiled. Novels yield pleasure only while you are reading them; while knowledge of God and the works of His creation bring true pleasure in one's life.

If you already have a craving for novels, get rid of it, for it will work disaster to you—soul, mind, and body. Get a desire for good, wholesome reading matter. To do this may seem impossible. But Jesus is ready to help you. He will wash away your sins and take out of your heart desires for evil and replace them with desires for what is good.

Some of you may not have begun the habit. It is good that you have not. Never begin it. I pray the Lord to help each reader to see the evil of novel reading and the importance of filling the mind with pure and noble thoughts.—Sel.

Mottoes for Men's Organized Classes.

Begin now.
Stick to it.
Work to win.
Every man up.
We be brethren.
His will our will
Always abounding.
We live for others.
We mean business.
We know no limit.
Only one a stranger.
Jesus Christ for all men.
Doers and not hearers only.
The other man—help find him.
Fear not, Faint not, Falter not.
Once a member always a member.
There are others, and we're after 'em. —*Penn Herald.*

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

The Best Time.

To-morrow's people lose their way
So often through to-day,
Because they overlook, I fear,
The roads of Now and Here,
And let the little minutes fly
Through all the paths of By-and-by.

"There's time enough," they say, and so,
You see, the first they know
The very best time—that's to-day—
Has softly run away;
And Wait-a-while and Lots-of-time
Have, oh, so many hills to climb!

To-day and Much-to-do are worth
The treasurers of the earth;
And all their busy people too,
Are such a happy crew.
Let's shun the sadness of Delay,
And find the gladness of To-day,

—Frank Walcott Hutt.

Two Ways.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him, he waits as long as he can, he hates so to touch it! Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says:

"I can't help it," or "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can and as well as he can. He never slights any work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says:

"I never want to be ashamed of my work."

Which boy, do you think, will make a man to be trusted?

The Best and Prettiest Mother.

Sammie and Jamsie were near neighbors. One day they began to quarrel as they had never done before.

Sammie had loudly affirmed that his mother was the best and prettiest woman in the village, and Jamsie had as loudly and strongly asserted that his mother was prettier and better than Sammie's mother.

Both became irritated and the quarrel grew so high that the two boys separated, declaring that they would never, never speak to one another again. The silence was maintained between them, though at a great inconvenience, for the boys had before been inseparable. This state of things went on for a whole week, and then Sammie's mother sent him to the mill just at the edge of the nearest town. Sammie felt keenly going off alone when the trip would have been so pleasant with Jamsie for company; but he was too proud and stubborn to own to any wrong in the matter of the quarrel, so lonely and sorrowfully he went at his mother's bidding.

When the errand was done he stood to watch the great, old water-wheel, and tarried so long that it grew dark before he expected, and then he started up in fright, for part of the way led through a dark forest of which he had strange fears of ghosts hobgobblins. When near the dark woods he began to cry, for Sammy was only ten years old, and of a nervous temperament.

Just as his shrinking feet were about to enter the darksome place, he heard footsteps and then a woman's gentle voice calling his name. Oh, joy, it was Jamsie's mother. She had been to town, and she gathered the little, clammy hand into her own, and together they entered the path. All the way the good and wise woman talked to the little lad and beguiled him thus from his fears. Presently Sammy began to cry and then to sob.

"What ails this little boy?" asked the would-be guardian tenderly.

"Why—why—I said you wasn't good and pretty like my mamma, and I—I—am sorry," and the boy seemed inconsolable.

"Never mind," said the other, "I am not pretty, but I try to be good and kind. Don't cry, for we both look alike in this dark place; it's no matter if we're not pretty."

"But—but—you are beautiful, and I didn't know it before, and so Jamsie is angry with me, oh, dear."

Mrs. Slocum, the kind woman, comforted the boy, and on they went towards home.

When Sammie's home was reached, Mrs. Slocum found Jamsie and her other two children eating supper at her neighbor's table, Mrs. Low, Sammie's mother, explaining that she knew their mother was absent and she feared they were lonely, and so she had brought them over.

And now Sammy and Jamsie had a genuine make-up, and in their desire to make reparation, each insisted that the other's mother was the best and prettiest. —A. D. Walker, in The Lutheran.

Some day when I shall pierce the gloom
Between me and that shadow land;
When I shall see beyond the tomb,
My loved and lost on yonder strand;
Then I shall know as I am known,
And wonder why I could not see,
When I am unto fullness grown,
Beyond the Veil of Mystery.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year,..... $1.50.

Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE, Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

"Redeem the Time."

This is a very fitting admonition at the close of another year. Our years on earth are indeed few and fleeting. "Your life is even a vapor, that appeareth for a little while, and then vanisheth away." It seems to be a very short time since we commenced to write 1909, and in a short time tais year will pass into history.

Each year, whether there be few or many, is God's gift. Each year, whatever the circumstances may be, has its evils and sorrows, its difficulties, reverses and calamities But it also has its blessings, privileges and opportunities. God is overruling time, no matter if mortals realize it or not.

Did we aim in 1909, with a sense of responsibility, to "redeem the time"? Or did we aim for pleasure and sensual indulgence, for selfish and personal gain? Did we rebel against the laws of nature and God's just commandments? Did we experience a life of sin, of folly, of rebellion against that which is good, pure and pleasing God? If so, we have ample reason to exclaim: Time squandered, oh these wasted days, months and years! Years of precious opportunities, of neglected duties, of abused mercies have passed, never to return, not "redeeming the time" for that high and noble purpose for which it was intended.

Shall we continue to waste time as the years pass by, and the present precious life will come to a close, to give account for all the deeds done in our body? Every person is a free agent and can reject God's call, and therewith His precious gift which is offered through Jesus Christ our Lord. But we are responsible how we "redeem the time."

Truly it is worth while to consider the great worth of time, especially at the close of a year. Without doubt this will be the "last close of an old year" for many persons, who do not now realize the great importance of redeeming the time. The psalmist has put it rightly by stating: "My times are in Thy hand." S.

Correspondence.

DONNELLSON, Iowa, Dec. 27.—Once more we address you at the close of the present year, in casting our thoughts back we find much to be thankful for. We have enjoyed health, happiness and prosperity, and the opportunity for meeting and communing with God's people prevailed at all times. On the evening of the 24th the S. S. had a Christmas tree and a good program in the new church although a snowstorm raged all evening. All were there, except a few. On Christmas day services were held in the new church with only a few members present on account of the cold, stormy weather. Communion was postponed till next Sunday, Jan 2. Yesterday services were held in the old church. We are having real winter weather. Sleighing is good. Wishing the editor and all the readers a happy New Year, F. H. KREBILL.

Change of Pastorate.

It seems to the writer of no small consequence to consider the advisability of the change of pastor by transferring same, after a certain period of year's service, to another charge. Only, with the exception of very rare cases, it would be without doubt best, for the more effectual and successful upbuilding of Christ's Kingdom in the community, and the individual congregation, should the pastor be transferred to another field after he has been serving the charge from 7 to 10 years at the most.

Having attended hundreds of services of different congregations of various denominations I have found it has been, in general, for the best of the congregation, both for the spiritual and material benefit, where the pastor was transferred within a period of years. A pastor can generally be of greater service in Christ's vineyard in another field, while his ways and endeavors are new and more inviting, as well as the field which he is leaving is bettered in the same respect.

It is often the case that a minister, after he has settled down in a community where he likes to live for some reasons of his own, that he does not care to move away, unless he is almost compelled to leave the field. It would be a greater honor to him if he would leave before his dear people, who do not have anything against him personally, have to tell him that they think it is better if he would leave the field. In most cases his parishoners do not care to tell him what they think best regarding a change; and the pastor is often not very anxious to find out what his people are thinking regarding his leaving. He should follow the example of the Apostle Paul, how he was willing to go where the Lord directed him. The words of our Lord are (Matt. 10:38, 39): "He that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life, shall lose it." If God has called them to preach the gospel He will also lead them to the field where they can be of most service; and they should be willing to go where He wants them to go.

So much for the cause and effect of such a change; but what is the remedy? My suggestion would be, that a committee be elected in each Conference District, whose duties are to investigate the advisability of a change of pastor of the congregations within the District. This committee to report to the Conference for consideration, and they, (the Conference) to give their recommendations to the congregations, as to whether they think it to be advisable to make a change sooner or later.

This committee might be known as the Ways-and-Means Committee or the Committee on Congregational Archives. In this way the pastor could feel the pulse of his parishioners, and he would likely be more willing to make the change. This committee could also give their recommendations to the congregations regarding the other pastor's capability, etc. The committee, it seems advisable, should consist of three laymen. A pastor should never serve a congregation any longer than he can possible do as much good for the salvation of souls in that congregation as any other pastor that can be procured for the field. On the other hand he may be needed in another field where he can do more good, by the help of God, than his predecessor; for if the Lord calls us to a field He will also prosper our work.

M. G. OBERHOLTZER.

Pastoral Visiting.

Pastoral visiting is one of the most important duties of the pastor's work and is the key to a successful work. Many pastors complain because of their small congregations and the lack of interest that is often manifested by the people; but for these conditions there must be a cause. The wise pastor will try to find every hindering cause and seek to overcome it.

The pastoral work is based upon Biblical teaching and apostolic practice. It is also one of the duties placed upon our pastors by our church discipline. "It shall be the duty of the preacher in charge of a circuit, station or mission, to give as much of his time as possible to visiting the families under his charge; to visiting the sick and providing for their care when need be; and to pay strict attention to the young members under his care." Discipline, page 56. Some pastors have a few places to which they go quite often while other families are entirely neglected. Then every pastor ought to minister to the needs of the sick and take good care of the young people. How very important is the work of caring for the flock over which the Holy Ghost has made the pastor an overseer.

Let us inquire into the nature of a pastoral visit. We have known pastors to go into homes only for the purpose of getting something to eat or a bed in which to sleep. Very often a half day or more is spent in one home in a social way, while other homes go neglected. Very often the conversation takes a foolish and worldly course rather than a religious course. These things ought not so to be.

A pastoral visit should not be very long. The aim should be to get into as many homes as possible in the time that a pastor has for this kind of work. He should enter the home as a servant of Jesus Christ to minister to the people in spiritual things. The pastor can thus learn the needs of his people and will then be able to help them. He should go there to worship God for a short time around the family altar and give wise counsel in things divine. How much the people do appreciate these things.

Brother, if you want to build up your congregation then worship God in the homes of your people. That is your work, God has commissioned you to do it. In His name go forth "wise as serpents, and harmless as doves." We believe that the private work of pastoral visiting from house to house and teaching the people is implied in these words of the apostle: "I kept back nothing that was profitable unto you but have showed you, and have taught you publicly, and from house to house."

The pastor should carry the gospel into the homes of the people and when their interest is

aroused they will, if possible, find their way into the public congregation. Then, every pastor should study to know how to hold the people when he gets them. He should not preach them to death, but give them a good, practical, gospel sermon, backed by the Holy Spirit, and the Lord's work will prosper in his hands.

We believe that this kind of work is the key to greater success in our church and we hope that all our pastors will make good use of their opportunities.—Christian Conservator.

QUIET TIMES.

"No day is well spent that is spent without a still moment."

In a certain large high school for young women, an old-time requirement was that every girl should spend at least twenty minutes a day in absolute quiet. Some of the students rather rebelled at this break in the day's activities, and spent the little period in doing fancy work, in repairing their clothes, or in reading sensational stories. Others accepted the plan, relaxed into easy attitudes, and let themselves meditate on the best things they had heard during the day, or they turned to their Bibles for spiritual refreshment.

Of the first groups described, most are now nervous, over-busy, anxious women, even those who are well provided with wordly wealth. Of the other group, many are quiet, happy, accomplishing, inspiring women.

The habit of being calm in the midst of duties is a masterful habit, keeps the soul above too much dust and friction, gives time for mental poise and spiritual refreshment.—Wellspring.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 2. —THROUGH THIS YEAR WITH GOD. Num. 9, 15—23; 10, 10. (A New Year's consecration meeting.)

QUESTIONS.

1. Do we need a guide, can we not guide ourselves? Josh. 1: 5—9c. Ps. 31:3.

2. Who shall be our guide through the new year? Num. 9: 15—23; Ps. 25:9; 32:8; 48:14; Isa. 58:11.

3. How does the Lord guide us? Josh. 1:7—8; Ps. 73:24; 119: 4—7.

4. What rule does Christ give us concerning work? John 9:4.

5. How shall we do our work? Ephes. 6:5—8; Phil. 1:6; 2 Thes. 2:17; 2 Tim. 3:17.

6. What should be the rule for our home life? Josh. 24:15. Deut. 10:12—13; Gen. 18:19.

7. What shall be the rule for our church life? Hebr. 10:21—25.

8. What shall our Bible be to us? Ps. 119:43—45, 50, 54,97—98, 103, 105.

MEDITATIONS.

The question: "Do we, or do I, need a guide, can we not guide ourselves?" will be differently answered by different people. We Christians feel and say: "Where *He* leadeth I will follow."

We feel that we lack wisdom to guide ourselves, because the natural man knows neither the right aim, nor the right way to attain it. Therefore we are glad to be led by Him, who knows ourselves better than we do, knows what we need, knows the way we ought to go to become truly happy. When we can rely on God and His guidance our step will be firm. He guides us to the right place, our heavenly home above. God guides us by His word and His Spirit. In His word He shows us His will, and when we follow His commandments we will not go astray, but reach our heavenly goal. The more we are willing to give up our own will and do the will of God, the more we will be happy. God's word is our itinerary, which we shall follow.

When Christ was on earth and His disciples wanted to dissuade Him from going to Jerusalem, he said: "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth because the light is not in him." And before He healed the man born blind He gave the rule: "We must work the works of Him that sent me, while it is day; the night cometh, when no man can work." So we shall use the time and opportunity which God has given us, before we leave this world, and can not do any more good here. We shall do our work as done unto God and not unto men, and thus we will do it diligently, carefully, gladly.

The rule for our home life shall be the rule of Joshua of old, who said independent of the decision of the people: "But as for me and my house, we will serve Jehovah."

Our time is a time when individuality has reached its highest point and people begin in clubs, trusts, unions, associations to return to the mutual responsibility. We must also return to the old Bible idea of the family, all for one and one for all, the father the guiding head of the family and religion the bond of unity, the chief guide in the decisions of the family; the children being taught early to love and obey God. The Bible being the daily companion of all, we, observing God's law continually, shall walk at liberty. God's word being our comfort in our affliction, it quickening us becomes better unto us than thousands of gold and silver; we love it and meditate on it so that it makes us wise, and becomes a lamp unto our feet and light unto our path.

And in our church life, when the word of God is our guide, we will follow its advice. We will hold fast the confession of our hope that it waver not and consider one another to provoke unto love and good works; not forsaking our own assembling together, but exhorting one another.

Topic for Sunday, January 9.—BRINGING OTHERS TO CHRIST. Who should do it? How is it done? John 1:35—51.

QUESTIONS.

1. Who shall bring others to Christ? Acts 4:20; 1 John 1:3; Matt. 28:19—20; 2 Cor. 5:14—15.

2. How can we bring others to Christ? John 1:41—42, 45—46; Acts 2:14; 16:13; 9:20 and 23; 1 Tim. 4—16.

3. Whom shall we bring to Christ? John 1:41—45; Acts 3: 25—26; 8:4, 29—30; Mark 16:15; Matt. 15:22.

4. Why shall we bring others to Christ? Matt. 9:36—39; 28:19; Acts 1:8.

5. When shall we bring others to Christ? 2 Tim. 4:2; John 9:4.

6. What is the reward of bringing others to Christ? Matt. 25:21, 23, 27. John 4:36; 1 Cor. 3: 9; Rev. 22:12.

MEDITATIONS.

To be able to bring others to Christ we have to know Christ and the way to Christ. He told His disciples to go and make to disciples all the nations; so we have to be His disciples before we can make others His disciples. We must have experienced the love of God in Jesus Christ before we will tell others of Jesus. We must love Christ, before His love can constrain us to teach others to love Him. We need not be ordained preachers or ministers, every Christian is called to bring others to Jesus.

We can bring others to Jesus by talking of Him to others, by telling them of His love, of the peace and joy which His love and the forgiveness of our sins brings to the heart.

But our lives must preach more than our words, even if we are eloquent preachers.

Whom shall we bring to Christ? Jesus said to His disciples to begin in Jerusalem, begin at home; our own family is the nearest and ought to be the dearest, therefore we will wish them to be partakers of our joy and happiness.

One reason why we will want to bring others to Christ, is that we pity them. Knowing from experience the difference of being a child of God, or a child of this world, we want all to share our joy and happiness; we do not want them to miss this greatest of all boons, the love of God in Jesus Christ. Another reason is, because Jesus has commanded His disciples to go and make to disciples all nations. If we can not go ourselves, we will send others, missionaries, in our place.

When shall we go and bring others to Christ? This seems to be simple; whenever we have an opportunity. But the devil and our own natural bashfulness tells us: "Not now, some more opportune time." Most Christians acknowledge that all Christians ought to work for the Lord, but to overcome the shrinking from the actual personal work is not so easy. And yet when by the grace of God we succeed in bringing ourselves to the point that we try to bring others to Christ, we find it often much easier than we thought; often the loving invitation, if not really accepted, is heard willingly and the love which we show in speaking to others is gladly acknowledged. If we succeed, this is a reward for us, for it gives us heavenly joy to see others become children of our heavenly Father through our instrumentality, but Jesus promises eternal joy and happiness as reward for faithful work.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Jan. 2.

SUBJECT: John, the Forerunner of Jesus. Matt. 3:1—12.

GOLDEN TEXT: The voice of one crying in the wilderness, Make ye ready the way of the Lord: make His paths straight.—v. 3.

With this lesson we enter upon the study of the Gospel by Matthew, which is to continue through the year 1910. A good introduction to the study is to read the book (Matthew) through before taking up the lessons. And then as we go along each week read again the chapter or section in which the lesson for that week is found. If thus some parts will be read over and over again we will find the spiritual profit increasing with each repetition.

There are two verses (4:17 and 16:21) which mark the beginning of new periods in the history of

Jesus. In each of those verses we are told that "from that time Jesus began etc." The first introduces the period or section of Jesus' public teaching; the second opens the part treating mainly of His approaching and finally consummated vicarious suffering and death.

Before the first of the sections thus introduced, viz., before His public teaching began, we have the section treating of His coming and His preparation. Matthew there gives His human relationship as a son of Abraham, born of Mary, a daughter of Abraham, and His relation to heaven as the Son of God, conceived by the Holy Spirit (ch. 1). The one incident accompanying or rather following the birth, related by Matthew, is that of the Magi seeking the newborn King ch. 2). Then overleaping the thirty years of childhood, youth, and young manhood, he proceeds at once to the events immediately preparatory for the entrance of Jesus upon His public ministry (ch. 3 and ch. 4:1—11. This part includes the ministry of John the Baptist, culminating in the baptism of Jesus, and the temptation of Jesus.

John's ministry consisted in the preaching of repentance, accompanied and enforced by baptism unto repentance, and in pointing the expectation of the people thus aroused to the coming One. His was the work of Elijah over again in rebuking the sinful lives of those in authority in the nation and calling them to repentance. Again his message was like that of Isaiah and others of the prophets in its conbination of reproof for sin with announcement of mercy and forgiveness. And what they had seen afar off he now saw at the door. In the wilderness still of a people without the rightful King upon the throne, he saw the near approach of this King, and taking up the voice of the older prophets, he called upon the people to make ready for His royal entrance.

This was a message for the people as a whole; but not only so; it was likewise a message for the individual. Of those that came to his teaching he demanded repentance individually with special reference to their predominating sins (Luke 3:10—14). The kingdom of God with Christ on the throne is to be within the individual (Luke 17:21; but it is only for the poor in spirit (Matt. 5:3), those who truly repent, bringing forth the fruits of repentance. Where Christ enters sin must go out.

A new life in Christ is the mark of the true children of Abraham. Isaac was given to Abraham by a miracle and the spiritual children are the product of a miracle equivalent to raising up children of stones. You who were *dead* through your trespasses and sins did he make alive (Eph. 2:1).

John's baptism was symbolic of the teaching which he enforced. It represented the putting away of the filth of the carnal life (1 Pet. 3:21), the burying of the old man (Rom. 6:4). Christian baptism means more. It speaks also, yea principally, of the rising into a newness of life in Christ, it is the interrogation of a good conscience toward God, through the resurrection of Jesus Christ.

The final bringing in of Christ's kingdom in the world will be with complete separation of the evil from the good, of the chaff from the wheat, as described in v. 12. This will be in the end of the world (ch. 13:40) when He shall come to judge the quick and the dead, when his wheat will be gathered to Himself and the chaff destroyed with unquenchable fire.

Lesson for Jan. 9.

SUBJECT:—Baptism and Temptation of Jesus. Matt. 3:13 to 4:11.

GOLDEN TEXT:—For in that He Himself hath suffered being tempted, He is able to succour them that are tempted. Heb. 2, 18.

Among the many that came to John from all parts of the land, there came one day a young man from Galilee, whom he probably knew by personal acquaintance. He had noticed His quiet but very devout and godly life, exemplary in its purity and holiness. To see this man come and ask to be baptized of him was more than he could understand; he felt that he ought to exchange places with Him. He may even have wondered at times whether this Jesus of Nazareth might be the One whose coming he was heralding, but at any rate he was not sure of it until after he had yielded to Jesus' request and had baptized Him, when the pre-announced sign appeared (John 1:32, 33).

The presenting of Himself for this baptism unto repentance "symbolized His submission to the Divine will for all purposes of redemption." —*Morgan*. He took His stand with the sinners, confessing the sins for which He had come to make propitiation, viz, the sins of the whole world of sinners (1 John 2:2), for God laid on Him the iniquity of us all (Isa. 53:6). This baptism at the entrance upon His mediatorial work on earth looks forward to the cross at the farther end.

This correspondence holds not only the sin-bearing aspect but also in the manifestation of the Father's approval. As on the cross the agonizing "My God, my God, why hast Thou forsaken me?" was followed by the filial "My Father, into Thy hands I commend my spirit," so here as He came up out of the water of humiliation, the heavens were opened and the Father spake words of approbation, assuring us that the obedience of the sin-bearer is accepted of God, and that we who by faith are His are therefore "accepted in the Beloved" (Eph. 1:6). This testimony of the Father as to the beloved Son was later repeated on the mount of transfiguration coupled with the command, "Hear ye Him." This makes Him our Prophet and our King as well as our High Priest.

Another attestation from heaven was the coming down upon Him of the Holy Spirit in visible symbol. Thus John was given to know assuredly that the one whom he had baptized, under protest, was the Anointed One of God, the Messiah, the Christ. Jesus was the child, on the paternal side, of the Holy Spirit, and for thirty years as He grew up into maturity on the human side, the grace of God was upon Him (Luke 2:40). But we are also told that He *advanced* in favor with God (Luke 2:52), which we may take to mean that He came gradually into fuller and fuller consciousness of His oneness with the Father. So here at the Jordan, when by deliberate choice He presented Himself for entrance upon His work as the Savior of the world, going down into the water of humiliation as the sinners' substitute, there came to Him a renewed and fuller measure of that conscious identification of the Father with Him for the work upon which He now entered, a gripping realization of the fact that God was in Him for the purpose of reconciling the world unto Himself (2 Cor. 5:19). This was the anointing spoken of in Isa. 61:1—3, a prophecy applied to Himself in His first public teaching (Luke 4:16—21).

Immediately upon this fresh anointing Jesus went in the power of the Spirit into the wilderness to engage in personal conflict with him whose domain, held by usurpation, He had come to invade, whose works He had come to destroy (1 John 3:8). Satan, brought to bay, turned upon the invader and attacked Him with subtle temptations. In the first encounter he challenged Him to prove His supposed Divine sonship and power by ending His suffering of bodily hunger. The second time he came with a challenge to make demonstration before the world of His claim as the Son of God by a presumptuous trial of God's protecting care. The third temptation was in the shape of a bold suggestion of compromise, Satan offering to surrender and vacate on condition of being treated as an equal or superior. In every attack the victory was with Christ, and "that by simple submission to the law of God. Thus His royalty was created and demonstrated by His loyalty." — *G. Campbell Morgan*.

"Behold this is our King! Sharer in our nature, and yet bringing into it the Divine nature. Appointed to rule by God Himself, and equipped for administration by the plenitude of the Spirit. Meeting every onslaught of the foe and triumphing! Surely we may trust Him. The only adequate expression of trust is obedience."—*Idem*.

Marriages.

GERBER—KIENER.—On Nov. 27, in Bluffton, Ohio, by Rev. W. S. Gottshall, Amos Gerber and Emma Kiener.

BASINGER — ZIMMERLY. — On Dec. 25, by Rev. W. S Gottshall, Reuben Basinger and Maggie Zimmerly, both of Bluffton, Ohio.

GRISMORE—GEIGER.—On Dec. 26, by Rev. W. S. Gottshall, Clarence Grismore and Clara Geiger, both of Bluffton, Ohio.

BOLLER—WENGER.—On Dec 22, at the home of the bride in Wayland, Iowa, by Rev. S. M. Musselman, Dr. O. F. Boller, of Morning Sun, Iowa, and Miss Estella Wenger, of Wayland.

ANDERSON—MUSSER—On Dec. 22, at the bride's home in Ocds, Iowa, by S. M. Musselman, J. A. Anderson and Margaret Musser.

Deaths.

KAUFFMAN.—On Oct. 23, 1909, after a lingering illness and after intense suffering from cancer, Christian Kauffman, of Wayland, Iowa, died at his home here, aged 67 years, 6 months and 20 days. Bro. Kauffman was born in Alsace but had come to America as a young man and had this his home for about forty years. Funeral services were held from the Wayland Mennonite church on Oct. 25, when Rev. S. M. Musselman preached the funeral sermon.

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News of the Week.

Domestic.

ENUMERATORS' TEST EASY.

CENSUS DIRECTOR DURAND SETS FEBRUARY 5TH AS THE DATE.

WASHINGTON, D. C., December 27, 1909.—Any person of good judgment, who has received an ordinary common school education, can readily and easily pass the test to be given applicants for Census enumerators' places on Saturday, Feb. 5th, the date finally set by U. S. Census Director Durand, according to an announcement from the Census Bureau to-day. This will be a comforting assurance to the several hundred thousand who are believed to be contemplating application for the places.

It was emphatically stated at the bureau that the test will be an eminently reasonable and practical one, similar to that applied to applicants at the Twelfth Census. It will consist of filling-out a sample schedule of population from a description, in narrative form, of typical families; and, in the case of enumerators whose work will be in the rural districts, they will be called upon to fill out an additional sample schedule of agriculture, from information furnished by the Census Bureau.

All persons, whether women or men, who may desire to become Census enumerators must be citizens of the United States; residents of the supervisor's district for which they wish to be appointed; must be not less than 18 nor more than 70 years of age; must be physically able to do the work; must be trustworthy, honest and of good habits; must have at least an ordinary education and must be able to write plainly and with reasonable rapidity.

Those who can comply with these requirements are invited to put in their applications, as there will be at least 68,000 enumerators' places to be filled by the middle of March in preparation for the enumeration beginning April 15th.

Application forms, with full instructions for filling-in, and complete information concerning the test and the method of appointment, can be secured by writing to the supervisor of census for the supervisor's district in which the applicant lives. All applications, properly filled-in must be filed with the supervisors not later than January 25th as any received after that date cannot be considered.

Snowbound and Tidal Wave.

NEW YORK, Dec. 26.—New York and its environs were storm-bound today for the first time this winter. The west wing of railroad service was almost wholly cut off, wire communication in every direction was crippled, streets were blocked with snow and shipping, even within protection of the harbor, suffered damage.

Ten thousand shovelers and 6,000 trucks were called out to remove it.

The two eighteen-hour Chicago trains were delayed to an almost record breaking limit, the Pennsylvania, due here at 9:51 a. m., having failed to arrive up to 8 o'clock to-night, and the New York Central's Chicago flyer, due here at 10:20 a. m., being over seven hours late.

NEW ENGLAND COAST SWEPT BY TIDAL WAVE.

BOSTON, Dec 26.—Grim winter swept into New England to-day on the wings of a northeast storm, with such terrific energy as to cause great damage, suffering and death.

The gale drove a tidal wave into Massachusetts bay which nearly equalled that of the famous storm of 1851, causing an estimated damage of over 1,000,000.

In Everett and Chelsea hundreds of persons were driven from their homes by a flood rising.

PHILADELPHIA, Dec. 26.—A snow fall of 16 inches, which drifted in places to a height of ten feet or more tied up for hours to-day all steam and trolley traffic in this vicinity. Many trains were stalled.

PITTSBURG, Dec. 26.—All long distance trains on the Pennsylvania, B. & O., P. & L. E., both east and west bound, have practically abandoned schedules in and out of Pittsburg following the frightful weather conditions east of this point.

The Pennsylvania railroad dispatchers have over 100 passenger and freight trains, including empty coal trains on their hands in two divisions east of here, unable to make much headway against the storm.

Mail conditions have become abnormally congested at all local railway stations.

Estrada Opens the Way to Managua.

WASHINGTON, December 24.—To relieve starvation of captured soldiers of the Zelayan army at Rama and furnish much needed aid to soldiers of both the Nicaraguan government forces and the insurgents who were injured in the battle near Rama, the United States government today ordered the cruiser Prairie, now at Colon, to take on board $5,000 worth of staple supplies obtained by funds of the American Red Cross Society and proceed with all possible haste to Bluefields.

Captain Shipley reports nearly one thousand men killed and the number may total more.

Eight People Perish in Fire.

HILLSVILLE, Pa., December 24.—The explosion of an oil lamp in the home of Santano Cierbo early today caused a fire which wiped out the family of Cierbo, comprising himself, his wife, two daughters and a son. Three boarders were also burned to death, and two other boarders were seriously burned. Neighbors were unable to reach the scene in time to render assistance.

She's the Richest Woman.

NEW YORK, December 23.—Edward H. Harriman was really worth at the time of his death over $200,000,000, although a recent appraisal of his estate placed its value at $140,000,000.

Since Mr. Harriman's death his estate has profited by a rise in market values, and it is stated that the wealth of Mrs. Harriman may be conservatively estimated at $220,000,000, which would make her probably the richest woman in the world.

Wilson to Investigate the Cost of Living.

WASHINGTON, December 28.—Secretary Wilson, of the department of agriculture, has decided to make an investigation of the cost of living. He is moved to do this by an outcry coming to his department from every section of the country that prices of the necessaries of life are still advancing beyond all reason. During recent weeks many influential representatives of the party in power have in their talks with the President pointed out to him that the cost of living is the one great topic with the people of the country; that they are becoming wrought up over it, and that unless something is done it is a question that is likely to enter into politics during the next campaign.

Eight Men Meet Death in Coal Mine.

ST. LOUIS, Dec. 23. — Eight men were killed and lives of 400 others were imperilled by an explosion of gas in mine "A" of the Chicago and Carterville Coal company at Herrin, Ill., late to-day.

Open lamps carried by the mine's engineer and his assistants caused the disaster, according to a long distance telephone message from the mine office to the Associated Press in this city. There were three men and a boy in this party and all lost their lives.

That Blizzard Sends Food Prices Skyward.

PHILADELPHIA, December 28.—With food products becoming scarcer and their prices consequently higher, with street railway traffic uncertain and slow, and with many railroad trains arriving late, Philadelphia was still busy today raising the blockade caused by the great Christmas snowstorm. With the opening of all transportation lines business was rapidly reviving, but the most serious problem to be met was the food supply.

Only 25 per cent. of the daily milk supply reached the city yesterday and wholesale milk dealers estimated that today's supply would be 25 per cent. below normal.

Eggs, vegetables and other food products were scarcer today than they were yesterday and prices have gone up all round. It was expected, however, that today would see the snow blockade sufficiently raised to enable farm products to be more easily transported.

Foreign.

Zelaya Finds Asylum in a Port of Mexico.

SALINA CRUZ, Mexico, December 27.—The Mexican gunboat General Guerrero, having on board ex-President Zelaya, of Nicaragua, who fled from Managua by way of Corinto on Christmas eve, docked here at 8 o'clock this morning.

Accompanying the former president were the ex-minister of war and four other Nicaraguans. The gunboat arrived off this port last night, but anchored outside the harbor until this morning.

Zionists in a Row.

HAMBURG, December 28.—Scenes of disorder marked today's session of the international Zionist congress. The opposition to Dr. David Wooiffsohn, of Cologne, president of the executive committee, and the other officers of the congress, resulting from the slow progress made in the plan made for a colonization of Jews in Palestine, has seriously split the congress, and there is little chance that any business of importance will be transacted at the present annual meeting.

The formation of two different organizations, one of them made up of radicals, who demand the immediate inauguration of the colonization scheme, seems inevitable.

Peace Conference Will be Held in Nicaragua.

MANAGUA, December 28.—A joint peace conference between representatives of President Madriz and Provisional President Estrada, who is at the head of the revolutionary army at Bluefields, has been fixed for Saturday. It is confidently expected that this conference will result in the establishment of peace without further bloodshed.

The United States has indicated its willingness to accept Madriz as Zelaya's successor, at least until he has demonstrated whether his promise to wipe out completely the Zelaya regime was made in good faith.

Estrada's willingness to negotiate peace terms is believed to result from his knowledge that the United States government will not recognize his provisional government so long as Madriz continues to put into effect the reforms on which he has started and gives proofs of complete dissociation from Zelaya.

Prince Albert is New King of the Belgians.

BRUSSELS, December 23.—Prince Albert became King Albert of Belgium to-day, the oath of office being administered in parliament hall in the presence of the ministry, the chief magistrate of Belgium, Princesses Clementine and Stephanie, daughters of the late King Leopold, and a distinguished gathering that completely filled the inaugural chamber. Many foreign representatives witnessed the ceremony.

As the Belgian ceremony does not include a coronation Albert became king in fact, as well as in name, the moment the oath of office was administered. Princess Louise, another daughter, returned to Buda-Pesth today. She announced that preparations for the contest of Leopold's will were progressing favorably.

PAYS TRIBUTE TO LEOPOLD.

King Albert's speech from the throne was an eloquent tribute to Leopold I and to his uncle, the late King Leopold II. He declared that the latter had performed a prodigious work in Africa, with the constant thought of enriching the nation and increasing the economic resources of Belgium.

The new monarch expressed his gratitude for foreign sympathy at the death of Leopold, saying that the special missions dispatched to yesterday's funeral testified to the admiration felt in other countries for the high qualities of the late king.

FUTURE OF THE CONGO.

Turning to the subject of Belgium's future, King Albert said. "We must continue our unshakable attachment to constitutional liberty and the love of independence and thus hold sacred our patrimony while advancing toward the peaceful conquests in the fields of labor and science.

"In the Congo the nation wishes a policy of humanity and progress enforced. The mission of colonization can not be other than a mission of high civilization. Belgium always has kept her promises, and when she engages to apply in the Congo a policy worthy of her, none has a right to doubt her word."

Awakes to Find He Has Shot His Wife.

PERU, Ind, December 25.—Ory Galloway, age twenty-eight, murdered his wife, Florence, age thirty years, at 5 o'clock this morning, and then called the police.

There are strange circumstances connected with the murder, which may influence the court in the prisoner's behalf. Galloway says he does not know anything about the tragedy, his first intimation of it being when he awoke from his sleep, stood up and found a smoking revolver clutched in his right hand. His wife was dead on the kitchen floor, and there were indications of a struggle, of which he says he knows absolutely nothing.

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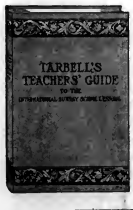

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